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JOURNAL
OF THE
THIRTY-SECOND DELEGATED
GENERAL CONFERENCE
OF THE
METHODIST EPISCOPAL CHURCH
HELD IN
COLUMBUS, OHIO
MAY 1—MAY 19, 1936

EDITED BY
REVEREND JOHN M. ARTERS

Secretary of the General Conference



THE METHODIST BOOK CONCERN
NEW YORK CINCINNATI CHICAGO

ORDER OF THE
GENERAL CONFERENCE

“RESOLVED, That the Secretary of the General Conference be authorized to edit the Journal of this Conference for publication; that he be authorized to make such verbal changes in the phraseology of the Journal as may be necessary to correctness and uniformity, but not so as to change the meaning of any action of the General Conference; and that the published copy, properly certified by him, be the Official Journal of this Conference.”

THE JOURNAL, May 1, 1936.

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GENERAL CONFERENCE OFFICERS

BISHOPS

WILLIAM F. McDOWELL	EDGAR BLAKE
WILLIAM F. ANDERSON	FREDERICK T. KEENEY
JOHN L. NUELSEN	H. LESTER SMITH
EDWIN H. HUGHES	CHARLES L. MEAD
FRANCIS J. McCONNELL	ROBERT E. JONES
FREDERICK D. LEETE	MATTHEW W. CLAIR
WILBUR P. THIRKIELD	GEORGE A. MILLER
HERBERT WELCH	TITUS LOWE
THOMAS NICHOLSON	BRENTON T. BADLEY
ADNA W. LEONARD	WALLACE E. BROWN
WILLIAM F. OLDHAM	RAYMOND J. WADE
CHARLES B. MITCHELL	JAMES C. BAKER
JOHN W. ROBINSON	J. RALPH MAGEE
EBEN S. JOHNSON	RALPH S. CUSHMAN
LAURESS J. BIRNEY	WILBUR E. HAMMAKER
ERNEST L. WALDORF	CHARLES W. FLINT
CHARLES E. LOCKE	ALEXANDER P. SHAW
ERNEST G. RICHARDSON	G. BROMLEY OXNAM
CHARLES W. BURNS	

MISSIONARY BISHOPS

EDWIN F. LEE	JOHN M. SPRINGER
--------------	------------------

CENTRAL CONFERENCE BISHOPS

¹ CHIH PING WANG	JUAN E. GATTINONI
JOHN GOWDY	J. WASKOM PICKETT
JASHWANT R. CHITAMBAR	ROBERTO ELPHICK

SECRETARY OF THE GENERAL CONFERENCE

JOHN M. ARTERS

ASSISTANT SECRETARIES

ROBERT N. BROOKS	MRS. MILDRED A. KNIGHT
JOHN J. BUNTING	D. STEWART PATTERSON
GILBERT G. CHRISTIAN	ROBERT B. SPENCER
JOHN E. EVANS	HORACE TURNER
EDGAR R. HECKMAN	HARRY L. UPPERMAN
ELZA L. JORNS	CHARLES M. WINDELS
ASA J. KESTLE	ALBERT M. WITWER

¹ Resignation tendered November 30, 1934.

DELEGATED GENERAL CONFERENCES

Year	Place	Member- ship	Annual Conferences
1—1812	New York.....	90	8
2—1816	Baltimore.....	107	9
3—1820	Baltimore.....	93	9
4—1824	Baltimore.....	125	12
5—1828	Pittsburgh.....	176	17
6—1832	Philadelphia.....	197	19
7—1836	Cincinnati.....	150	22
8—1840	Baltimore.....	130	29
9—1844	New York.....	180	34
10—1848	Pittsburgh.....	134	23
11—1852	Boston.....	178	29
12—1856	Indianapolis.....	218	38
13—1860	Buffalo.....	221	47
14—1864	Philadelphia.....	216	49
15—1868	Chicago.....	232	55
16—1872	Brooklyn ¹	292	72
17—1876	Baltimore.....	365	80
18—1880	Cincinnati.....	399	95
19—1884	Philadelphia.....	417	96
20—1888	New York.....	463	111
21—1892	Omaha.....	504	113
22—1896	Cleveland.....	538	122
23—1900	Chicago ²	714	122
24—1904	Los Angeles ³	704	130
25—1908	Baltimore.....	786	131
26—1912	Minneapolis.....	821	135
27—1916	Saratoga Springs, N. Y.....	835	133
28—1920	Des Moines, Iowa.....	852	135
29—1924	Springfield, Mass.....	858	135
30—1928	Kansas City, Mo.....	864	137
31—1932	Atlantic City, N. J.....	848	131
32—1936	Columbus, Ohio.....	614	127

¹ Lay Delegates first admitted.

² Ministerial and Lay Delegates equal in number.

³ Women admitted to membership.

OUR COLUMBUS HOSTS

LOCAL COMMITTEE

Headquarters, The Auditorium, Columbus, Ohio

GENERAL COMMITTEE MEMBERS

Bishop H. Lester Smith, *Honorary Chairman.*

Bishop Matthew W. Clair, *Honorary Chairman.*

Rev. Isaac E. Miller, *General Chairman.*

Office, 20 South Third Street, Columbus, Ohio.

C. A. Jones, *Vice-Chairman.*

Dwight A. Swisher, *Secretary-Treasurer.*

Rev. D. L. Browning.

Dr. E. H. Cherrington.

Fred D. Connolley.

Rev. T. T. Crawford.

J. E. Cross.

Rev. E. E. Fowler.

Rev. F. G. Fowler.

Rev. P. T. Gorham.

H. P. Jeffers.

Ralph C. Kempton.

L. L. Montei.

Rev. C. C. Peale.

Rev. J. B. Rosemurgy.

Rev. O. L. Seward.

Rev. James Thomas.

Rev. D. H. Tippet.

Rev. W. H. Williams.



AUDITORIUM, COLUMBUS, OHIO

Seat of the Sessions of the General Conference of 1936

CHAIRMEN LOCAL COMMITTEES

Auditorium—L. L. Montei.

Committee Room Assignments—Rev. E. E. Fowler.

Communion Service—Rev. C. W. Graham.

Co-operating Agencies—H. P. Jeffers.

Finance—Charles A. Jones.

Hotels and Housing—Rev. C. C. Peale, Rev. W. H. Williams.

Hospitals—Rev. Frank G. Fowler.

Lectures and Entertainments—Rev. Donald H. Tippet.

Music—Mrs. Edward E. Fisher.

Postal Service—Rev. O. L. Seward.

Printing—Rev. J. B. Rosemurgy.

Publicity—Rev. James Thomas.

Pulpit Assignments—Rev. Thomas T. Crawford.

Reception—Mrs. Ruth Mougey Worrell.

Reserved Seats—H. E. Barnes.

Transportation—Rev. D. L. Browning.

DELEGATES BY CONFERENCES

Names of Delegates and Reserve Delegates, Ministerial and Lay, elected to the Thirty-second Delegated General Conference of the Methodist Episcopal Church, 1936, arranged alphabetically by Conferences, with Post Office Addresses, Appointments or Occupations, and including designated Chairman of each Delegation.

KEY—Arabic numerals after the name of a Conference indicate the total number of delegates from that Conference. Next is given the name of the Area to which the Conference belongs. Names of Laymen are printed in **bold-faced type**, with the names of Ministers in Roman. Before the name of each Delegate is a number indicating the order of his or her election. Chairmanships are indicated in parenthesis. Familiar abbreviations are used, such as

agt—Agent	evan—Evangelist	pres—President
atty—Attorney	f—Farmer	prin—Principal
aud—Auditor	fore—Foreman	prof—Professor
ban—Banker	h. w.—Housewife	pub.off—Public Official
b. m.—Business man	ins—Insurance	publ—Publisher
bd—Board	mer—Merchant	r. e.—Real Estate
coll—College	mfr—Manufacturer	sec—Secretary
cor—Correspond.	mgr—Manager	supt—Superintendent
dir—Director	miss—Missionary	tea—Teacher
d. s.—District Supt.	p—Pastor	tr. sls—Trav. Salesman
ed—Editor	phy—Physician	

ALABAMA CONFERENCE. 2. (Chattanooga)

Delegates:—

Davie E. Moody, ins., Oneonta, Ala.

John F. Owen (chairman), p., Boaz, Ala.

Reserves.—John L. Brasher, evan., Attalla, Ala. **Arthur D. Peck**, b. m., Box 696, Birmingham, Ala.

ATLANTA. 2. (Atlanta)

Delegates:—

Walter L. Parks, ins., 502 Rockwell Street, S. W., Atlanta, Ga.

Daniel H. Stanton (chairman), div. sec., American Bible Society, 5 Gammon Avenue, S. E., Atlanta, Ga.

Reserves.—William M. Gordon, principal, public schools, Grantville, Ga. Edward G. Newton, d. s., 55 Gammon Avenue, S. E., Atlanta, Ga.

BALTIC AND SLAVIC. 1. (Stockholm)

Delegate:—

Adolf Bergmann (chairman), p., Ventspils, Pils-iela 59, Latvia,
(No Lay Delegates elected.)

Reserve.—George A. Simons, Chairman Jubilee Fund Commission, 129 68th Place, Glendale, Long Island, New York.

BALTIMORE. 8. (Washington)

Delegates:—

(1) Francis R. Bayley (chairman), d. s., 506 Eversham Avenue, Baltimore, Md.

- (3) Harry W. Burgan, p., 1206 Decatur Street, N. W., Washington, D. C.
- (1) **George W. Crabbe**, supt., Maryland Anti-Saloon League, 610 American Building, Baltimore, Md.
- (2) **Edwin T. Dixon**, aud., Clark-Keating Building, Cumberland, Md.
- (3) **Miss Lulie P. Hooper**, H. B. Secty W. F. M. S., 100 University Parkway, Baltimore, Md.
- (2) Benjamin W. Meeks, d. s., 100 Maryland Avenue, N. E., Washington, D. C.
- (4) **D. Stewart Patterson**, pro. sec., 100 Maryland Avenue, N. E., Washington, D. C.
- (4) Frank Steelman, d. s., 55 Mealey Parkway, Hagerstown, Md.

Reserves.—(1) **George L. Bassford**, postman, 4404 White Oak Avenue, Baltimore, Md. (2) **E. E. Bradley**, Supt. Signal Div., W. Md. R'way, Hagerstown, Md. (1) John R. Edwards, Exec. Sec., Board of Foreign Missions, 150 Fifth Avenue, New York, N. Y. (2) J. Phelps Hand, p., 3208 W. North Avenue, Baltimore, Md.

BENGAL. 2. (Delhi)

Delegates:—

Carolyn O. Mondol, h. w., The Manse, Asansol, India.

Shot K. Mondol (chairman), d. s., The Manse, Asansol, India.

Reserves.—Prio N. Das, d. s., 140 Dharamtala Street, Calcutta, India. **Hrit K. Mondol**, prin., 140 Dharamtala Street, Calcutta, India.

BLUE RIDGE-ATLANTIC. '2. (Chattanooga)

Delegates:—

William A. Parsons (chairman), p., Kings Mountain, N. C.

Jesse L. Thornburg, postman, Route No. 1, Huntersville, N. C.

Reserves.—Clarence C. Benton, d. s., 23 Knickerbocker Apartments, Asheville, N. C. **Charles H. Moore**, tea., Route No. 3, Maxton, N. C.

BOMBAY. 2. (Bombay)

Delegates:—

R. S. Mandrelle, headmaster, Mission School, Mecosa Bagh, Nagpur, C. P., India.

Ariel N. Warner (chairman), d. s., Bombay, India.

Reserves.—Albert A. Parker, miss., Leonard Theological College, Jubbulpore, C. P., India. **J. S. Patel**, prof., Mecosa Bagh, Nagpur, C. P., India.

BURMA. 2. (Delhi)

Delegates:—

Harry J. Harwood (chairman), miss., 150 Fifth Avenue, New York, N. Y.

U Ba Thein, tea., Syriam High School, Syriam, Burma.

Reserves.—Clarence H. Riggs, miss., 150 Fifth Avenue, New York, N. Y. **U Tha Tun**, tea., Methodist Boys' High School, Rangoon, Burma.

CALIFORNIA. 8. (San Francisco)

Delegates:—

(4) **A. G. Bailey**, atty., Woodland, Cal.

(1) **Mrs. J. K. Cecil**, h. w., 530 Kellogg Avenue, Palo Alto, Cal.

- (3) **Arthur P. Ferguson**, city clerk, 502 No. Broadway, Turlock, Cal.
- (3) **Hugh K. Hamilton**, d. s., 910 El Dorado Way, Sacramento, Cal.
- (2) **Tully C. Knoles**, pres., College of the Pacific, Stockton, Cal.
- (4) **Edgar A. Lowther**, p., 110 McAllister Street, San Francisco, Cal.
- (2) **Frank O. Merritt**, atty., 1095 Market Street, San Francisco, Cal.
- (1) **Clouds Berry Sylvester** (chairman), p., 5th and Santa Clara Streets, San Jose, Cal.

Reserves.—(2) **J. R. Overturf**, tea., 3554 College Avenue, Sacramento, Cal. (2) **William P. Rankin**, d. s., 1910 Hopkins Street, Berkeley, Cal. (1) **Mrs. Homer D. Rose**, h. w., Sonora, Cal. (1) **Walter J. Sherman**, p., 24th and Broadway, Oakland, Cal.

CENTRAL ALABAMA. 2. (New Orleans)

Delegates:—

Edward M. Jones (chairman), d. s., 3405-32 Avenue N., Birmingham, Ala.

Lee W. Lynn, shipping clerk, 547 South Sixth Street, Gadsden, Ala.

Reserves.—**L. P. Kelley**, p., 218 S. Hall Street, Montgomery, Ala. **Leroy W. Sanks**, undertaker, 12 South 63d Street, Birmingham, Ala.

CENTRAL CHINA. 2. (Shanghai)

Delegates:—

Edward James (chairman), prof., 160 Shihkulu, Nanking, China.

Miss Etha M. Nagler, miss., 2020 Sherman Avenue, Evanston, Ill.

Reserves.—**Paul G. Hayes**, p., 3544 Columbus Avenue, Minneapolis, Minn. **Feng T. Liu**, prin., Methodist Girls School, Nanking, China.

CENTRAL GERMANY. 2. (Zurich)

Delegates:—

Albert J. Ohlrich (chairman), d. s., Heinrich Beck-Strasse 15, Chemnitz (Saxony), Germany.

Walter Ritter, Backermeister, Lina, Neupertstr. 17, Netzschkau i/Vgtld. (Saxony), Germany.

Reserves.—**Martin Funk**, director, Zeltmission, Elisenstrasse 84, Leipzig S 3 (Saxony), Germany. **Otto Goricke**, mer., Russenstr. 39, Radbeul, bei Dresden (Saxony), Germany.

CENTRAL NEW YORK. 8. (New York)

Delegates:—

(2) **Miss Florence Calkins**, b. w., 306 West Ave., Elmira, N. Y.

(4) **Neil D. Cranmer**, ins., Robinson Building, Elmira, N. Y.

(4) **Charles W. Flint**, chancellor, Syracuse University, 701 Walnut Avenue, Syracuse, N. Y.

(3) **Raymond H. Huse**, p., 208 E. Court Street, Ithaca, N. Y.

(3) **Willard E. Jaquith**, mfr., 171 West Lafayette Avenue, Syracuse, N. Y.

(2) **Edwin E. Merring**, d. s., 85 Maxwell Avenue, Geneva, N. Y.

(1) **Albert G. Odell**, phy., Clifton Springs, N. Y.

(1) **Harry E. Woolever** (chairman), ed., National Methodist Press, 736 National Press Building, Washington, D. C.

Reserves.—(1) **George B. Ahn**, supt., R. R., 913 West Water Street, Elmira, N. Y. (2) **Robert C. Hebblethwaite**, d. s., 322 W.

Washington Avenue, Elmira, N. Y. (1) Carl G. McConnell, p., 37 High Street, Geneva, N. Y. (2) **Hugh Parker**, ed., Oneida, N. Y. (3) **Jarvis L. Thorpe**, phy., Clyde, N. Y.

CENTRAL NORTHWEST. 2. (Chicago)

Delegates:—

Eric P. Swan (chairman), p., 1212 Guthrie Avenue, Des Moines, Iowa.

John N. Wennestrom, roller, 1180 Melbourne Road, East Cleveland, Ohio.

Reserves.—**Arthur F. Regnell**, contractor, 6621 North Ashland Avenue, Chicago, Ill. **T. J. Westerberg**, p., 1617 Winnemac Avenue, Chicago, Ill.

CENTRAL PENNSYLVANIA. 8. (Washington)

Delegate Emeritus—**Horace Lincoln Jacobs**, retired, Woolrich, Pa.

Delegates:—

(1) **Charles V. Adams**, mer., Montoursville, Pa.

(3) **Ervin I. Book**, mfr., 2251 N. 5th Street, Harrisburg, Pa.

(2) **Richard W. Campbell**, ins., Altoona, Pa.

(4) **Edgar R. Heckman**, supt., Home for Aged, Tyrone, Pa.

(4) **Clarence E. John**, atty., Mount Carmel, Pa.

(3) **Allen C. Shue**, d. s., Sunbury, Pa.

(1) **James E. Skillington** (chairman), p., Bloomsburg, Pa.

(2) **Alvin S. Williams**, d. s., Harrisburg, Pa.

Reserves.—(1) **William W. Banks**, p., Roaring Spring, Pa. (4) **Arthur E. Brown**, edu., 2995 N. Front Street, Harrisburg, Pa. (2) **Ellis B. Davidson**, p., Shamokin, Pa. (3) **George S. Dunkle**, clerk, 1930 North Street, Harrisburg, Pa. (2) **Mrs. Laura V. Guyer**, h. w., 119 Walnut Avenue, Altoona, Pa. (4) **A. Lawrence Miller**, d. s., Hanover, Pa. (1) **Harry B. Welliver**, paymaster, 544 Lincoln Street, Hazleton, Pa. (3) **Lester A. Welliver**, p., Clearfield, Pa.

CENTRAL PROVINCES. 2. (Jubbulpore)

Delegates:—

Mrs. Satyavati S. Chitambar, h. w., Jubbulpore, C. P., India.

Carl F. H. Guse (chairman), d. s., Methodist English Church, Jubbulpore, C. P., India.

Reserves.—**Mrs. Anna R. Guse**, miss., Jubbulpore, C. P., India. **Benjamin F. Wishard**, d. s., Methodist Church, Narsinghpur, C. P., India.

CENTRAL TENNESSEE. 2. (Chattanooga)

Delegates:—

John W. Newman, bank., Sardis, Tenn.

Harry L. Upperman (chairman), pres., Baxter Seminary, Baxter, Tenn.

Reserves.—**C. C. Dixon**, b. m., R. 1, Collinwood, Tenn. **Raymond S. Qualls**, p., Maggart, Tenn.

CENTRAL WEST. 4. (Covington)

Delegates:—

(1) **Luther R. Grant** (chairman), d. s., Box 242, So. Kinlock, Mo.

(2) **Lawrence H. Lightner**, ins., 2534 Marion Street, Denver, Colo.

¹ Deceased.

(2) Garfield F. Tipton, d. s., 1415 North Ninth Street, Kansas City, Kan.

(1) Miss **Arsania M. Williams**, tea., 4318 San Francisco Avenue, St. Louis, Mo.

Reserves.—(1) Benjamin F. Abbott, p., 208 N. Leffingwell Avenue, St. Louis, Mo. (2) George D. Hancock, p., 1415 North Ninth Street, Kansas City, Kan. (1) **William J. Kyle**, r. e., 3215 Wayne Avenue, Kansas City, Kan. (2) **Waite H. Madison**, phy., 454 West Marion Street, Marshall, Mo.

CHENG TU WEST CHINA. 1. (Chengtu)

Delegate:—

Joseph Beech (chairman), chancellor, West China Union University, Chengtu, West China.

(No Lay Delegates elected.)

Reserve.—Oscar G. Starrett, p., c/o Dr. F. B. Fisher, Detroit, Mich.

CHILE. 2. (Santiago)

Delegates:—

Gotthold T. Simpfendorfer, b. m., Casilla 250, Concepcion, Chile. **Moises V. Torregrosa** (chairman), p., Casilla 3, Concepcion, Chile.

Reserves.—**Maria Aguirre**, relig. ed. wk., Casilla 67, Santiago, Chile. **Roberto Elphick**, d. s., First Church, Santiago, Chile.

CHUNGKING WEST CHINA. 2. (Chengtu)

Delegates:—

Jacob F. Peat (chairman), miss., 150 Fifth Avenue, New York, N. Y.

Tze Y. Yang, tea., Chungking, Sze., China.

Reserves.—Chung H. Yang, tea., Chungking High School, Chungking, Sze, China. **Raymond S. D. Yoh**, accountant, c/o Syracuse in China Hospital, Chungking, Sze, China.

COLORADO. 6. (Denver)

Delegates:—

(3) Orrin W. Auman, treas., World Service Commission, 740 Rush Street, Chicago, Ill.

(1) **Mrs. Charles A. Latimer**, h. w., Grand Junction, Colo.

(2) Ira G. McCormack, p., 310 South College Avenue, Fort Collins, Colo.

(1) Charles E. Schofield (chairman), pres., Iliff School of Theology, 2100 South Josephine Street, Denver, Colo.

(2) **Robert B. Spencer**, ed., Fort Morgan, Colo.

(3) **William H. Spurgeon**, atty., 1335 N. Tejon Street, Colorado Springs, Colo.

Reserves.—(1) James E. Crowther, p., 1820 Broadway, Denver, Colo. (2) **Albert H. Dunn**, retired, Fort Collins, Colo. (1) **J. Stanley Edwards**, ins., 1925 East Eleventh Avenue, Denver, Colo. (3) **J. S. Martin**, b. m., Colorado Springs, Colo. (2) Charles O. Thibodeau, d. s., 2070 Grape Street, Denver, Colo.

DAKOTA. 4. (Saint Paul)

Delegates:—

(1) **Frank R. Fisher**, cir. judge, Miller, S. Dak.

(2) **Melvin W. Hyde**, coll. dean, Mitchell, S. Dak.

- (1) Edward D. Kohlstedt (chairman), Exec. Sec., Bd. Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pa.
- (2) Sidney H. Shurtleff, p., Vermillion, S. Dak.

Reserves.—(1) **Lars J. Grinager**, atty., Canton, S. Dak. (2) Frank E. Lochridge, d. s., 601 West Third Street, Mitchell, S. Dak. (2) **Horace W. Sherwood**, phy., Doland, S. Dak. (1) Charles E. Wilcox, d. s., 1058 Illinois Avenue, S. W., Huron, S. Dak.

DELAWARE. 6. (Philadelphia)

Delegates:—

- (2) John T. Fletcher, d. s., 728 North 48th Street, Philadelphia, Pa.
- (1) David H. Hargis (chairman), p., 200 East Ninth Street, Wilmington, Del.
- (3) David W. Henry, p., 514 North 58th Street, Philadelphia, Pa.
- (2) **Halley P. Johns**, undertaker, 25th Street and Columbia Avenue, Philadelphia, Pa.
- (3) **William H. Staten**, f., Preston, Md.
- (1) **Herbert S. Wilson**, tea., Upper Hill, Md.

Reserves.—(2) **Mary L. Bunday**, h. w., 123 North 57th Street, Philadelphia, Pa. (1) Frederick H. Butler, d. s., 47 South Queen Street, Dover, Del. (1) **Olive A. Hall**, clerk, 1427 Fitzwater Street, Philadelphia, Pa. (3) **Joseph W. Hayman**, tea., Princess Anne, Md. (2) Thomas H. Kiah, educator, Princess Anne, Md.

DENMARK. 2. (Stockholm)

Delegates:—

Niels Mann (chairman), p., Stokhusgade 2, Copenhagen K, Denmark.

Niels Nielsen, mgr., Langelinie 18, Vejle, Denmark.

Reserves.—**Evald Enslemann**, painter, Hgheltvej, 2 Vanlose, Copenhagen, Denmark. Soren S. Rosendahl, p., Thunegade, Aarhus, Denmark.

DETROIT. 12. (Detroit)

Delegates:—

- (6) Robert M. Atkins, d. s., 506 Crapo Street, Flint, Mich.
- (3) **Stephen G. Atkinson**, retired, West Center Street, Millington, Mich.
- (1) **Edwin E. Bond**, ins., 801 Park Avenue Building, Detroit, Mich.
- (5) **Ernest M. Chappell**, supt. Schools, 1001 W. Cross Street, Ypsilanti, Mich.
- (2) Frank M. Field, d. s., 929 Huron Avenue, Port Huron, Mich.
- (5) Walter R. Fruit, d. s., 34 East Elizabeth Street, Detroit, Mich.
- (3) Joseph M. M. Gray, chancellor American University, Washington, D. C.
- (4) Dunning Idle, p., 194 No. Perry Street, Pontiac, Mich.
- (6) **Earle W. Jones**, ins., 1802 Ramsey Boulevard, Flint, Mich.
- (4) **Frederick W. May**, retired, 501 McLeod Street, Ironwood, Mich.
- (1) Marshall R. Reed (chairman), p., 5151 W. Chicago Boulevard, Detroit, Mich.
- (2) **A. T. Tweedie**, photographer, Croswell, Mich.

Reserves.—(3) **Charles E. Allinger**, executive, 1225 Chicago

Boulevard, Detroit, Mich. (2) Sidney D. Eva, d. s., 914 Cherry Street, Saginaw, Mich. (3) W. C. S. Pellowe, p., 209 South Warren Avenue, Saginaw, Mich. (1) **Lee Pierce**, mer., New Hudson, Mich. (2) **Donald C. Porritt**, atty., Pontiac, Mich. (1) Frank C. Watters, p., Bad Axe, Mich.

EAST GERMAN. 2. (Boston)

Delegates:—

Paul Loescher (chairman), d. s., 1513 East North Avenue, Baltimore, Md.

Charles M. Windels, sec., Y. M. C. A., 179 Marcy Ave., Brooklyn, N. Y.

Reserves.—J. H. F. Boese, p., 456 East 158th Street, New York, N. Y. **Anton F. Loescher**, sales mgr., 58 White Avenue, West Hartford, Conn.

EAST TENNESSEE. 2. (Chattanooga)

Delegates:—

Miller W. Boyd, tea., Morristown College, Morristown, Tenn.

Edward H. Forrest (chairman), p., 427 Scott Street, Bristol, Va.

Reserves.—**John C. Holly**, Bluefield, W. Va. **Emery L. Wright**, p., Bluefield, W. Va.

EASTERN SOUTH AMERICA. 2. (Buenos Aires)

Delegates:—

Mrs. Minnie R. Gattinoni, h. w., Rosario 85, Buenos Aires, Argentina, S. A.

Daniel E. Hall (chairman), p., San Jose 1457, Montevideo, Uruguay, S. A.

Reserves.—**Mrs. Isabel G. Rodriguez**, tea., Bogota 2376, Buenos Aires, Argentina, S. A. **B. Foster Stockwell**, prof., Jose Bonifacio 1356, Buenos Aires, Argentina, S. A.

EASTERN SWEDISH. 2. (Boston)

Delegates:—

John P. Bengtson, decorator, 3952 Monticello Avenue, New York, N. Y.

Edwin S. Dahl (chairman), p., 194 East 31st Street, Brooklyn, N. Y.

Reserves.—**Charles G. Ericson**, p., 57 Bay Street, Springfield, Mass. **Roy G. A. Petterson**, atty., 11 Ivernia Road, Worcester, Mass.

ERIE. 6. (Pittsburgh)

Delegates:—

(3) **Henry H. Barr**, d. s., 234 Hall Avenue, Jamestown, N. Y.

(1) **Thomas E. Colley** (chairman), d. s., 328 State Street, Grove City, Pa.

(2) **William E. Davis**, p., New Bethlehem, Pa.

(2) **Blaine H. Gifford**, ins., 314 East 25th Street, Erie, Pa.

(1) **Edgar T. Welch**, b. m., Westfield, N. Y.

(3) **J. F. W. Wilkinson**, tea., Clarion, Pa.

Reserves.—(3) **O. E. Black**, judge, Salamanca, N. Y. (2) **John A. Galbraith**, p., 408 Epworth Street, New Castle, Pa. (1) **W. M. Pierce**, tea., Ridgeway, Pa. (2) **C. E. Sheffer**, bank., New Bethlehem, Pa. (3) **Harry A. Silvis**, p., Asheville, N. Y. (1) **William P. Tolley**, edu., Meadville, Pa.

FINLAND. 2. (Stockholm)**Delegates:—**

Vaino K. Aulanko (chairman), p., Kotka, Finland. **Sakari E. Jahnsson**, tea., Maamieskoulu, Kokemaki, Finland.

Reserves.—Peter Talikka, p., Farmington, Minn. **Oskari Tuukkanen**, f., Narhila, Hietanen, Finland.

FINLAND SWEDISH. 2. (Stockholm)**Delegates:—**

Yrjo Jarnberg (chairman), d. s., Jakobstad, Finland.

Albin Lundstrom, b. s., Kaptensg 24, C 27, Helsingfors, Finland.

Reserves.—Fritz C. A. Larson, d. s., Hantverkaregatan 2, Abo, Finland. **Hilding Staffans**, b. s., Wasa, Finland.

FLORIDA. 2. (Atlanta)**Delegates:—**

David A. Boyd, mortician, Box 106, Palatka, Fla.

William P. Pickens (chairman), d. s., 1154 Brown Street, Gainesville, Fla.

Reserves.—Thomas H. B. Walker, p., Box 837, Jacksonville, Fla. **Leroy Washington**, ed., Colored Masonic Temple, Jacksonville, Fla.

FOOCHOW. 4. (Foochow)**Delegates:—**

(2) **James L. Ding**, pres., Anglo-Chinese College, Foochow, Fukien, China.

(2) **E. Pearce Hayes**, district miss., Futsing, Fukien, China.

(1) **Ruby Sia**, supt., W. F. M. S. Day Schools, Foochow, Fukien, China.

(1) **Harry W. Worley** (chairman), pres., Theological Seminary, Foochow, Fukien, China.

Reserves.—(1) **Wen Yin Chen**, prof., Fukien Christian University, Foochow, Fukien, China. (2) **Samson S. Ding**, sec., Relig. Ed., Foochow, Fukien, China. (2) **Janet Ho**, prin., Futsing, Fukien, China. (1) **Min-liang Yu**, tea., Anglo-Chinese College, Foochow, Fukien, China.

GENESEE. 8. (Pittsburgh)**Delegates:—**

(3) **Sylvanus S. Davies**, p., 635 Seventh Street, Niagara Falls, N. Y.

(1) **William W. Day**, atty., 2695 East Avenue, Rochester, N. Y.

(4) **Merton S. Gibbs**, atty., 802 Iroquois Building, Buffalo, N. Y.

(3) **Mrs. Joseph M. Henderson**, h. w., 1633 Culver Road, Rochester, N. Y.

(4) **Daniel W. Howell**, p., Elma, N. Y.

(1) **Samuel A. Keen** (chairman), d. s., 62 Lancaster Avenue, Buffalo, N. Y.

(2) **J. Wesley Searles**, d. s., 60 Maple Street, Hornell, N. Y.

(2) **Leverett J. Simpson**, atty., 13 Prospect Street, Canisteo, N. Y.

Reserves.—(1) **Ray Allen**, retired, 54 Shepard Avenue, Kenmore, N. Y. (1) **Mrs. W. Raymond Brown**, h. w., 65 Walnut Street, East Aurora, N. Y. (2) **M. J. Gallup**, f., Colegrove, Pa. (2) **Joseph M. Henderson**, d. s., 1633 Culver Road, Rochester, N. Y.

GEORGIA. 2. (Atlanta)

Delegates:—

Edmund J. Hammond (chairman), Mem. Div. of Finance, Bd. of Home Missions, 706 Capitol Avenue, S. E., Atlanta, Ga.

George S. McElroy, mer., Bowdon, Ga.

Reserves.—Elmer C. Dewey, p., 630 Piedmont Avenue, N. E., Atlanta, Ga. Mrs. Estelle S. Howard, pres., Mount Zion Seminary, Mount Zion, Ga.

GUJARAT. 2. (Bombay)

Delegates:—

Royal D. Bisbee (chairman), miss., 786 Broadway, Everett, Mass.

Gilbert G. Christian, government officer, Thana District, Bombay Residency, India.

Reserves.—Alexander Corpron, miss., 150 Fifth Avenue, New York, N. Y. John H. Parmar, clerk, Godhra, Panch Mahals, India.

HINGHWA. 2. (Foochow)

Delegates:—

Mrs. Elizabeth F. Brewster, miss., Hankong, Fukien, China.

F. Stanley Carson (chairman), miss., Hinghwa, Fukien, China.

Reserves.—W. B. Cole, miss., Sienyu, Fukien, China. Ellen H. Suffern, miss., Hinghwa, Fukien, China.

HOLSTON. 2. (Chattanooga)

Delegates:—

(1) Robert H. Burkhart, tea., Johnson City, Tenn.

(2) William M. Dye, sec., Reserve Pension Fund, 611 Pennsylvania Street, Etowah, Tenn.

(1) James E. Milburn (chairman), d. s., 719 West Pine Street, Johnson City, Tenn.

(2) Frank H. Trotter, tea., 913 South Highland Park Avenue, Chattanooga, Tenn.

Reserves.—(1) Joseph W. Broyles, p., Knoxville, Tenn. (2) R. R. Kramer, atty., Maryville, Tenn. (1) James L. Robb, tea., Athens, Tenn. (2) Hartsell G. Williamson, dir. Religious Education, Etowah, Tenn.

HYDERABAD. 2. (Bombay)

Delegates:—

John Patterson (chairman), p., 17 West Lincoln Avenue, Delaware, Ohio.

Elizabeth Shanthappa, phy., Mission Hospital, Bidar, Deccan, India.

Reserves.—Ongole Joshua, mgr., Lucknow Christian School of Commerce, Lucknow Christian College, Lucknow, India. Noah E. Samson, p., Tandur, Deccan, India.

IDAHO. 2. (Portland)

Delegates:—

Heber G. McCallister (chairman), d. s., 1313 Blaine Street, Caldwell, Idaho.

Hans J. Roan, ins., 1118 Pueblo Street, Boise, Idaho.

Reserves.—Edson H. Deal, f., Nampa, Idaho. William H. Hertzog, p., Buhl, Idaho.

ILLINOIS. 18. (Chicago)**Delegates:—**

- (1) **Mrs. Ira B. Blackstock**, h. w., 1016 South Sixth Street, Springfield, Ill.
- (9) **Mrs. R. E. Buford**, h. w., Sheldon, Ill.
- (7) **John E. Evans**, p., Carlinville, Ill.
- (6) **Thomas N. Ewing**, d. s., 835 South Illinois Street, Springfield, Ill.
- (4) **Harold W. Fitch**, phy., Bushnell, Ill.
- (8) **Harvey Gross**, atty., 108 East Monroe Street, Paris, Ill.
- (2) **Mrs. William E. Hall**, h. w., Jacksonville, Ill.
- (9) **Iver M. Johnson**, p., Decatur, Ill.
- (3) **Thomas B. Lugg**, d. s., 218 South Prairie Street, Jacksonville, Ill.
- (3) **Lester H. Martin**, atty., 211 Unity Building, Bloomington, Ill.
- (4) **Harry W. McPherson**, pres., Illinois Wesleyan University, Bloomington, Ill.
- (5) **H. Clifford Northcott**, p., 409 West Hill Street, Champaign, Ill.
- (5) **C. J. Pritchett**, f., Dana, Ill.
- (8) **William G. Pulliam**, d. s., 503 N. Mathews Street, Urbana, Ill.
- (1) **William E. Shaw** (chairman), d. s., 206 Bigelow Street, Peoria, Ill.
- (7) **H. R. Snavelly**, atty., Marshall, Ill.
- (6) **Benjamin Weir**, ed., Charleston, Ill.
- (2) **Arthur M. Wells**, sec., Preachers' Aid Society, 466 Citizens Building, Decatur, Ill.

Reserves.—(3) **O. F. Cochran**, atty., Sullivan, Ill. (2) **Wilber D. Fairchild**, d. s., 256 Cobb Avenue, Decatur, Ill. (1) **Charles A. Imboden**, bank., Decatur, Ill. (2) **I. E. Merritt**, bank., Hoopeston, Ill. (1) **Edwin G. Sandmeyer**, p., 704 South Fifth Street, Springfield, Ill. (3) **T. Walter Thompson**, p., Urbana, Ill.

INDIANA. 10. (Detroit)**Delegates:—**

- (3) **Harry W. Baldridge**, p., 202 West Market Street, New Albany, Ind.
- (5) **Charles F. Coffin**, atty., Indianapolis, Ind.
- (2) **William B. Farmer**, exec. sec., Bd. Pensions and Relief, 222 West Adams Street, Chicago, Ill.
- (1) **Orien W. Fifer** (chairman), ed., The Christian Advocate, 420 Plum Street, Cincinnati, Ohio.
- (4) **William C. Hartinger**, d. s., 321 Hume-Mansur Building, Indianapolis, Ind.
- (2) **John A. Hoadley**, quarryman, Bloomington, Ind.
- (3) **Russell M. Kibler**, b. m., Farmersburg, Ind.
- (1) **T. Morton McDonald**, atty., Princeton, Ind.
- (5) **John M. Walker**, d. s., Bloomington, Ind.
- (4) **George N. Wiltse**, mer., Rushville, Ind.

Reserves.—(3) **D. G. Gordon**, Fairland, Ind. (1) **Ezra L. Hutchens**, p., Columbus, Ind. (4) **Mrs. Ezra L. Hutchens**, h. w., Columbus, Ind. (3) **Herbert A. Keck**, p., 814 River Drive, Evansville, Ind. (2) **John W. McFall**, p., Shelbyville, Ind. (2) **Mrs. M. O. Robbins**, h. w., R. R. 1. Box 240 R, Indianapolis, Ind. (1) **W. W. Schwaninger**, mer., New Albany, Ind.

¹ Deceased.

INDUS RIVER. 2. (Delhi)**Delegates:—**

Mrs. Edna B. Keislar, med. miss., 6 Warris Road, Lahore, India.
Mott Keislar (chairman), miss., 6 Warris Road, Lahore, India.

Reserves.—**Miss Lydia D. Christensen**, miss., R. F. D., Allen, Neb.
Earle M. Rugg, miss., Raewind, Punjab, India.

IOWA-DES MOINES. 12. (Omaha)**Delegates:—**

- (5) **Alfred H. Barker**, d. s., 103 West Irving Street, Creston, Iowa.
- (6) **Charles M. Edmondson**, d. s., 204 South Marshall Street, Boone, Iowa.
- (2) **Levi P. Goodwin**, d. s., 913 29th Street, Des Moines, Iowa.
- (1) **Mrs. Horace S. Hollingsworth**, h. w., 702 Maple Street, Des Moines, Iowa.
- (4) **Fred C. Huebner**, atty., 3018 Kingman Boulevard, Des Moines, Iowa.
- (3) **James B. Kenna**, p., 520 40th Street, Des Moines, Iowa.
- (5) **Mrs. J. W. Neasham**, h. w., 315 North Market Street, Ottumwa, Iowa.
- (6) **James H. Peterman**, bank., 112 West Grant Street, Clarinda, Iowa.
- (1) **David J. Shenton** (chairman), d. s., 512 Benton Street, Council Bluffs, Iowa.
- (4) **Ulysses S. Smith**, p., Fairfield, Iowa.
- (3) **Dean Taylor**, ed. and pub., 105 West Grimes Street, Fairfield, Iowa.
- (2) **William P. Wortman**, ed. and pub., Malvern, Iowa.

Reserves.—(1) **William Buxton, Jr.**, bank., 500 East Salem Ave., Indianola, Iowa. (3) **Guy J. Fansher**, d. s., 105 East Broad Street, Mount Pleasant, Iowa. (1) **Harry D. Henry**, coll. pres., Mount Pleasant, Iowa. (2) **John N. Patterson**, phy., 929 North 4th Street, Burlington, Iowa. (3) **Luff E. Payne**, Dis. Traffic Supt., Telephone Co., 102 East Graham Street, Council Bluffs, Iowa. (2) **Raymond M. Shipman**, p., 1018 Des Moines Street, Des Moines, Iowa.

ITALY. 2. (Zurich)**Delegates:—**

Carlo M. Ferreri (chairman), d. s., 38 Via Firenze, Rome, Italy.
Ersilia Santi, 35 Corso Garibaldi, Portici, Naples, Italy.

Reserves.—**Luigi Lala**, p., 38 Via Firenze, Rome, Italy. **Enrico Montanari**, bookkeeper, 5 Via Ogotino, Depretis, Naples, Italy.

KANSAS. 10. (Kansas City)**Delegates:—**

- (1) **Oscar E. Allison**, p., Emporia, Kan.
- (1) **Jesse E. Bender**, mer., Holton, Kan.
- (2) **Harold C. Case**, p., 1502 Boswell Avenue, Topeka, Kan.
- (3) **Charles I. Coldsmith**, d. s., 1313 Morgan Street, Parsons, Kan.
- (3) **Thomas O. Cunningham**, b. m., 728 Nebraska Avenue, Kansas City, Kan.
- (2) **John C. Gaede**, b. m., Fredonia, Kan.
- (4) **Calvin E. Holman**, p., Manhattan, Kan.

¹ Deceased.

(5) Christopher L. Hovgard, p., 1124 Garfield Street, Topeka, Kan.

(4) **Lincoln H. Klein**, retired, 215 North Garfield Street, Chanute, Kan.

(5) **Mrs. Henry E. Wolfe**, h. w., Topeka, Kan.

Reserves.—(2) William S. Hanson, mgr. Methodist Book Concern, 1121 McGee Street, Kansas City, Mo. (1) **O. Grant Markham**, publ. agt. Methodist Book Concern, 740 Rush Street, Chicago, Ill. (2) **Charles M. Miller**, edu., Topeka, Kan. (3) **B. H. Oesterreich**, f., Woodbine, Kan. (1) Ralph O. Taylor, p., Abilene, Kan.

KENTUCKY. 4. (Cincinnati)

Delegates:—

(1) **Fred Brettschneider**, ins., 212 Sterrett Ave., Covington, Ky.

(2) **Simon L. Renfro**, grocer, Williamsburg, Ky.

(1) Samuel C. Rice (chairman), d. s., 310 Kentucky Avenue, Pineville, Ky.

(2) Harry C. Sims, p., 231 Farley Street, Paducah, Ky.

Reserves.—(1) **Mrs. L. J. Godbey**, h. w., 722 West Maxwell Street, Lexington, Ky. (2) **L. Edmund Huber**, atty., McDowell Bldg., Louisville, Ky. (1) Horace A. Sprague, p., 3rd and Guthrie Streets, Louisville, Ky. (2) John L. Tilton, p., 511 Greenup Street, Covington, Ky.

KIANGSI. 2. (Shanghai)

Delegates:—

Miss Edith Fredericks, miss., 1624 Van Ness Terrace, Union, N. J.

William R. Johnson (chairman), miss., 150 Fifth Avenue, New York, N. Y.

Reserves.—Fred R. Brown, tea., 117 Smith Street, Manlius, N. Y. **Jennie Lind**, miss., 24 Mount Vernon Street, Boston, Mass.

LEXINGTON. 4. (Covington)

Delegates:—

(2) **Dennis A. Bethea**, phy., 1139 Field Street, Hammond, Ind.

(1) **Richard A. Crolley**, clerk, 4019 Vincennes Avenue, Chicago, Ill.

(2) John B. Redmond, p., 213 East 50th Street, Chicago, Ill.

(1) Benjamin F. Smith (chairman), d. s., 3553 South Parkway Street, Chicago, Ill.

Reserves.—(2) Frank R. Arnold, d. s., 701 West 7th Street, Cincinnati, Ohio. (2) **I. M. Fletcher**, undertaker, Akron, Ohio. (1) David E. Skelton, d. s., 321 East 29th Street, Indianapolis, Ind. (1) **James C. Traylor**, city employee, 545 East Kirby Street, Detroit, Mich.

LIBERIA. 2. (Capetown)

Delegates:—

Gabriel L. Dennis, Sec. of the Treasury, Monrovia, Liberia.

William N. Ross (chairman), p., Monrovia, Liberia.

Reserves.—**Thomas J. R. Faulkner**, engineer, Monrovia, Liberia. **Frederick A. Price**, p., Harper, Cape Palmas, Liberia.

LOUISIANA. 4. (New Orleans)

Delegates:—

(2) William G. Alston, d. s., 1836 Milan Street, Shreveport, La.

- (1) **Matthew S. Davage**, pres., Clark University, Atlanta, Ga.
- (2) **Robert B. Hayes**, administrator, Dillard University, New Orleans, La.
- (1) **John W. Turner** (chairman), d. s., 4607 Loyola Street, New Orleans, La.

Reserves.—(1) **John W. E. Bowen**, p., 1564 Valmont Street, New Orleans, La. (2) **Jesse D. David**, p., 605 France Street, Baton Rouge, La. (2) **Theodore L. Miller**, mfr., 3716 South Claiborne Avenue, New Orleans, La. (1) **Thaddeus T. Taylor**, phy., 1900 Jackson Avenue, New Orleans, La.

LUCKNOW. 2. (Jubbulpore)

Delegates:—

J. Waskom Pickett (chairman), sec., National Christian Council, 37 Cantonment Road, Lucknow, India.

Mrs. Daisy L. Singh, h. w., Methodist Episcopal Church, 22 Cantonment Road, Lucknow, India.

Reserves.—**Benjamin S. Singh**, clerk, 15-16 Civil Lines, Cawnpore, India. **Masih Charan Singh**, d. s., Lucknow-Gonda District, Methodist Episcopal Church, 22 Cantonment Road, Lucknow, India.

MAINE. 6. (Boston)

Delegates:—

(2) **John M. Arters**, d. s., 700 Hammond Street, Bangor, Me.

(1) **Clinton D. Baldwin**, r. r. official, 296 French Street, Bangor, Me.

(1) **Arthur A. Callaghan** (chairman), d. s., 30 Sewell Street, Augusta, Me.

(2) **Miss Margaret Currie**, atty., 58 North Street, Saco, Me.

(3) **Carl N. Garland**, d. s., 226 Bradley Street, Woodfords, Me.

(3) **Irving W. Maxwell**, atty., 57 Exchange St., Portland, Me.

Reserves.—(1) **Cymbrid Hughes**, p., 13 Green Street, Augusta, Me. (2) **George B. Hunter**, retired, Houlton, Me. (2) **Albert I. Oliver**, exec. sec., Conf. Claimants Com., 546 Main Street, Lewiston, Me. (1) **Herbert H. Twombly**, retired, 101 Highland Avenue, Gardiner, Me.

MALAYA. 2. (Singapore-Manila)

Delegates:—

Raymond L. Archer (chairman), d. s., 5 Fort Canning Road, Singapore, S. S.

Vyrvay D. Kuppasamy, tea., Anglo Chinese School, Ipoh, F. M. S., Malaya.

Reserves.—**Marmaduke Dodsworth**, d. s., 136 Burmah Road, Penang, S. S. **Diong C. Gong**, vice-prin., Anglo-Chinese School, Sitiawan, F. M. S., Malaya.

MICHIGAN. 10. (Detroit)

Delegates:—

(5) **Smith Burnham**, tea., 131 South Prairie Avenue, Kalamazoo, Mich.

(2) **D. Stanley Coors**, p., 243 West Webster Street, Muskegon, Mich.

(1) **Luren D. Dickinson**, agriculture, Charlotte, Mich.

(4) **Mrs. Emma Kellor**, h. w., Hastings, Mich.

¹ Elected a Central Conference Bishop.

- (5) Lloyd H. Nixon, p., 185 Orchard Avenue, Battle Creek, Mich.
- (3) Albert H. Pellowe, p., 400 Bidwell Street, Albion, Mich.
- (1) LeRoy T. Robinson (chairman), p., 235 Calkins Avenue, Grand Rapids, Mich.
- (4) John L. Seaton, pres. Albion College, Albion, Mich.
- (2) Eugene C. Warriner, college executive, Mount Pleasant, Mich.
- (3) Mrs. William H. White, h. w., 417 Boyne Avenue, Boyne City, Mich.

Reserves.—(3) William E. Beckett, p., Shelby, Mich. (1) Mrs. F. U. Doubleday, h. w., Kalamazoo, Mich. (3) Thomas O. Huckle, ed., Cadillac, Mich. (2) H. A. Roseberry, electrical contractor, Grand Rapids, Mich. (2) Frederick Spence, p., Jackson, Mich. (1) Victor W. Thrall, d. s., Big Rapids, Mich.

MINNESOTA. 4. (Saint Paul)

Delegates:—

- (1) Walter C. Coffey, dean, Dept. of Agriculture, University of Minnesota, Saint Paul, Minn.
- (2) Mrs. V. F. DeVinny, National Corresponding Secty., W. H. M. S., 200 South Fairview Avenue, Saint Paul, Minn.
- (2) Samuel L. Parish, p., 265 Main Street, Winona, Minn.
- (1) John A. Rinkel (chairman), d. s., 126 Baldwin Street, Saint Paul, Minn.

Reserves.—(2) Eugene C. Hickman, d. s., 1451 Capitol Avenue, Saint Paul, Minn. (1) John W. Mettam, d. s., 512 South Fifth Street, Mankato, Minn. (2) H. A. Miller, phy., Fairmont, Minn. (1) George F. Reineke, phy., New Ulm, Minn.

MISSISSIPPI. 4. (New Orleans)

Delegates:—

- (2) Elias W. Hall, mortician, 600 Mobile Street, Hattiesburg, Miss.
- (1) Levi E. Johnson (chairman), d. s., 2716 Twelfth Street, Meridian, Miss.
- (2) Wiley L. Marshall, p., 3016 Twenty-first Street, Gulfport, Miss.
- (1) Reuben H. McAllister, business mgr., Christian Advocate, Southwestern Edition, 631 Baronne Street, New Orleans, La.

Reserves.—(2) Malachi C. Collins, mortician, 406 North Farish Street, Jackson, Miss. (2) Major T. J. Howard, p., 1318 East First Street, Vicksburg, Miss. (1) John H. Lovell, prof., Gammon Theo. Seminary, Atlanta, Ga. (1) Claude W. Williams, b. m., 1208 31st Avenue, Meridian, Miss.

MISSOURI. 12. (Kansas City)

Delegates:—

- (4) Mrs. Grace L. Bragg, h. w., 3666a Montana Street, Saint Louis, Mo.
- (6) Mrs. Jennie T. Burns, h. w., 1623 Park Avenue, Little Rock, Ark.
- (4) Okey J. Carder, supt., hospital, 2721 Douglas Street, Saint Joseph, Mo.
- (2) Loren M. Edwards, p., 6166 Kingsbury Boulevard, Saint Louis, Mo.

- (3) Arthur A. Halter, d. s., 232 South Grand, Sedalia, Mo.
- (2) **Charles W. Hanke**, b. m., 818 Olive Street, Saint Louis, Mo.
- (6) Ira M. Hargett, p., 3446 Benton Avenue, Kansas City, Mo.
- (1) Edmund J. Kulp (chairman), p., Grand Avenue Temple, Kansas City, Mo.
- (1) **Leslie J. Lyons**, atty., 1002 Walnut Street, Kansas City, Mo.
- (5) Harris R. Runion, d. s., 2324 Circle Drive, St. Joseph, Mo.
- (3) **John A. Taylor**, mgr., Hotel State, Springfield, Mo.
- (5) **William H. Walker**, mine operator, 1908 Sargent Avenue, Joplin, Mo.

Reserves.—(1) Glenn A. Baldwin, p., 316 North 20th Street, Saint Joseph, Mo. (2) **Manville Carothers**, asst. postmaster, Kirksville, Mo. (2) Edward Hislop, d. s., 1121 McGee Street, Kansas City, Mo. (3) **Maude McMurray**, tea., Savannah, Mo. (1) **Roderick E. Riddle**, civil engineer, 1406 Dewey Street, Saint Joseph, Mo. (3) Louis E. Snyder, p., Trenton, Mo.

MONTANA STATE. 2. (Portland)

Delegates:—

J. Willard Baldwin, credit mgr., Deaconess Hospital, Great Falls, Mont.

Horace Turner (chairman), d. s., 134 Avenue "C," Billings, Mont.

Reserves.—Andrew C. Caton, p., Butte, Mont. **Vernon Lewis**, atty., Fort Benton, Mont.

NEBRASKA. 14. (Omaha)

Delegates:—

(3) Walter Aitken, p., 12th and M Streets, Lincoln, Neb.

(4) John R. Bucknell, p., 2916 Randolph Street, Lincoln, Neb.

(2) **W. F. Callfas**, phy., 1620 Medical Art Building, Omaha, Neb.

(1) E. Guy Cutshall (chairman), chancellor, Nebraska Wesleyan University, 4926 Madison Avenue, Lincoln, Neb.

(5) **Frank Dafeo**, bank., Tecumseh, Neb.

(5) E. Lamont Geissinger, p., 1314 West Division Street, Grand Island, Neb.

(1) **Henry M. Greenslit**, r. r. yardmaster, 1950 J Street, Lincoln, Neb.

(6) Paul M. Hillman, d. s., Kearney, Neb.

(2) Louis H. Kaub, p., Lexington, Neb.

(6) **Mrs. F. G. Pennington**, h. w., Wymore, Neb.

(7) **W. W. Reed**, b. m., Rosalie, Neb.

(4) **Walter S. Rogers**, b. m., Ainsworth, Neb.

(7) Roy N. Spooner, d. s., 2627 North 50th Street, Lincoln, Neb.

(3) **Miss Ella M. Watson**, exec. sec., W. F. M. S., 1701 South 17th Street, Lincoln, Neb.

Reserves.—(2) **W. Edgar Gates**, b. m., 119 South 12th Street, Lincoln, Neb. (3) Marvin E. Gilbert, d. s., 5427 Western Avenue, Omaha, Neb. (1) Bernard Johansen, d. s., 824 North Denver Avenue, Hastings, Neb. (1) **Mrs. J. Floyd McLain**, h. w., 909 South 36th Street, Lincoln, Neb. (3) **I. J. Nisley**, judge, North Platte, Neb. (2) Frank F. Travis, p., Beatrice, Neb.

NEWARK. 8. (New York)

Delegates:—

(3) Arlo A. Brown, pres., Drew University, Madison, N. J.

¹ Deceased.

- (2) **Samuel H. Clark**, mer., 7 Roosevelt Road, Maplewood, N. J.
- (4) **Paul G. Dennis**, d. s., 8 Wetmore Avenue, Morristown, N. J.
- (4) **Mrs. Mildred A. Knight**, h. w., Drew Forest, Madison, N. J.
- (1) **Alexander S. McNear**, ins., 31 Clinton Street, Newark, N. J.
- (3) **Charles C. Parlin**, atty., 28 De Puyster Avenue, Tenafly, N. J.
- (2) **Karl K. Quimby**, p., 109 Prospect Street, Ridgewood, N. J.
- (1) **J. Edgar Washabaugh** (chairman), d. s., 280 Prospect Avenue, East Orange, N. J.

Reserves.—(4) **George H. Beattys**, atty., Elizabeth, N. J. (2) **Daniel Burke**, atty., Summit, N. J. (3) **Norman P. Champlin**, p., 682 Avenue "C," Bayonne, N. J. (1) **James R. Joy**, editor, N. Y. Christian Advocate, 150 Fifth Avenue, New York City. (2) **Ralph B. Urmy**, p., 200 East Dudley Avenue, Westfield, N. J. (3) **C. M. Van Aken**, cooperage, Maplewood, N. J. (1) **Wilbert Westcott**, p., 2801 Hudson Blvd., Jersey City, N. J.

NEW ENGLAND. 8. (Boston)

Delegates:—

- (4) **Annie G. Bailey**, officer Woman's Foreign Missionary Society, 21 Elsmere Avenue, Lynn, Mass.
- (1) **Vincent P. Clarke**, atty., 93 Bacon St., Winchester, Mass.
- (3) **Sam T. Emery**, ins., 35 Marshall St., Newton Centre, Mass.
- (1) **Lewis O. Hartman** (chairman), ed. Zion's Herald, 581 Boylston Street, Boston, Mass.
- (4) **Charles W. Jeffras**, p., 120 Buckingham Street, Springfield, Mass.
- (2) **Stanley O. MacMullen**, ins., 25 Brackett Road, Newton, Mass.
- (2) **Daniel L. Marsh**, pres., Boston University, 688 Boylston Street, Boston, Mass.
- (3) **Robert M. Pierce**, d. s., 15 Berwick Street, Worcester, Mass.

Reserve.—(1) **Edwin P. Bliss**, mfr., 170 Summer Street, Malden, Mass. (2) **C. Oscar Ford**, p., 3 Franklin Street, Lynn, Mass. (2) **E. Bert Johnson**, atty., 23 Montague Street, Worcester, Mass. (1) **J. Franklin Knotts**, d. s., 306 Main Street, Melrose, Mass. (3) **George A. Martin**, d. s., 395 Sumner Avenue, Springfield, Mass. (3) **George C. Roberts**, ins., 184 Middlesex Street, Springfield, Mass.

NEW ENGLAND SOUTHERN. 4. (Boston)

Delegates:—

- (1) **James V. Claypool** (chairman), p., 26 Fourth Street, East Providence, R. I.
- (2) **Bertha M. Hope**, deaconess, 825 Second Street, Fall River, Mass.
- (1) **George E. Keith**, mer., 19 Lewis Street, Manchester, Conn.
- (2) **Albert C. Knudson**, dean, Boston University School of Theology, 72 Mount Vernon Street, Boston, Mass.

Reserves.—(2) **William H. Bath**, d. s., 493 Public Street, Providence, R. I. (1) **Mrs. Grace P. Bitgood**, h. w., 240 Hempstead Street, New London, Conn. (2) **Herbert L. Chipman**, publ., Sandwich, Mass. (1) **Earl E. Story**, p., Manchester, Conn.

NEW HAMPSHIRE. 2. (Boston)

Delegates:—

- C. V. Kimball**, florist, Manchester, N. H.
- J. N. Seaver** (chairman), p., Methuen, Mass.

Reserves.—E. T. Cooke, p., Manchester, N. H. **Miss Bessie M. Edson**, Littleton, N. H.

NEW JERSEY. 8. (Philadelphia)

Delegates:—

- (3) **Harry P. Bennett**, circulation mgr., The Christian Advocate, 66 Washington Street, Long Branch, N. J.
- (1) **Thomas S. Brock** (chairman), d. s., 236 Chestnut Avenue, Trenton, N. J.
- (2) **Leroy S. Champion**, mer., Dorchester, N. J.
- (4) **Helen B. Phillips**, dea., 227 Bellevue Avenue, Trenton, N. J.
- (1) **Frank C. Propert**, atty., 139 Merian Avenue, Haddonfield, N. J.
- (3) **Woodburne J. Sayre**, p., 62 East Second Street, Moorestown, N. J.
- (2) **Harold P. Sloan**, d. s., 56 Hunter Street, Woodbury, N. J.
- (4) **Thomas J. J. Wright**, d. s., 128 North Second Street, Millville, N. J.

Reserves.—(4) **Alfred E. Blakeman**, r. e., 317 Tuttle Avenue, Spring Lake, N. J. (1) **Leon Chamberlain**, d. s., 103 Maple Avenue, Red Bank, N. J. (2) **Edgar Y. Dobbins**, fed. probation officer, 241 Mountwell Avenue, Haddonfield, N. J. (3) **Elmer E. Matthews**, mer., Williamstown, N. J. (1) **Mark Reynolds**, mer., Mount Holly, N. J. (2) **Edward A. Wells**, p., 47 North Main Street, Milltown, N. J.

NEW YORK. 8. (New York)

Delegates:—

- (3) **Claude C. Coile**, d. s., 150 Fifth Avenue, New York City.
- (1) **Mrs. D. Leigh Colvin**, pres., N. Y. State W. C. T. U., New York City.
- (2) **Allan MacRossie**, dir., Commission on Courses of Study, 150 Fifth Avenue, New York City.
- (3) **Benjamin A. Matthews**, atty., 70 Pine Street, New York City.
- (4) **B. Clark Sandford**, accountant, Catskill, N. Y.
- (2) **Chester A. Smith**, court stenographer, Peekskill, N. Y.
- (4) **Ralph W. Sockman**, p., 950 Park Avenue, New York City.
- (1) **Ezra S. Tipple** (chairman), educator, 817 Fifth Avenue, New York City.

Reserves.—(1) **Joseph W. Chasey**, d. s., 40 Franklin Street, Kingston, N. Y. (3) **John L. Class**, atty., 156 Fifth Avenue, New York City. (2) **H. F. Corney**, ban., Beacon, N. Y. (1) **Carl H. Fowler**, atty., 100 East 42nd Street, New York City. (3) **Lorenzo H. King**, p., 49 Edgecomb Avenue, New York City. (2) **Peter C. Weyant**, d. s., 146 Third Street, Newburgh, N. Y.

NEW YORK EAST. 10. (New York)

Delegates:—

- (3) **William H. Alderson**, d. s., 64 Eldridge Avenue, Hempstead, N. Y.
- (1) **Lester W. Auman** (chairman), p., 89-49 164th Street, Jamaica, New York, N. Y.
- (5) **Mrs. Horatio Berry**, h. w., 218 Macon Street, Brooklyn, N. Y.
- (2) **H. Almon Chaffee**, ban., City Savings Bank, Bridgeport, Conn.
- (3) **Harry N. Holmes**, exec. sec., World Alliance, 34-30 81st Street, Jackson Heights, New York, N. Y.

- (1) **Frank A. Horne**, pres., Merchants Refrigerating Co., 409 Grand Avenue, Brooklyn, N. Y.
- (5) **Lynn Harold Hough**, dean, Drew Theological Seminary, Madison, N. J.
- (2) **John W. Langdale**, Book Editor, 150 Fifth Avenue, New York, N. Y.
- (4) **Halford E. Luccock**, prof., Yale Divinity School, New Haven, Conn.
- (4) **William W. Reid**, publ., 11-03 157th Street, Whitestone, N. Y.

Reserves.—(2) **Fred P. Corson**, pres., Dickinson College, Carlisle, Pa. (1) **Mrs. Charles H. Hardie**, h. w., 883 East 19th Street, Brooklyn, N. Y. (4) **Wilbur F. Hendrix**, bank., Rye, N. Y. (3) **Frederick B. Newell**, exec. sec., New York City Society, 150 Fifth Avenue, New York, N. Y. (3) **Homer G. Tasker**, exec., 5234 241st Street, Douglaston, N. Y. (2) **Miss Edith Welker**, asso. dir., Conf. Relig. Edu., 33 South Main Street, Middletown, Conn. (5) **Mrs. Carl Winters**, h. w., Watertown, Conn. (1) **Lloyd F. Worley**, d. s., 504 Whitney Avenue, New Haven, Conn.

NORTH AFRICA. 2. (Stockholm)

Delegates:—

Fred J. Kellar (chairman), d. s., La Palmeraie, El-Biar, Algiers, Algeria, North Africa.

Mrs. Lillian G. Kellar, miss., La Palmeraie, El-Bair, Algiers, Algeria, North Africa.

Reserves.—**Elmer H. Douglas**, miss., 40 Avenue Bienfait, Constantine, Algeria, North Africa. **E. Gwendoline Narbeth**, miss., 323 Lafayette Avenue, Swarthmore, Pa.

NORTH CAROLINA. 2. (Chattanooga)

Delegates:—

Robert N. Brooks (chairman), prof., Gammon Theological Seminary, Atlanta, Ga.

David D. Jones, pres., Bennett College, Greensboro, N. C.

Reserves.—**Gilbert H. Caldwell**, d. s., 332 West Bragg Street, Greensboro, N. C. **James A. McRae**, tea., Box 147, Reidsville, N. C.

NORTH CHINA. 4. (Chengtu)

Delegates:—

(1) **Walter W. Davis** (chairman), prof., Yenching University, Peiping, China.

(2) **Feng-Shan Kao**, prin., Peiping Hui Wen Academy, Peiping, Hopei, China.

(1) **I-Hsin Liu**, Conf. Director Relig. Ed., University of S. Calif., Los Angeles, Calif.

(2) **Paul L-Y Shih**, local preacher, Huaijouhsien, Hopei, China.

Reserves.—(1) **Tso-T'ing Chang**, b. m., Tientsin, China. (1) **Samuel L. S. Lee**, pres., Peking Theological Seminary, Peiping, Hopei, China. (2) **Lien K'e Li**, student, Drew University, Madison, N. J. (2) **Fang Liu**, prin., Hui Wen Li, South Suburb, Tientsin, China.

NORTH DAKOTA. 4. (Saint Paul)

Delegates:—

(2) **Arthur W. Cupler**, atty., Fargo, N. Dak.

(2) **Silas E. Fairham**, d. s., Fargo, N. Dak.

(1) **Howard E. Simpson**, prof., Grand Forks, N. Dak.

(1) **Charles L. Wallace** (chairman), pres., Wesley Coll., University Station, Grand Forks, N. Dak.

Reserves.—(1) **Leslie R. Burgum**, p., Jamestown, N. Dak. (2) **Elmer E. Duden**, p., Lisbon, N. Dak. (2) **Mrs. Rosabelle W. Peterson**, h. w., Devils Lake, N. Dak. (1) **Mrs. May L. Wolfer**, h. w., Jamestown, N. Dak.

NORTH-EAST OHIO. 16. (Cincinnati)

Delegates:—

(4) **William D. Archer**, mfr., 914 Clark Street, Cambridge, Ohio.

(7) **Charles S. Beetham**, mer., Cadiz, Ohio.

(4) **Earl R. Brown**, p., 236 East Mill Street, Akron, Ohio.

(5) **William W. Dieterich**, d. s., 884 The Arcade, Cleveland, Ohio.

(1) **Wilbur E. Hammaker** (chairman), p., 283 West Madison Avenue, Youngstown, Ohio.

(2) **Warren O. Hawkins**, d. s., 1418 Cleveland Avenue, N., Canton, Ohio.

(3) **Arthur L. Hoover**, mgr., Chautauqua, Lakeside, Ohio.

(2) **Richard W. Johns**, b. m., 639 Roslyn Avenue, Akron, Ohio.

(5) **Franklin S. Johnson**, phy., Uhrichsville, Ohio.

(7) **Clarence D. Marston**, d. s., Steubenville, Ohio.

(8) **George W. Nickels**, retired, Gallion, Ohio.

(6) **Miss E. Jean Oram**, 1831 East 93rd Street, Cleveland, Ohio.

(1) **Milton C. Robinson**, mer., Ashtabula, Ohio.

(6) **W. Stanley Smith**, d. s., 366 Mahoning Avenue, Warren, Ohio.

(8) **Carroll Stewart**, p., 216 George Street, Clyde, Ohio.

(3) **Louis C. Wright**, coll. pres., Berea, Ohio.

Reserves.—(5) **Mrs. Mabel L. Blackburn**, h. w., 1242 Ethel Avenue, Lakewood, Ohio. (3) **Burleigh E. Cartmell**, sec., Ohio Wesleyan University, Delaware, Ohio. (2) **Clark W. Cooper**, d. s., 905 East Beatty Avenue, Cambridge, Ohio. (3) **John D. Green**, p., 3109 Hudson Avenue, Youngstown, Ohio. (4) **Charles B. Ketcham**, p., 182 Scott Avenue, Warren, Ohio. (1) **Albert L. Marting**, p., 1509 Cohasset Avenue, Lakewood, Ohio. (4) **Homer H. Neptune**, ins., 1151 5th Street, Lorain, Ohio. (1) **Harold S. Vincent**, school administrator, 322 South Firestone Boulevard, Akron, Ohio. (2) **Bernard G. Witten**, atty., Bellaire, Ohio. (5) **Jesse J. Wyeth**, d. s., The Gardner Apartments, Mansfield, Ohio.

NORTH INDIA. 2. (Jubbulpore)

Delegates:—

Dan Singh Chowdhry (chairman), prof., Lucknow Christian College, Lucknow, India.

Henry R. Wilson, headmaster, Parker High School, Moradabad, U. P., India.

Reserves.—**Yubal S. Larkin**, tea., 31 Lytton Road, Dehra Dun, U. P., India. **Clement D. Rocky**, prin., Bareilly Theological Seminary, Bareilly, U. P., India.

NORTH INDIANA. 10. (Detroit)

Delegates:—

(4) **Floyd L. Ballinger**, grocer, Daleville, Ind.

(5) **Wesley H. Bransford**, p., 115 West Twelfth Street, Anderson, Ind.

- (1) Fremont E. Fibley (chairman), d. s., 915 West Wayne Street, Fort Wayne, Ind.
- (1) **Homer R. Gettle**, optometrist, 805-7 South Calhoun Street, Fort Wayne, Ind.
- (5) **Lee S. Leatherman**, mortician, Tipton, Ind.
- (3) **Mrs. W. C. Lytle**, h. w., Kensington Boulevard, Fort Wayne, Ind.
- (3) Ottis T. Martin, d. s., 210 South High Street, Warsaw, Ind.
- (2) A. Wesley Pugh, p., 21 South 18th Street, Richmond, Ind.
- (2) **Roy R. Roudebush**, educator, Greenfield, Ind.
- (4) Clyde G. Yeomans, d. s., 1200 West Walnut Street, Kokomo, Ind.

Reserves.—(1) **Charles R. Bailey**, ins. exec., Huntington, Ind. (3) Burl M. Bechdolt, p., Muncie, Ind. (2) Leroy W. Kemper, p., 209 North Webster Street, Kokomo, Ind. (1) Merrill O. Lester, d. s., 579 North Wabash Street, Wabash, Ind. (2) **Homer N. Roose**, postal clerk, Goshen, Ind. (3) **Ernest M. Sims**, mfr., 509 Laurel Street, Elkhart, Ind.

NORTHEAST GERMANY. 2. (Zurich)

Delegates:—

Heinrich Schaedel (chairman), p., Klosterlausnitz, Thuringen, Germany.

Johannes K. Schmidt, b. m., Hauptster 134, Schoneberg, Berlin, Germany.

Reserves.—**Alphonse Brose**, mer., Wildensteinerstr., 34, Karlshorst, Berlin, Germany. Karl Krenfher, p., Rugenstr. 5, Berlin N 31, Germany.

NORTHERN MINNESOTA. 6. (Saint Paul)

Delegates:—

- (1) **Hiram A. Douglas**, b. m., 2024 Kenwood Parkway, Minneapolis, Minn.
- (3) J. Wilbert Lillico, d. s., 902 Franklin Terrace, Minneapolis, Minn.
- (3) **Mrs. F. F. Lindsay**, h. w., 25 Seymour Avenue, S. E., Minneapolis, Minn.
- (1) George Mecklenburg (chairman), p., Marquette and Grant Streets, Minneapolis, Minn.
- (2) Thomas A. Stafford, treas., Board of Pensions and Relief, 222 West Adams Street, Chicago, Ill.
- (2) **Joseph S. Ulland**, bank., Fergus Falls, Minn.

Reserves.—(2) **William A. Anderson**, atty., 1835 Morgan Avenue, N., Minneapolis, Minn. (2) Lucius H. Bugbee, ed., Ch. School Publications, 150 Fifth Avenue, New York, N. Y. (3) **H. H. Dewald**, b. m., Morris, Minn. (1) **Florence H. Resor**, local preacher, Coleraine, Minn. (1) Elmer E. Shawl, p., Herman, Minn.

NORTHERN NEW YORK. 6. (New York)

Delegates:—

- (2) Maynard P. Beach, d. s., Canton, N. Y.
- (3) Aaron B. Corbin, p., 235 Oneida Street, Fulton, N. Y.
- (1) Frederick A. Miller (chairman), field sec., Conf. Permanent Fund, 446 Dimmick Street, Watertown, N. Y.
- (3) **H. Lester Paddock**, mfr., 253 South Fourth Street, Fulton, N. Y.
- (1) **W. Clyde Sykes**, mfr., Conifer, N. Y.
- (2) **Ross A. Wetterhahn**, ban., 501 Mill Street, Watertown, N. Y.

Reserves.—(1) **Fred K. Felshaw**, atty., Antwerp, N. Y. (1) Ernest C. Love, d. s., 126 West Park Drive, Watertown, N. Y. (2) **Frank E. Sackett**, mechanic, Ilion, N. Y. (2) John W. Warren, p., Fulton, N. Y.

NORTHWEST GERMANY. 2. (Zurich)

Delegates:—

F. H. Otto Melle (chairman), prin., Methodist Theological Seminary, 180 Ginnheimer Landstr., Frankfort a. M., Germany.

Heinrich Stehl, dir., Furstenstr. 8, Kassel, Germany.

Reserves.—Ernest Braunlich, d. s., 5 Husumerstr., Hamburg, 20 Germany. **Johann Bruns, Jr.**, ban., Weddigenstr. 26, Oldenburg, i. O., Germany.

NORTHWEST INDIA. 2. (Delhi)

Delegates:—

Carl C. Herrmann (chairman), miss., 1310 Atwater Avenue, Bloomington, Ind.

Robin G. Patterson, tea., Muttra, U. P., India.

Reserves.—William Dye, miss., Ingraham Institute, Ghaziabad, U. P., India. **Julian O. N. Shukla**, magistrate, Agra, U. P., India.

NORTHWEST INDIANA. 6. (Detroit)

Delegates:—

(2) **Lee L. Caldwell**, Supt., City Schools, Hammond, Ind.

(2) Elmer Jones, d. s., 115 Broadway, Argos, Ind.

(3) **Judson J. Hunt**, atty., 206 Lincoln Avenue, Rensselaer, Ind.

(1) **Earl M. Mann**, atty., 21 Barton Avenue, Terre Haute, Ind.

(1) G. Bromley Oxnam (chairman), pres., DePauw University, Greencastle, Ind.

(3) Claude Young, d. s., 302 Perrin Avenue, Lafayette, Ind.

Reserves.—(3) Carroll D. W. Hildebrand, p., Greencastle, Ind. (3) **Miss Anna Lutz**, La Fayette, Ind. (1) Claude M. McClure, p., Frankfort, Ind. (2) **D. K. Mills**, mer., Zionsville, Ind. (2) Clyde C. Pearce, p., Clinton, Ind. (1) **J. W. Stanley**, prin., Tolleston School, Gary, Ind.

NORTHWEST IOWA. 6. (Omaha)

Delegates:—

(1) **Frank E. Anderson**, dentist, Sioux Rapids, Iowa.

(2) Maurice P. Arrasmith, p., Storm Lake, Iowa.

(3) Martin D. Bush, p., Pomeroy, Iowa.

(2) **Charles C. Harshbarger**, ban., Onawa, Iowa.

(1) Adelbert L. Semans (chairman), d. s., Spencer, Iowa.

(3) **Irvin L. Thoe**, mer., Lake Mills, Iowa.

Reserves.—(2) Orville M. Bond, d. s., Sioux City, Iowa. (1) **James I. Dolliver**, atty., Fort Dodge, Iowa. (1) Joseph F. Hutchinson, p., Fort Dodge, Iowa. (3) **Edgar V. Moone**, City Clerk, Sioux City, Iowa. (3) Frederick W. Ortmeier, p., Estherville, Iowa. (2) **L. P. Stillman**, ins., Dolliver, Iowa.

NORTHWEST KANSAS. 4. (Kansas City)

Delegates:—

(2) **A. W. Barton**, prof., Hays, Kan.

(1) **C. A. Kemp**, gospel singer, Winona, Kan.

- (1) Davis B. Magee (chairman), d. s., Colby, Kan.
 (2) Lester R. Templin, p., Colby, Kan.

Reserves.—(2) Harvey C. Atkins, p., Norton, Kan. (1) Luther B. Bowers, pres., Kansas Wesleyan University, Salina, Kan. (2) C. E. McFadden, f., Morland, Kan. (1) W. H. Tipton, b. m., Goodland, Kan.

NORWAY. 2. (Stockholm)

Delegates:—

Alf Kristoffersen (chairman), p., Stavanger, Norway.
 Sigvart Sorensen, mer., Hamar, Norway.

Reserves.—Omar E. Borgen, mer., Lillestrom, Norway. Mathias S. Haver, p., Skovveien 20, Oslo, Norway.

NORWEGIAN AND DANISH. 2. (Chicago)

Delegates:—

Thoralf Otman Firing (chairman), coll. pres., 2408 Orrington Avenue, Evanston, Ill.

Gerald Geraldson, engineer, 1001 Monroe Avenue, Racine, Wis.

Reserves.—Edward Evensen, d. s., 1700 North Latrobe Avenue, Chicago, Ill. Hans Norby, estimator, 2844 44th Avenue, South Minneapolis, Minn.

OHIO. 22. (Cincinnati)

Delegates:—

- (7) E. Dow Bancroft, Field Rep., Methodist Brotherhood, 127 West Court Street, Urbana, Ohio.
 (10) George F. Barber, p., 6128 Madison Road, Madisonville, Ohio.
 (4) Ernest H. Cherrington, ed., Westerville, Ohio.
 (8) Charles M. Coulter, d. s., 1448 Bryn Mawr Drive, Dayton, Ohio.
 (8) John A. Diekmann, supt., Bethesda Hospital, Cincinnati, Ohio.
 (9) Warren J. Dunham, d. s., Flower Hospital, Toledo, Ohio.
 (1) Mrs. W. H. C. Goode, Nat'l. Pres., W. H. M. S., Sidney, Ohio.
 (11) Albert L. Hannah, b. m., Blanchester, Ohio.
 (8) C. W. C. Hunt, ins., Box 892, Cincinnati, Ohio.
 (2) Lester S. Ivins, prof., Defiance College, Defiance, Ohio.
 (9) Charles A. Jones, Exec. Sec., Community Fund, Atlas Building, Columbus, Ohio.
 (7) Asa J. Kestle, p., 96 East 5th Street, Chillicothe, Ohio.
 (5) Walter F. Kirk, Master, Ohio State Grange, Port Clinton, Ohio.
 (4) Clarence H. LaRue, p., 3613 Monroe Street, Toledo, Ohio.
 (2) Arba Martin, p., Portsmouth, Ohio.
 (3) Judson J. McKim, Gen'l. Sec., Y. M. C. A., 1105 Elm Street, Cincinnati, Ohio.
 (1) Isaac E. Miller (chairman), d. s., 1581 Franklin Park S., Columbus, Ohio.
 (6) Mrs. C. C. Peale, corr. sec., W. F. M. S., 869 Bryden Road, Columbus, Ohio.
 (3) Albert G. Schatzman, p., 3436 Saint John's Place, Cincinnati, Ohio.
 (6) Edmund D. Soper, pres., Ohio Wesleyan University, Delaware, Ohio.

(10) **John C. Speaks**, Congressman, 309 King Avenue, Columbus, Ohio.

(11) **Edward R. Stafford**, p., Bowling Green, Ohio.

Reserves.—(3) **Bertice C. Ballinger**, b. m., West Mansfield, Ohio. (4) **Lincoln R. Gibbs**, prof., Antioch College, Yellow Springs, Ohio. (4) **Clarence S. Grauser**, d. s., 510 East Second Street, Defiance, Ohio. (5) **Robert O. McClure**, d. s., 179 East Fourteenth Avenue, Columbus, Ohio. (2) **John A. Needy**, dean, College of Engineering, Ada, Ohio. (1) **Sidney A. Rowland**, prof., Ohio Wesleyan University, Delaware, Ohio. (3) **Richard E. Scully**, supt., Goodwill Industries, 3235 Epworth Avenue, Cincinnati, Ohio. (2) **Donald Timerman**, d. s., 57 Neal Avenue, Newark, Ohio. (1) **Robert L. Tucker**, p., 242 18th Avenue, Columbus, Ohio. (5) **C. H. Waldo**, mfr., Price Hill, Cincinnati, Ohio.

OKLAHOMA. 8. (Kansas City)

Delegates:—

(3) **William R. Johnson**, d. s., 301 West Lincoln Street, Blackwell, Okla.

(2) **Elza L. Jorns**, p., 208 B Street, N. W., Miami, Okla.

(3) **Ray O. Martin**, b. m., 403 North 4th Street, Ponca City, Okla.

(4) **George W. McDonald**, p., Tulsa, Okla.

(4) **Frank C. Thompson**, edu., Tulsa, Okla.

(2) **William M. Vickery**, rancher, Blackwell, Okla.

(1) **W. H. Wilcox**, atty., Stillwater, Okla.

(1) **Aaron G. Williamson** (chairman), pres., O. C. U., Oklahoma City, Okla.

Reserves.—(3) **Samuel E. Kelley**, ban., Kingfisher, Okla. (2) **Carl C. Magee**, publ., Oklahoma City, Okla. (2) **Jean L. LaGrone**, d. s., 703 South Choctaw Street, El Reno, Okla. (1) **W. G. Lamont**, ins., Alva, Okla. (1) **Robert J. Smith**, p., 411 W. Randolph Street, Enid, Okla.

OREGON. 6. (Portland)

Delegates:—

(3) **Sydney W. Hall**, d. s., 2070 Court Street, Salem, Ore.

(2) **Jabez C. Harrison**, d. s., 604 Odd Fellows Building, Portland, Ore.

(3) **Willis C. Hawley**, congressman, 989 Oak St., Salem, Ore.

(1) **Louis Magin** (chairman), d. s., 1420 Court St., Salem, Ore.

(1) **Ernest W. Peterson**, ed., 1304 Southeast, 53rd Avenue, Portland, Ore.

(2) **Francis M. Phelps**, atty., 3616 Southeast, Oak Street, Portland, Ore.

Reserves.—(1) **Thomas Acheson**, p., 1712 Southeast Ankeny, Portland, Ore. (1) **John L. Gary**, supt. of schools, West Linn, Ore. (2) **Earl A. Nott**, atty., 635 Galloway Street, McMinnville, Ore. (2) **Fred C. Taylor**, p., 2614 Northeast, 58th Avenue, Portland, Ore. (3) **Edward L. Wells**, meteorologist, 916 Northeast, Hazlefern Street, Portland, Ore. (3) **Clarence T. Wilson**, exec. sec., Bd. of Temperance, Prohibition and Public Morals, 100 Maryland Avenue, N. E., Washington, D. C.

PACIFIC NORTHWEST. 10. (Portland)

Delegates:—

(4) **Paul H. Ashby**, d. s., Third and Howard Streets, Spokane, Wash.

- (4) **Chapin D. Foster**, publ., Chehalis, Wash.
 - (5) **Joseph B. Hall**, b. m., R. R. No. 1, Mount Vernon, Wash.
 - (1) **Francis A. LaViolette** (chairman), exec. sec., Bd. Conf. Claimants, 730 Republic Building, Seattle, Wash.
 - (2) **Charles W. MacCaughey**, p., Yakima, Wash.
 - (3) **John B. Magee**, p., Fifth and Marion Streets, Seattle, Wash.
 - (2) **Fermen L. Pickett**, prof., 178 College Station, Pullman, Wash.
 - (5) **James E. Purdy**, p., Moscow, Idaho.
 - (3) **Charles A. Robins**, coll. bursar, 636 North Sprague Street, Tacoma, Wash.
 - (1) **Walter W. Smith**, prof., 410 East B Street, Moscow, Idaho.
- Reserves.**—(3) **Ray S. Dunn**, p., Third and Howard Streets, Spokane, Wash. (2) **Roy W. Haskins**, mer., Sunnyside, Wash. (1) **Harold O. Perry**, p., 1001 Augusta Street, Spokane, Wash. (3) **P. M. Snider**, ins., Puyallup, Wash. (2) **Roy L. Sprague**, d. s., Box 27, Vancouver, Wash. (1) **Mrs. Rufus Woods**, h. w., Wenatchee, Wash.

PHILADELPHIA. 10. (Philadelphia)

Delegates:—

- (5) **Mrs. W. H. Dieveler**, h. w., Elkins Park, Pa.
- (1) **Charles F. Eggleston**, atty., 1701 Arch Street, Philadelphia, Pa.
- (1) **George W. Henson** (chairman), corr. sec., M. E. Hospital, 1701 Arch Street, Philadelphia, Pa.
- (5) **Roy N. Keiser**, d. s., 5025 North Twelfth Street, Philadelphia, Pa.
- (3) **G. Stanley Lynch**, sls., 132 East Fifth Street, Media, Pa.
- (2) **J. Wesley Masland**, mfr., 1219 68th Avenue, Philadelphia, Pa.
- (4) **Daniel R. Pepper**, ins., Lancaster, Pa.
- (2) **J. S. Ladd Thomas**, p., 257 High Street, Philadelphia, Pa.
- (3) **Robert C. Wells**, p., 201 E. Tabor Road, Philadelphia, Pa.
- (4) **Albert M. Witwer**, d. s., 1208 Wakeling Street, Philadelphia, Pa.

Reserves.—(1) **John M. Doran**, b. m., 1617 North 55th Street, Philadelphia, Pa. (2) **Harry W. Garrett**, printer, Willow Grove, Pa. (2) **W. Galloway Tyson**, p., 815 South 48th Street, Philadelphia, Pa. (1) **John Watchorn**, d. s., 5318 Gainor Road, Philadelphia, Pa.

PHILIPPINE. 2. (Singapore-Manila)

Delegates:—

- Esteban T. Cruz** (chairman), d. s., 901 Oroquieta, Manila, P. I.
- Mrs. Asuncion A. Perez**, exec. sec., Associated Charities, 52 Wilson Street, San Juan Addition, Manila, P. I.

Reserves.—**Roy D. Bennett**, b. m., 516 Pennsylvania Street, Manila, P. I. **Eusebio M. Manuel**, d. s., San Fernando, Pampanga, P. I.

PHILIPPINE NORTH. 2. (Singapore-Manila)

Delegates:—

- Burnt O. Peterson** (chairman), dist. miss., Lingayen, Pangasinan, P. I.

Mrs. Juana A. Simangan, dentist, Tuguegarao, Cagayan, P. I.

Reserves.—**Miguel R. Acosta**, atty., Dagupan, Pangasinan, P. I. **Ciriaco Inis**, d. s., Tuguegarao, Cagayan, P. I.

¹ Deceased.

PITTSBURGH. 10. (Pittsburgh)

Delegates:—

- (3) William K. Anderson, p., 510 Locust Street, Johnstown, Pa.
- (4) Sanford W. Corcoran, supt., Pittsburgh Church Union, Smithfield Street and 7th Avenue, Pittsburgh, Pa.
- (2) Benjamin F. Crawford, p., 415 Washington Avenue, Carnegie, Pa.
- (4) Joseph B. Henderson, retired, 207 East Cedar Avenue, Connellsville, Pa.
- (5) Everett W. Jones, ban., Bridgeville, Pa.
- (1) Mrs. P. N. Jones, h. w., 320 South Aiken Avenue, Pittsburgh, Pa.
- (2) Elmer L. Kidney, atty., Orchard and Union Avenues, Pittsburgh 2, Pa.
- (1) Ralph W. McKenzie (chairman), d. s., 741 North Avenue, Pittsburgh 21, Pa.
- (3) Jackson C. McQuiston, mgr.-sec., 1000 Upland Terrace, Pittsburgh 21, Pa.
- (5) Joseph D. Piper, d. s., 327 Dixon Avenue, Pittsburgh 16, Pa.

Reserves.—(3) Earl T. Chamberlin, atty., Uniontown, Pa. (1) Calvin B. De Young, sls., 440 Westminster Avenue, Greensburg, Pa. (2) Schuyler E. Garth, p., 211 S. Graham Street, Pittsburgh, Pa. (1) Charles A. Hartung, p., 716 Tenth Street, Beaver Falls, Pa. (2) Edwin E. Tait, atty., 5521 Beverly Place, Pittsburgh, Pa.

RHODESIA. 2. (Capetown)

Delegates:—

Henry I. James (chairman), miss., 150 Fifth Avenue, New York, N. Y.

Miss Sarah N. King, miss., Native Girls Hostel, Umtali, South Rhodesia, Africa.

Reserves.—Mrs. Henry I. James, miss., 150 Fifth Avenue, New York, N. Y. Ernest L. Sells, d. s., P. O. Box 55, Umtali, South Rhodesia, Africa.

ROCK RIVER. 10. (Chicago)

Delegates:—

- (4) Edmund R. Alderson, mer., 10931 Longwood Drive, Chicago, Ill.
- (3) Jacob Cantlin, atty., 1008 Leroy Avenue, Rock Falls, Ill.
- (2) Mrs. William H. Dangel, h. w., 175 North Grove Avenue, Oak Park, Ill.
- (5) Thomas F. Holgate, prof., 617 Library Place, Evanston, Ill.
- (1) James R. Jackson, mfr., 1128 West Stephenson Street, Freeport, Ill.
- (1) Ralph M. Pierce (chairman), d. s., 724 Simpson Street, Evanston, Ill.
- (4) Horace G. Smith, pres., Garrett Biblical Institute, Evanston, Ill.
- (5) Fred D. Stone, p., 3809 North Keeler Avenue, Chicago, Ill.
- (2) John Thompson, p., Chicago Temple Building, Chicago, Ill.
- (3) Ernest F. Tittle, p., 1810 Hinman Avenue, Evanston, Ill.

Reserves.—(3) Frank W. Barnum, p., 502 South 6th Avenue, Maywood, Ill. (1) Frederick C. Eiselen, exec. sec., Bd. of Education, 740 Rush Street, Chicago, Ill. (1) Harry L. Guyer, wholesale grocer, 111 Barber Avenue, Polo, Ill. (3) James A. James, prof., 2127 Orrington Avenue, Evanston, Ill. (2) Adam J. Loeppert, p., 2116 South Clifton Park Avenue, Chicago, Ill. (2) Mrs. Winnifred M. Timmons, h. w., 406 Fourth Avenue, Sterling, Ill.

SAINT JOHNS RIVER. 2. (Atlanta)**Delegates:—**

Fred B. Noble, lawyer, 400 Florida Nat'l. Bank Bldg., Jacksonville, Fla.

Lawrence Radcliffe (chairman), d. s., 524 Goodall Avenue, Daytona Beach, Fla.

Reserves.—Jesse L. Murrell, d. s., 320 Northeast, Second Avenue, Miami, Fla. **Mrs. Genevieve M. Pickard**, h. w., 3885 Eloise Street, Jacksonville, Fla.

SAVANNAH. 2. (Atlanta)**Delegates:—**

Robert L. Nunnally (chairman), p., 1907 Burroughs Street, Savannah, Ga.

Henry W. B. Smith, tea., 215 Johnson Street, Statesboro, Ga.

Reserves.—Hezekiah K. Gross, mortician, Statesboro, Ga. Charles W. Prothro, p., 904 King Street, Waycross, Ga.

SHANTUNG. 2. (Chengtu)**Delegates:—**

Ruth E. Hanson, miss., Taian Sung, China.

Hiram H. Ts'ui (chairman), p., 6 Kung Hsien Hutung, Peiping, China.

Reserves.—Perry O. Hanson, miss., Taian Sung, China. **Ch'ien J. Liu**, b. m., Taian, Shantung, China.

SOUTH CAROLINA. 6. (Atlanta)**Delegates:—**

(2) **Daniel S. Curry**, d. s., Box 110, Greenville, S. C.

(1) **Robert K. Gordon**, phy., Dillon, S. C.

(1) **Nathaniel W. Greene** (chairman), p., Box 53, Dillon, S. C.

(2) **Samuel J. McDonald**, r. p. clerk, 211 W. Oakland Avenue, Sumter, S. C.

(3) **Thaddeus H. Pinckney**, tea., Saint George, S. C.

(3) **George A. Thomas**, d. s., 377 Ashley Avenue, Charleston, S. C.

Reserves.—(2) **Charles W. Caldwell**, r. p. clerk, Orangeburg, S. C. (1) **Charles C. Clark**, p., Spartanburg, S. C. (3) **Mrs. Philis M. Gibbs**, tea., Latta, S. C. (1) **Joseph B. Randolph**, pres., Claflin College, Orangeburg, S. C. (2) **James W. Taylor**, d. s., Darlington, S. C. (3) **Gabriel B. Tillman**, d. s., Bamberg, S. C.

SOUTH FLORIDA. 2. (Atlanta)**Delegates:—**

Henry W. Bartley (chairman), d. s., Box 3743 Station A, Orlando, Fla.

Mrs. Mary M. Bethune, pres., Bethune-Cookman College, Daytona Beach, Fla.

Reserves.—**Garfield D. Rogers**, ins., 207 Ninth Avenue, Bradenton, Fla. **Daimon S. Selmore**, d. s., 2602 29th Street, Tampa, Fla.

SOUTH GERMANY. 2. (Zurich)**Delegates:—**

Eugen A. Barth, mer., Yorckstrasse 77, Stuttgart, Germany.

Jakob Elfner (chairman), d. s., Juedtstr. 15, Ansbach, Bayern, Germany.

Reserves.—**Gotthold Hofmann**, gard., Kanalstrasse 17, Boeckingen, Heilbronn, Germany. **Julius Straehle**, p., Jakobstr. 11, Vaihingen a. F., Wuerttemberg Germany.

SOUTH INDIA. 2. (Bombay)

Delegates:—

Earl A. Seamands (chairman), d. s., Raichur, Deccan, India.

Charles N. Weston, prin., Baldwin Boys' High School, Bangalore, India.

Reserves.—**Alta I. Griffin**, miss., Caro, Mich. **Charles F. Lipp**, miss., 268 North Franklin Street, Delaware, Ohio.

SOUTHERN. 2. (Kansas City)

Delegates:—

George E. Carter, lumberman (chairman), Box 365, Port Arthur, Tex.

Robert L. Weldon, d. s., 1635 Courtland Street, Houston, Tex.

Reserves.—**Carl W. Bergquist**, p., Georgetown, Tex. **Daniel C. Fischer**, gov't. clerk, 2201 East Crockett Street, San Antonio, Tex.

SOUTHERN CALIFORNIA. 14. (San Francisco)

Delegates:—

(1) **Wray Andrew**, mgr., Goodwill Industries, 3041 East 5th Street, Long Beach, Cal.

(7) **Grover C. Bagby, Sr.**, ins., P. O. Box 707, Fresno, Cal.

(6) **Walter C. Buckner**, p., 1350 "M" Street, Fresno, Cal.

(4) **J. Frank Burke**, ed., Santa Ana, Cal.

(2) **Jesse Lee Corley**, sec., Conf. Bd. Education, 125 Marchessault Street, Los Angeles, Cal.

(7) **James E. Dunning**, d. s., 426 South Birch Street, Santa Ana, Cal.

(2) **Claude C. Jenkins**, mfr., P. O. Box 2242, Phoenix, Ariz.

(5) **W. W. Mather**, tea., 530 Laurel Avenue, Upland, Cal.

(5) **Leonard Oechsli**, d. s., 125 Marchessault Street, Los Angeles, Cal.

(4) **Roy L. Smith**, p., 8th and Hope Streets, Los Angeles, Cal.

(3) **Mrs. B. Dudley Snudden**, pres., Pacific Branch, Woman's Foreign Missionary Society, 3535 6th Street, Riverside, Cal.

(6) **Arthur Bush Stevens**, funeral director, 1295 Lombardy Road, Pasadena, Cal.

(3) **Frank G. H. Stevens**, d. s., 77 South Michigan Street, Pasadena, Cal.

(1) **George A. Warmer** (chairman), p., L. Box 116, Santa Ana, Cal.

Reserves.—**Elgie L. Bandy**, Sec., Y. M. C. A., 115 Champion Place, Alhambra, Cal. (2) **Otto R. Benedict**, 6504 South Rita Street, Huntington Park, Cal. (3) **Clarence L. Crowell**, clerk, 14157 Sherman Way, Van Nuys, Cal. (2) **Elmer E. Helms**, retired, 3945 Ingraham Street, Los Angeles, Cal. (1) **A. Ray Moore**, p., 1019 6th Street, Santa Monica, Cal. (3) **Frank M. Toothaker**, p., 2916 Euclid Square, Euclid Heights, Los Angeles, Cal.

SOUTHERN ILLINOIS. 8. (Chicago)

Delegates:—

(2) **Leonard Carson**, pub. off., Lebanon, Ill.

(2) **Claude C. Hall**, d. s., Mount Vernon, Ill.

- (1) **Ethel T. Holland**, ed., Post Building, Marion, Ill.
- (4) **Roy V. Jordan**, supt. schools, Centralia, Ill.
- (3) Laurence A. Magill, p., Harrisburg, Ill.
- (3) **Jesse E. Miller**, r. e., 2307 Holbrook Avenue, Cairo, Ill.
- (4) Albert R. Ransom, p., Fairfield, Ill.
- (1) Clark R. Yost (chairman), coll. pres., Lebanon, Ill.

Reserves.—(1) William E. Bennett, p., East Saint Louis, Ill.
 (2) Cameron Harmon, p., Carbondale, Ill. (1) **Winona P. McAnally**, h. w., Mount Vernon, Ill. (2) **John M. Mitchell**, b. m., Mount Carmel, Ill.

SOUTHWEST. 4. (Covington)

Delegates:—

- (1) **John S. Cullens**, mail carrier, 4301 West 16th Street, Little Rock, Ark.
- (2) Zachariah R. Fields, p., Conway, Ark.
- (1) Benjamin F. Neal (chairman), p., Box 62, Fort Smith, Ark.
- (2) **Isaac W. Young**, phy., 933 Northeast, 7th Street, Oklahoma City, Okla.

Reserves.—(2) Charles K. Brown, p., 611 E. Easton Street, Tulsa, Okla. (1) **Mrs. Elizabeth K. Ellis**, h. w., 372 Cedar Street, Hot Springs, Ark. (1) William S. Sherrill, p., 1015 Division Street, Texarkana, Ark. (2) **Milton C. Simmons**, pharmacist, Wewoka, Okla.

SOUTHWEST GERMANY. 2. (Zurich)

Delegates:—

Immanuel Mann, mfr., Hildastrasse 5, Pforzheim, Sonnenberg, Germany.
Jacob Schneider (chairman), d. s., Auerstr. 20a, Durlach, Baden, Germany.

Reserves.—**Immanuel Gutekunst**, Pforzheim, Gluemerstr. 3, Germany. **J. W. Ernst Sommer**, d. s., Ginnheimerlandstr. 180, Frankfurt, a. M., Germany.

SOUTHWEST KANSAS. 8. (Kansas City)

Delegates:—

- (4) Jesse C. Fisher, d. s., Garden City, Kan.
- (3) **Mrs. Anna Garland**, h. w., Wellington, Kan.
- (2) Innis D. Harris, p., 322 East First Street, Hutchinson, Kan.
- (3) Albert E. Henry, p., 221 North Erie Street, Wichita, Kan.
- (4) **Harold B. McKibbin**, accountant, 1500 Park Place, Wichita, Kan.
- (1) **Karl Miller**, district judge, Dodge City, Kan.
- (1) Frank E. Mossman (chairman), pres., Southwestern College, Winfield, Kan.
- (2) **L. E. Tryon**, county judge, Guymon, Okla.

Reserves.—(2) **Leverett C. Baker**, abstractor, Scott City, Kan. (1) **Roy Durr**, f., Dighton, Kan. (1) Albert E. Kirk, d. s., 219 West 9th Street, Hutchinson, Kan. (2) Charles A. Kitch, d. s., 1503 East First Street, Winfield, Kan.

SWEDEN. 4. (Stockholm)

Delegates:—

- (1) Theodor Arvidson (chairman), ed. and Book Concern mgr., Box 5020, Stockholm 5, Sweden.
- (2) **Ernst Eklof**, city treas., Gefle, Sweden.

(1) **Arthur Johnson**, tea., Badstrandsvagen 26, Essingen, Sweden.

(2) **Arvid Sundfeldt**, d. s., St. Eriksg. 84, Stockholm, Sweden.

Reserves.—(1) **Göte Bergsten**, p., Alviksvagen 148, Appelviken, Sweden. (2) **A. O. Hjalmar**, master-pilot, Raa, Sweden. (2) **Gideon Henriksson**, p., Sprangkullsgat 10 A, Göteborg 3, Sweden. (1) **Sven Olsson**, bank., Brannkyrkagatan 14 C, Stockholm, Sweden.

SWITZERLAND. 2. (Zurich)

Delegates:—

Ferdinand Sigg (chairman), p., 67 Badenerstrasse, Zurich 4, Switzerland.

Theophil Spoerri, prof., Haselweg 7, Zurich 7, Switzerland.

Reserves.—**Paul Baenteli**, Hohenweg 45, Binningen, Basel, Switzerland. **Victor T. Hasler**, p., Rue de Tennel 1, Lausanne, Switzerland.

TENNESSEE. 2. (Covington)

Delegates:—

Dorsey B. Granberry, phy., Jackson, Tenn.

George W. Lewis (chairman), d. s., 16 Miller Street, Nashville, Tenn.

Reserves.—**Mrs. Mary Drake**, tea., 1032 Second Avenue, South, Nashville, Tenn. **John T. Patillo**, p., 1809 Patterson Street, Nashville, Tenn.

TEXAS. 4. (New Orleans)

Delegates:—

(1) **Matthew W. Dogan** (chairman), pres., Wiley College, Marshall, Tex.

(1) **Mrs. Pinkey D. Johnson**, vice-prin., Central High School, Box 274, Marshall, Tex.

(2) **Miles W. Jordan**, r. r. employee, 1502 Sydnor Street, Houston, Tex.

(2) **Julius S. Scott**, p., 2414 St. Charles Street, Houston, Tex.

Reserves.—(1) **William H. Hightower**, p., 312 Whetstone Street, Marshall, Tex. (1) **Charles A. Hubert**, postal clerk, Orange, Tex. (2) **William D. Lewis**, d. s., 3020 Cable Street, Beaumont, Tex. (2) **T. W. Patrick**, retired, 814 28th Street, Galveston, Tex.

TROY. 8. (New York)

Delegates:—

(3) **C. Homer Dean**, salesman, 50 Arnold Avenue, Amsterdam, N. Y.

(1) **George C. Douglass** (chairman), pub. agt., Methodist Book Concern, 420 Plum Street, Cincinnati, Ohio.

(2) **Henrietta Gibson**, h. w., 415 State Street, Albany, N. Y.

(4) **Freeman S. Kline**, d. s., 830 Lancaster Street, Albany, N. Y.

(3) **Edwin Lewis**, prof., Drew University, Madison, N. J.

(1) **Victor K. Moore**, ban., Ausable Forks, N. Y.

(2) **James A. Perry**, p., 2015 Fifteenth Street, Troy, N. Y.

(4) **Harry N. Van Antwerp**, traffic mgr., 1533 Third Avenue, Watervliet, N. Y.

Reserves.—(2) **Charles W. Burrows**, mgr., 34 Edgewood Avenue, Albany, N. Y. (1) **Eugene M. Chatfield**, govt. employee, 91 Twenty-third Street, Troy, N. Y. (1) **John L. Cole**, p., Cobleskill, N. Y. (3) **Marion G. Cole**, d. s., 92 Brinkerhoff Street, Plattsburg, N. Y. (2) **Howard G. Hageman**, p., 217 Lancaster Street, Albany, N. Y.

UPPER IOWA. 6. (Omaha)**Delegates:—**

- (1) Earle A. Baker (chairman), p., 804 Washington Street, Cedar Falls, Iowa.
- (2) Arthur A. Brooks, p., 1328 3rd Avenue, S. E., Cedar Rapids, Iowa.
- (2) Frank R. Currie, b. m., Mason City, Iowa.
- (3) Kermith S. Huehn, county agricultural agt., Manchester, Iowa.
- (1) Mrs. Evelyn Riley Nicholson, h. w., Mount Vernon, Iowa.
- (3) W. Glenn Rowley, d. s., 219 5th Avenue, N., Mount Vernon, Iowa.

Reserves.—(2) Herbert J. Burgstahler, pres., Cornell College, Mount Vernon, Iowa. (2) H. A. Kinnan, phy., Marshalltown, Iowa. (1) Francis E. Palmer, supt., Iowa School for the Blind, Vinton, Iowa. (1) Thomas P. Potter, asst. ed., General Minutes, 150 Fifth Avenue, New York, N. Y. (3) F. W. Stevenson, mer., Oelwein, Iowa. (3) J. Arthur Young, d. s., 315 Clay Street, Cedar Falls, Iowa.

UPPER MISSISSIPPI. 4. (New Orleans)**Delegates:—**

- (2) Walter J. Coleman, baker, Aberdeen, Miss.
- (2) Lee M. McCoy, pres., Rust College, Holly Springs, Miss.
- (2) James A. Reynolds, tea., Holly Springs, Miss.
- (1) Edward F. Scarborough (chairman), d. s., Box 527, Holly Springs, Miss.

Reserves.—(1) Georgia A. McEwen, tea., 439 North Spring Street, Tupelo, Miss. (2) Guy W. Oliver, tea., 2605 13th Street, Meridian, Miss. (1) Alexander P. Shaw, ed., The Christian Advocate, Southwestern Edition, 631 Baronne Street, New Orleans, La. (2) Frank J. Tobert, d. s., Winona, Miss.

VERMONT. 2. (Boston)**Delegates:—**

Pliny J. Hamilton, retired, Marshfield, Vt.
Arthur W. Hewitt (chairman), p., Riverton, Vt.

Reserves.—Wesley Kelley, b. m., Derby, Vt. Eldon H. Martin, p., Springfield, Vt.

WASHINGTON. 6. (Washington)**Delegates:—**

- (3) Isaac M. Carper, welfare work, 415 Bradford Street, Charleston, W. Va.
- (1) William A. C. Hughes (chairman), dir., Dept. of Colored Work, Bd. of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pa.
- (3) Edgar A. Love, d. s., 1848 3rd Street, N. W., Washington, D. C.
- (2) Garrett D. Rawlings, b. m., 919 Harlem Avenue, Baltimore, Md.
- (1) Mrs. Fannie D. Tyler, Branch Sec., Woman's Foreign Missionary Society, 1523 Levis Street, N. E., Washington, D. C.
- (2) Robert M. Williams, p., 1914 Eleventh Street, N. W., Washington, D. C.

Reserves.—(3) Florence D. Gaither, dea., 305 T Street, Washington, D. C. (1) Henrietta L. Jackson, sec., 227 R Street, Wash-

ington, D. C. (3) Fairfax F. King, p., 332 Fourth Street, S. E., Washington, D. C. (1) Albert J. Mitchell, d. s., 1836 McCulloh Street, Baltimore, Md. (2) **Mrs. Olivia Perkins**, h. w., Bel Air, Md. (2) Charles Y. Trigg, p., 1119 West Lanvale Street, Baltimore, Md.

WEST TEXAS. 4. (New Orleans)

Delegates:—

- (1) **Eldridge M. Cooper**, tea., Seguin, Tex.
- (2) Timothy B. Echols, dir., Religious Education, 1901 Tillotson Street, Austin, Tex.
- (1) Kay W. McMillan (chairman), p., 1061 East Rosedale Boulevard, Fort Worth, Tex.
- (2) **Mrs. Cornelius S. Williams**, h. w., 139 North Mesquite Street, San Antonio, Tex.

Reserves.—(2) **Samuel L. Brown**, phy., 3300 Holmes Street, Dallas, Tex. (1) Stanley E. Grannum, pres., Samuel Huston Coll., Austin, Tex. (1) **Joseph S. Henry**, tea., 1114 South 2nd Street, Waco, Tex. (2) Willis J. King, pres., Gammon Theological Seminary, Atlanta, Ga.

WEST VIRGINIA. 8. (Pittsburgh)

Delegates:—

- (4) James W. Engle, d. s., 1000 Sixth Street, Moundsville, W. Va.
- (4) **Mrs. Harvey W. Harmer**, h. w., Clarksburg, W. Va.
- (1) **Clyde O. Law**, ins., Hawley Building, Wheeling, W. Va.
- (2) Roy McCuskey, pres., W. Va. Wesleyan College, Buckhannon, W. Va.
- (2) **Roy Reger**, atty., Box 21, Charleston, W. Va.
- (3) Charles G. Stater, p., 1126 Fifth Avenue, Huntington, W. Va.
- (3) **H. Roy Waugh**, atty., Buckhannon, W. Va.
- (1) John L. Wolfe (chairman), d. s., 616 Fairmont Avenue, Fairmont, W. Va.

Reserves.—(1) **Charles W. Evans**, ins., 301 Professional Building, Fairmont, W. Va. (2) **Charles H. Hartley**, agr. exten. worker, Morgantown, W. Va. (2) William B. King, d. s., 2116 Liberty Avenue, Parkersburg, W. Va. (1) Denver C. Pickens, p., 322 Fairmont Avenue, Fairmont, W. Va. (4) James E. Scott, p., 201 South Broadway, Wheeling, W. Va. (3) J. B. Workman, p., 729 Bigley Avenue, Charleston, W. Va.

WEST WISCONSIN. 4. (Saint Paul)

Delegates:—

- (1) Edwin C. Dixon (chairman), d. s., 1145 Rutledge Street, Madison, Wis.
- (2) **Mrs. Adolphus P. Nelson**, h. w., Grantsburg, Wis.
- (2) Arthur D. Willett, d. s., 806 Barstow Street, Eu Claire, Wis.
- (1) **Frank O. Whitcher**, ban., Platteville, Wis.

Reserves.—(1) Emmanuel Harris, d. s., Darlington, Wis. (2) Alfred F. Hughes, p., La Crosse, Wis. (1) **Clyde D. Proudfoot**, b. m., Monroe, Wis. (2) **N. O. Varnum**, atty., Hudson, Wis.

WESTERN NORWEGIAN-DANISH. 2. (San Francisco)

Delegates:—

John O. Jacobsen, accountant, 1142½ West Boulevard, Los Angeles, Cal.

¹ Deceased.

Gustav A. Storaker (chairman), p., 750 14th Street, San Francisco, Cal.

Reserves.—David C. Hassel, p., 950 South Bixel Street, Los Angeles, Cal. **Fred Svensson**, cabinet maker, 1511 Queen Anne Avenue, Seattle, Wash.

WILMINGTON. 6. (Washington)

Delegates:—

- (2) John J. Bunting, d. s., Salisbury, Md.
- (2) **Victor J. Carmine**, fruit grower, Delmar, Del.
- (3) Walter E. Gunby, d. s., 2705 Harrison Street, Wilmington, Del.
- (1) Ernest C. Hallman (chairman), d. s., Dover, Del.
- (1) **Willis L. Overdeer**, retired, 1703 West Street, Wilmington, Del.
- (3) **Edward J. Winder**, ban., Seaford, Del.

Reserves.—**Wilmer F. Davis**, b. m., Federalsburg, Md. (2) **John W. Downing**, ban., Salisbury, Md. (1) Alvin C. Goddard, p., 2202 Boulevard, Wilmington, Del. (2) Disston W. Jacobs, p., Snow Hill, Md.

WISCONSIN. 6. (Saint Paul)

Delegates:—

- (2) **Perry C. Goodrick**, b. m., 19 East McWilliams Street, Fond du Lac, Wis.
- (3) **E. Howard Roberts**, b. m., 7130 West Wisconsin Avenue, Wauwatosa, Wis.
- (3) Ira E. Schlagenhauf, p., 212 Wisconsin Avenue, Waukesha, Wis.
- (1) Robert B. Stansell (chairman), d. s., 1717 West Wisconsin Avenue, Milwaukee, Wis.
- (2) Frederick J. Turner, p., 932 Lake Avenue, Racine, Wis.
- (1) **Henry M. Wriston**, pres., Lawrence College, Appleton, Wis.

Reserves.—(3) **G. O. Banting**, supt. schools, 135 South Grand Avenue, Waukesha, Wis. (2) Charles A. Briggs, d. s., 319 North Lawe Street, Appleton, Wis. (1) **Edward P. Hocking**, ins., 1015 Oakland Avenue, Janesville, Wis. (2) **Fred G. Holtz**, ban., Columbus, Wis. (1) Arthur J. Johnson, p., 114 South Forest Street, Waupun, Wis. (3) John W. Perry, d. s., 608 South Tenth Street, Watertown, Wis.

WYOMING. 6. (Philadelphia)

Delegate Emeritus.—John H. Race, pub. agt., 150 Fifth Avenue, New York, N. Y.

Delegates:—

- (2) George M. Bell, d. s., 248 North Sprague Avenue, Kingston, Pa.
- (3) **Mrs. George C. Bright**, h. w., 1630 North Washington Street, Scranton, Pa.
- (3) Mark A. Dawber, supt., Dept. Rural Work, Bd. of Home Missions, 1701 Arch Street, Philadelphia, Pa.
- (2) **Walter L. Hunt**, b. m., Unadilla, N. Y.
- (1) George R. Savige (chairman), p., 723 Main Street, Peckville, Pa.
- (1) **Henry R. Van Deusen**, atty., Scranton Life Bldg., Scranton, Pa.

Reserves.—(1) **M. D. Aldrich**, b. m., Norwich, N. Y. (1) Alfred R. Burke, p., 436 Chenango St., Binghamton, N. Y. (2) Joseph R. Pennell, d. s., 669 Chenango Street, Binghamton, N. Y. (2) **Willard G. Shortz**, r. e., Kingston, Pa.

WYOMING STATE. 2. (Denver)

Delegates:—

Roy O. Hills (chairman), d. s., Casper, Wyo.

E. K. Morrow, stockman, Clearmont, Wyo.

Reserves.—Guy E. Konkell, p., Casper, Wyo. **L. L. Newton**, ed., Lander, Wyo.

YENPING. 2. (Foochow)

Delegates:—

Frederick Bankhardt (chairman), miss., Yenping, Fukien, China.

Gusta Robinett, miss., Yenping, Fukien, China.

Reserves.—K. Y. Liao, tea., Foochow, China. **Trudy Schlaifli**, Yenping, Fukien, China.

JAPAN MISSION COUNCIL

Representative.—F. W. Heckelman, prof., Aoyama Gakuin College, Shibuya, Tokyo, Japan.

Reserve.—Miss Caroline Peckham, miss., Sextonville, Wis.

KOREA CENTRAL COUNCIL

Representative.—Hyung Kui Lew, Gen. Sec., Bd. of Ed., Korean Methodist Church, Seoul, Korea.

NEW MEXICO MISSION CONFERENCE

(See Par. 103, Sec. 7, *Discipline*, 1932.)

Designated Member.—Francis L. Geyer, supt., 406 West Marble Avenue, Albuquerque, N. Mex.

Reserve.—A. P. Gaines, p., Santa Fe, N. Mex.

ALPHABETICAL LIST OF DELEGATES

(Names of Lay Delegates invariably printed in **bold-faced** type)

NAMES	CONFERENCES
Adams, Charles V.	Central Pennsylvania
Aitken, Walter	Nebraska
Alderson, Edmund R.	Rock River
Alderson, William H.	New York East
Allison, Oscar E.	Kansas
Alston, William G.	Louisiana
Anderson, Frank E.	Northwest Iowa
Anderson, William K.	Pittsburgh
Andrew, Wray.	Southern California
Archer, Raymond L.	Malaya
Archer, William D.	North-East Ohio
Arrasmith, Maurice P.	Northwest Iowa
Arters, John M.	Maine
Arvidson, Theodor	Sweden
Ashby, Paul H.	Pacific Northwest
Atkins, Robert M.	Detroit
Atkinson, Stephen G.	Detroit
Aulanko, Vaino K.	Finland
Auman, Lester W.	New York East
Auman, Orrin W.	Colorado
Bagby, Grover C., Sr.	Southern California
Bailey, A. G.	California
Bailey, Miss Annie G.	New England
Baker, Earle A.	Upper Iowa
Baldrige, Harry W.	Indiana
Baldwin, Clinton D.	Maine
Baldwin, J. Willard.	Montana State
Ballinger, Floyd L.	North Indiana
Bancroft, E. Dow.	Ohio
Bankhardt, Frederick	Yenping
Barber, George F.	Ohio
Barker, Alfred H.	Iowa-Des Moines
Barr, Henry H.	Erie
Barth, Eugen A.	South Germany
Bartley, Henry W.	South Florida
Barton, A. W.	Northwest Kansas
Bayley, Francis R.	Baltimore
Beach, Maynard P.	Northern New York
Beech, Joseph	Chengtzu West China
Beetham, Charles S.	North-East Ohio
Bell, George M.	Wyoming
Bender, Jesse D.	Kansas
Bengtson, John P.	Eastern Swedish
Bennett, Harry P.	New Jersey
Bergmann, Adolf	Baltic and Slavic
Berry, Mrs. Horatio.	New York East
Bethea, Dennis A.	Lexington
Bethune, Mrs. Mary M.	South Florida
Bisbee, Royal D.	Gujarat
Blackstock, Mrs. Ira B.	Illinois
Bond, Edwin E.	Detroit
Book, Ervin I.	Central Pennsylvania

NAMES	CONFERENCES
Boyd, David A.	Florida
Boyd, Miller W.	East Tennessee
Bragg, Mrs. Grace L.	Missouri
Bransford, Wesley H.	North Indiana
Brettschneider, Fred.	Kentucky
Brewster, Mrs. Elizabeth F.	Hinghwa
Bright, Mrs. George C.	Wyoming
Brock, Thomas S.	New Jersey
Brooks, Arthur A.	Upper Iowa
Brooks, Robert N.	North Carolina
Brown, Arlo A.	Newark
Brown, Earl R.	North-East Ohio
Bucknell, John R.	Nebraska
Buckner, Walter C.	Southern California
Buford, Mrs. R. E.	Illinois
Bunting, John J.	Wilmington
Burgan, Harry W.	Baltimore
Burke, J. Frank.	Southern California
Burkhart, Robert H.	Holston
Burnham, Smith.	Michigan
Burns, Mrs. Jennie T.	Missouri
Bush, Martin D.	Northwest Iowa
Caldwell, Lee L.	Northwest Indiana
Calkins, Miss Florence.	Central New York
Callaghan, Arthur A.	Maine
Callfas, W. F.	Nebraska
Campbell, Richard W.	Central Pennsylvania
Cantlin, Jacob.	Rock River
Carder, Okey J.	Missouri
Carmine, Victor J.	Wilmington
Carper, Isaac M.	Washington
Carson, F. Stanley.	Hinghwa
Carson, Leonard.	Southern Illinois
Carter, George E.	Southern
Case, Harold C.	Kansas
Cecil, Mrs. J. K.	California
Chaffee, H. Almon.	New York East
Champion, Leroy S.	New Jersey
Chappell, Ernest M.	Detroit
Cherrington, Ernest H.	Ohio
Chitambar, Mrs. Satyavati S.	Central Provinces
Chowdhry, Dan Singh.	North India
Christian, Gilbert G.	Gujarat
Clark, Samuel H.	Newark
Clark, Vincent P.	New England
Claypool, James V.	New England Southern
Coffey, Walter C.	Minnesota
*Coffin, Charles F.	Indiana
Coile, Claude C.	New York
Coldsmith, Charles I.	Kansas
Coleman, Walter J.	Upper Mississippi
Colley, Thomas E.	Erie
Colvin, Mrs. D. Leigh.	New York
Coors, D. Stanley.	Michigan
Cooper, Eldridge M.	West Texas
Corbin, Aaron B.	Northern New York
Corcoran, Sanford W.	Pittsburgh
Corley, Jesse Lee.	Southern California

* Deceased.

NAMES	CONFERENCES
Coulter, Charles M.	Ohio
Crabbe, George W.	Baltimore
Cranmer, Neil D.	Central New York
Crawford, Benjamin F.	Pittsburgh
Crolley, Richard A.	Lexington
Cruz, Esteban T.	Philippine
Cullens, John S.	Southwest
Cunningham, Thomas O.	Kansas
Cupler, Arthur W.	North Dakota
Currie, Frank R.	Upper Iowa
Currie, Miss Margaret.	Maine
Curry, Daniel S.	South Carolina
Cutshall, E. Guy.	Nebraska
*Dafoe, Frank.	Nebraska
Dahl, Edwin S.	Eastern Swedish
Dangel, Mrs. William H.	Rock River
Davage, Matthew S.	Louisiana
Davies, Sylvanus S.	Genesee
Davis, Walter W.	North China
Davis, William E.	Erie
Dawber, Mark A.	Wyoming
Day, William W.	Genesee
Dean, C. Homer.	Troy
Dennis, Gabriel L.	Liberia
Dennis, Paul G.	Newark
DeVinny, Mrs. V. F.	Minnesota
Dickinson, Luren D.	Michigan
Diekmann, John A.	Ohio
Dieterich, William W.	North-East Ohio
Dieveler, Mrs. W. H.	Philadelphia
Ding, James L.	Foochow
Dixon, Edwin C.	West Wisconsin
Dixon, Edwin T.	Baltimore
Dogan, Matthew W.	Texas
Douglas, Hiram A.	Northern Minnesota
Douglass, George C.	Troy
Dunham, Warren J.	Ohio
Dunning, James E.	Southern California
Dye, William M.	Holston
Echols, Timothy B.	West Texas
Edmundson, Charles M.	Iowa-Des Moines
Edwards, Loren M.	Missouri
Eggleston, Charles F.	Philadelphia
Eklof, Ernst.	Sweden
Elfner, Jakob.	South Germany
Emery, Sam T.	New England
Engle, James W.	West Virginia
Evans, John E.	Illinois
Ewing, Thomas N.	Illinois
Fairham, Silas E.	North Dakota
Farmer, William B.	Indiana
Ferguson, Arthur P.	California
Ferreri, Carlo M.	Italy
Field, Frank M.	Detroit
Fields, Zachariah R.	Southwest
Fifer, Orien W.	Indiana

* Deceased.

NAMES	CONFERENCES
Firing, Thoralf Otmann	Norwegian and Danish
Fisher, Frank R.	Dakota
Fisher, Jesse C.	Southwest Kansas
Fitch, Harold W.	Illinois
Fletcher, John T.	Delaware
Flint, Charles W.	Central New York
Forrest, Edward H.	East Tennessee
Foster, Chapin D.	Pacific Northwest
Fredericks, Miss Edith	Kiangsi
Fribley, Fremont E.	North Indiana
Fruit, Walter R.	Detroit
Gaede, John C.	Kansas
Garland, Mrs. Anna	Southwest Kansas
Garland, Carl N.	Maine
Gattinoni, Mrs. Minnie R.	Eastern South America
Geissinger, E. Lamont	Nebraska
Geraldson, Gerald	Norwegian and Danish
Gettle, Homer R.	North Indiana
Gibbs, Merton S.	Genesee
Gibson, Henrietta	Troy
Gifford, Blaine H.	Erie
Goode, Mrs. W. H. C.	Ohio
Goodrick, Perry C.	Wisconsin
Goodwin, Levi P.	Iowa-Des Moines
Gordon, Robert K.	South Carolina
Granberry, Dorsey B.	Tennessee
Grant, Luther R.	Central West
Gray, Joseph M. M.	Detroit
Greene, Nathaniel W.	South Carolina
Greenslit, Henry M.	Nebraska
Gross, Harvey	Illinois
Gunby, Walter E.	Wilmington
Guse, Carl F. H.	Central Provinces
Hall, Claude C.	Southern Illinois
Hall, Daniel E.	Eastern South America
Hall, Elias W.	Mississippi
Hall, Joseph B.	Pacific Northwest
Hall, Sydney W.	Oregon
Hall, Mrs. William E.	Illinois
Hallman, Ernest C.	Wilmington
Halter, Arthur A.	Missouri
Hamilton, Hugh K.	California
Hamilton, Pliny J.	Vermont
Hammaker, Wilbur E.	North-East Ohio
Hammond, Edmund J.	Georgia
Hanke, Charles W.	Missouri
Hannah, Albert L.	Ohio
Hanson, Ruth E.	Shantung
Hargett, Ira M.	Missouri
Hargis, David H.	Delaware
Harmer, Mrs. Harvey W.	West Virginia
Harris, Innis D.	Southwest Kansas
Harrison, Jabez C.	Oregon
Harshbarger, Charles C.	Northwest Iowa
Hartinger, William C.	Indiana
Hartman, Lewis O.	New England
Harwood, Harry J.	Burma
Hawkins, Warren O.	North-East Ohio
Hawley, Willis C.	Oregon

NAMES	CONFERENCES
Hayes, E. Pearce	Fochochow
Hayes, Robert B.	Louisiana
Heckman, Edgar R.	Central Pennsylvania
Henderson, Joseph B.	Pittsburgh
Henderson, Mrs. Joseph M.	Genesee
Henry, Albert E.	Southwest Kansas
Henry, David W.	Delaware
Henson, George W.	Philadelphia
Herrmann, Carl C.	Northwest India
Hewitt, Arthur W.	Vermont
Hillman, Paul M.	Nebraska
Hills, Roy O.	Wyoming State
Hoadley, John A.	Indiana
Holgate, Thomas F.	Rock River
Holland, Ethel T.	Southern Illinois
Hollingsworth, Mrs. Horace S.	Iowa-Des Moines
Holman, Calvin E.	Kansas
Holmes, Harry N.	New York East
Hooper, Miss Lulie P.	Baltimore
Hoover, Arthur L.	North-East Ohio
Hope, Bertha M.	New England Southern
Horne, Frank A.	New York East
Hough, Lynn Harold.	New York East
Hovgard, Christopher L.	Kansas
Howell, Daniel W.	Genesee
Huebner, Fred C.	Iowa-Des Moines
Huehn, Kermith S.	Upper Iowa
Hughes, William A. C.	Washington
Hunt, G. W. C.	Ohio
Hunt, Judson J.	Northwest Indiana
Hunt, Walter L.	Wyoming
Huse, Raymond H.	Central New York
Hyde, Melvin W.	Dakota
Idle, Dunning	Detroit
Ivins, Lester S.	Ohio
Jackson, James R.	Rock River
Jacobs, Horace L. (Emeritus)	Central Pennsylvania
Jacobsen, John O.	Western Norw.-Danish
Jahnsson, Sakari E.	Finland
James, Edward	Central China
James, Henry I.	Rhodesia
Jaquith, Willard E.	Central New York
Jarnberg, Yrjo	Finland Swedish
Jeffras, Charles W.	New England
Jenkins, Claude C.	Southern California
John, Clarence E.	Central Pennsylvania
Johns, Halley P.	Delaware
Johns, Richard W.	North-East Ohio
Johnson, Arthur	Sweden
Johnson, Franklin S.	North-East Ohio
Johnson, Iver M.	Illinois
Johnson, Levi E.	Mississippi
Johnson, Mrs. Pinkey D.	Texas
Johnson, William R.	Kiangsi
Johnson, William R.	Oklahoma
Jones, Charles A.	Ohio
Jones, David D.	North Carolina
Jones, Edward M.	Central Alabama

NAMES	CONFERENCES
Jones, Earle W.	Detroit
Jones, Elmer	Northwest Indiana
Jones, Everett W.	Pittsburgh
Jones, Mrs. P. N.	Pittsburgh
Jordan, Miles W.	Texas
Jordan, Roy V.	Southern Illinois
Jorns, Elza L.	Oklahoma
Kao, Feng-Shan	North China
Kaub, Louis H.	Nebraska
Keen, Samuel A.	Genesee
Keiser, Roy N.	Philadelphia
Keislar, Mrs. Edna B.	Indus River
Keislar, Mott	Indus River
Keith, George E.	New England Southern
Kellar, Fred J.	North Africa
Kellar, Mrs. Lillian G.	North Africa
Kellor, Mrs. Emma	Michigan
Kemp, C. A.	Northwest Kansas
Kenna, James B.	Iowa-Des Moines
Kestle, Asa J.	Ohio
Kibler, Russell M.	Indiana
Kidney, Elmer L.	Pittsburgh
Kimball, C. V.	New Hampshire
King, Miss Sarah N.	Rhodesia
Kirk, Walter F.	Ohio
Klein, Lincoln H.	Kansas
Kline, Freeman S.	Troy
Knight, Mrs. Mildred A.	Newark
Knoles, Tully C.	California
Knudson, Albert C.	New England Southern
Kohlstedt, Edward D.	Dakota
Kristoffersen, Alf	Norway
Kulp, Edmund J.	Missouri
Kuppusamy, Vyrvay D.	Malaya
Langdale, John W.	New York East
LaRue, Clarence H.	Ohio
Latimer, Mrs. Charles	Colorado
*LaViolette, Francis A.	Pacific Northwest
Law, Clyde O.	West Virginia
Leatherman, Lee S.	North Indiana
Lewis, Edwin	Troy
Lewis, George W.	Tennessee
Lightner, Lawrence H.	Central West
Lillico, J. Wilbert	Northern Minnesota
Lindsay, Mrs. F. F.	Northern Minnesota
Liu, I-Hsin	North China
Loescher, Paul	East German
Love, Edgar A.	Washington
Lowther, Edgar A.	California
Luccock, Halford E.	New York East
Lugg, Thomas B.	Illinois
Lundstrom, Albin	Finland Swedish
Lynch, G. Stanley	Philadelphia
Lynn, Lee W.	Central Alabama
Lyons, Leslie J.	Missouri
Lytle, Mrs. W. C.	North Indiana

* Deceased

NAMES	CONFERENCES
MacCaughey, Charles W.	Pacific Northwest
MacMullen, Stanley O.	New England
MacRossie, Allan.	New York
Magee, Davis B.	Northwest Kansas
Magee, John B.	Pacific Northwest
Magill, Laurence A.	Southern Illinois
Magin, Louis.	Oregon
Mandrelle, R. S.	Bombay
Mann, Earl M.	Northwest Indiana
Mann, Immanuel.	Southwest Germany
Mann, Niels.	Denmark
Marsh, Daniel L.	New England
Marshall, Wiley L.	Mississippi
Marston, Clarence D.	North-East Ohio
Martin, Arba.	Ohio
Martin, Lester H.	Illinois
Martin, Ottis T.	North Indiana
Martin, Ray O.	Oklahoma
Masland, J. Wesley.	Philadelphia
Mather, W. W.	Southern California
Matthews, Benjamin A.	New York
Maxwell, Irving W.	Maine
May, Frederick W.	Detroit
McAllister, Reuben H.	Mississippi
McCallister, Heber G.	Idaho
McCormack, Ira G.	Colorado
McCoy, Lee M.	Upper Mississippi
McCuskey, Roy.	West Virginia
McDonald, George W.	Oklahoma
McDonald, Samuel J.	South Carolina
McDonald, T. Morton.	Indiana
McElroy, George S.	Georgia
McKenzie, Ralph W.	Pittsburgh
McKibbin, Harold B.	Southwest Kansas
McKim, Judson J.	Ohio
McMillan, Kay W.	West Texas
McNear, Alexander S.	Newark
McPherson, Harry W.	Illinois
McQuiston, Jackson C.	Pittsburgh
Mecklenburg, George.	Northern Minnesota
Meeks, Benjamin W.	Baltimore
Melle, F. H. Otto.	Northwest Germany
Merring, Edwin E.	Central New York
Merritt, Frank O.	California
Milburn, James E.	Holston
Miller, Frederick A.	Northern New York
Miller, Isaac E.	Ohio
Miller, Jesse E.	Southern Illinois
Miller, Karl.	Southwest Kansas
Mondol, Carolyn O.	Bengal
Mondol, Shot K.	Bengal
Moody, Davie E.	Alabama
Moore, Victor K.	Troy
Morrow, E. K.	Wyoming State
Mossman, Frank E.	Southwest Kansas
Nagler, Miss Etha M.	Central China
Neal, Benjamin F.	Southwest
Neasham, Mrs. J. W.	Iowa-Des Moines
Nelson, Mrs. Adolphus P.	West Wisconsin
Newman, John W.	Central Tennessee

NAMES	CONFERENCES
Nicholson, Mrs. Evelyn Riley	Upper Iowa
Nickels, George W.	North-East Ohio
Nielsen, Niels J.	Denmark
Nixon, Lloyd H.	Michigan
Noble, Fred B.	Saint Johns River
Northcott, H. Clifford	Illinois
Nunnally, Robert L.	Savannah
Odell, Albert G.	Central New York
Oechsli, Leonard	Southern California
Ohlrich, Albert J.	Central Germany
Oram, Miss E. Jean	North-East Ohio
Overdeer, Willis L.	Wilmington
Owen, John F.	Alabama
Oxnam, G. Bromley	Northwest Indiana
Paddock, H. Lester	Northern New York
Parish, Samuel L.	Minnesota
Parks, Walter L.	Atlanta
Parlin, Charles C.	Newark
Parsons, William A.	Blue Ridge-Atlantic
Patterson, D. Stewart	Baltimore
Patterson, John	Hyderabad
Patterson, Robin G.	Northwest India
Peale, Mrs. C. C.	Ohio
Peat, Jacob F.	Chungking West China
Peffer, Daniel R.	Philadelphia
Pellowe, Albert H.	Michigan
Pennington, Mrs. F. G.	Nebraska
Perez, Mrs. Asuncion A.	Philippine
Perry, James A.	Troy
Peterman, James H.	Iowa-Des Moines
Peterson, Burnt O.	Philippine North
Peterson, Ernest W.	Oregon
Phelps, Francis M.	Oregon
Phillips, Helen B.	New Jersey
Pickens, W. P.	Florida
Pickett, Fermen L.	Pacific Northwest
*Pickett, J. Waskom	Lucknow
Pierce, Ralph M.	Rock River
Pierce, Robert M.	New England
Pinckney, Thaddeus H.	South Carolina
Piper, Joseph D.	Pittsburgh
Pritchett, C. J.	Illinois
Propert, Frank C.	New Jersey
Pugh, A. Wesley	North Indiana
Pulliam, William G.	Illinois
Purdy, James E.	Pacific Northwest
Quimby, Karl K.	Newark
Race, John H (Emeritus)	Wyoming
Radcliffe, Lawrence	Saint Johns River
Ransom, Albert R.	Southern Illinois
Rawlings, Garrett D.	Washington
Redmond, John B.	Lexington
Reed, Marshall R.	Detroit
Reed, W. W.	Nebraska
Reger, Roy	West Virginia

* Elected a Central Conference Bishop.

NAMES	CONFERENCES
Reid, William W.	New York East
Renfro, Simon L.	Kentucky
Reynolds, James R.	Upper Mississippi
Rice, Samuel C.	Kentucky
Rinkel, John A.	Minnesota
Ritter, Walther.	Central Germany
Roan, Hans J.	Idaho
Robbins, Charles A.	Pacific Northwest
Roberts, E. Howard.	Wisconsin
Robinett, Gusta.	Yenping
Robinson, LeRoy T.	Michigan
Robinson, Milton C.	Ohio
Rogers, Walter S.	Nebraska
Ross, William N.	Liberia
Roudebush, Roy R.	North Indiana
Rowley, W. Glenn.....	Upper Iowa
Runion, Harris R.	Missouri
Sandford, B. Clark.	New York
Santi, Ersilia	Italy
Savage, George R.	Wyoming
Sayre, Woodburne J.	New Jersey
Scarborough, Edward F.	Upper Mississippi
Schaedel, Heinrich.....	Northeast Germany
Schatzman, Albert G.	Ohio
Schlagenhauf, Ira E.	Wisconsin
Schmidt, Johannes K.	Northeast Germany
Schneider, Jacob.....	Southwest Germany
Schofield, Charles E.	Colorado
Scott, Julius S.	Texas
Seamands, Earl A.	South India
Searles, J. Wesley.....	Genesee
Seaton, John L.	Michigan
Seaver, J. N.	New Hampshire
Seamans, Adelbert L.	Northwest Iowa
Shanthappa, Elizabeth.	Hyderabad
Shaw, William E.	Illinois
Shenton, David J.	Iowa-Des Moines
Shih, Paul L-Y.	North China
Shue, Allen C.	Central Pennsylvania
Shurtleff, Sidney H.	Dakota
Sia, Ruby.	Foochow
Sigg, Ferdinand.....	Switzerland
Simangan, Mrs. Juana A.	Philippine North
Simpfendorfer, G. T.	Chile
Simpson, Howard E.	North Dakota
Simpson, Leverett J.	Genesee
Sims, Harry C.	Kentucky
Singh, Mrs. Daisy L.	Lucknow
Skillington, James E.	Central Pennsylvania
Sloan, Harold P.	New Jersey
Smith, Benjamin F.	Lexington
Smith, Chester A.	New York
Smith, Henry W. B.	Savannah
Smith, Horace G.	Rock River
Smith, Roy L.	Southern California
Smith, Ulysses S.	Iowa-Des Moines
Smith, W. Stanley.....	North-East Ohio
Smith, Walter W.	Pacific Northwest
Snavelly, H. R.	Illinois
Snudden, Mrs. B. Dudley.	Southern California

NAMES	CONFERENCES
Sockman, Ralph W.	New York
Soper, Edmund D.	Ohio
Sorensen, Sigvart	Norway
Speaks, John C.	Ohio
Spencer, Robert B.	Colorado
Spoerri, Theophil	Switzerland
Spooner, Roy N.	Nebraska
Spurgeon, William H.	Colorado
Stafford, Edward R.	Ohio
Stafford, Thomas A.	Northern Minnesota
Stansell, Robert B.	Wisconsin
Stanton, Daniel H.	Atlanta
Staten, William H.	Delaware
Stater, Charles G.	West Virginia
Steelman, Frank	Baltimore
Stehl, Heinrich	Northwest Germany
Stevens, Arthur Bush	Southern California
Stevens, Frank G. H.	Southern California
Stewart, Carroll	North-East Ohio
Stone, Fred D.	Rock River
Storaker, Gustav A.	Western Norw.-Danish
Sundfeldt, Arvid	Sweden
Swan, Eric P.	Central Northwest
Sykes, W. Clyde	Northern New York
Sylvester, Clouds Berry	California
Taylor, Dean	Iowa-Des Moines
Taylor, John A.	Missouri
Templin, Lester R.	Northwest Kansas
Thein, U. Ba.	Burma
Thoe, Irvin L.	Northwest Iowa
Thomas, George A.	South Carolina
Thomas, J. S. Ladd	Philadelphia
Thompson, Frank C.	Oklahoma
Thompson, John	Rock River
Thornburg, Jesse L.	Blue Ridge-Atlantic
Tipple, Ezra S.	New York
Tipton, Garfield F.	Central West
Tittle, Ernest F.	Rock River
Torregrosa, Moises V.	Chile
Trotter, Frank H.	Holston
Tryon, L. E.	Southwest Kansas
Ts'ui, Hiram H.	Shantung
Turner, Frederick J.	Wisconsin
Turner, Horace	Montana State
Turner, John W.	Louisiana
Tweedie, A. T.	Detroit
Tyler, Mrs. Fannie D.	Washington
Ulland, Joseph S.	Northern Minnesota
Upperman, Harry L.	Central Tennessee
Van Antwerp, Harry N.	Troy
Van Deusen, Henry R.	Wyoming
Vickery, William M.	Oklahoma
Walker, John M.	Indiana
Walker, William H.	Missouri
Wallace, Charles L.	North Dakota
Warner, George A.	Southern California
Warner, Ariel N.	Bombay

NAMES	CONFERENCES
Warriner, Eugene C.	Michigan
Washabaugh, J. Edgar.....	Newark
Watson, Miss Ella M.	Nebraska
Waugh, H. Roy.	West Virginia
Weir, Benjamin	Illinois
Welch, Edgar T.	Erie
Weldon, Robert L.....	Southern
Wells, Arthur M.....	Illinois
Wells, Robert C.....	Philadelphia
Wennerstrom, John N.	Central Northwest
Weston, Charles N.	South India
Wetterhahn, Ross A.	Northern New York
Whitcher, Frank O.	West Wisconsin
White, Mrs. William H.	Michigan
Wilcox, W. H.	Oklahoma
Wilkinson, J. F. W.	Erie
Willett, Arthur D.....	West Wisconsin
Williams, Alvin S.....	Central Pennsylvania
Williams, Miss Arsania M.	Central West
Williams, Mrs. Cornelius S.	West Texas
Williams, Robert M.....	Washington
Williamson, Aaron G.....	Oklahoma
Wilson, Henry R.	North India
Wilson, Herbert S.	Delaware
Wiltse, George N.	Indiana
Windels, Charles M.	East German
Winder, Edward J.	Wilmington
Witwer, Albert M.....	Philadelphia
Wolfe, Mrs. Henry E.	Kansas
Wolfe, John L.....	West Virginia
Woolever, Harry E.....	Central New York
Worley, Harry W.....	Foochow
Wortman, William P.	Iowa-Des Moines
Wright, Louis C.....	North-East Ohio
Wright, Thomas J. J.....	New Jersey
Wriston, Henry M.	Wisconsin
Yang, Tze Y.	Chungking West China
Yeomans, Clyde G.....	North Indiana
Yost, Clark R.....	Southern Illinois
Young, Claude.....	Northwest Indiana
Young, Isaac W.	Southwest

ALPHABETICAL LIST OF RESERVE DELEGATES

NAMES	CONFERENCES
Abbott, Benjamin F.	Central West
Acheson, Thomas	Oregon
Acosta, Miguel R.	Philippine North
Aguirre, Maria	Chile
*Ahn, George B.	Central New York
Aldrich, M. D.	Wyoming
Allen, Ray	Genesee
*Allinger, Charles E.	Detroit
Anderson, William A.	Northern Minnesota
Arnold, Frank R.	Lexington
Atkins, Harvey C.	Northwest Kansas
*Baenteli, Paul	Switzerland
Bailey, Charles R.	North Indiana
Baker, Leverett C.	Southwest Kansas
Baldwin, Glenn A.	Missouri
Ballinger, Bertice C.	Ohio
Bandy, Elgie L.	Southern California
Banks, William W.	Central Pennsylvania
Banting, G. O.	Wisconsin
Barnum, Frank W.	Rock River
Bassford, George L.	Baltimore
Bath, William H.	New England Southern
*Beattys, George H.	Newark
Bechdolt, Burl M.	North Indiana
Beckett, William E.	Michigan
Benedict, Otto R.	Southern California
Bennett, Roy D.	Philippine
Bennett, William E.	Southern Illinois
*Benton, Clarence C.	Blue Ridge-Atlantic
Bergquist, Carl W.	Southern
Bergsten, Gote	Sweden
Bitgood, Mrs. Grace P.	New England Southern
Black, O. E.	Erie
Blackburn, Mrs. Mabel L.	North-East Ohio
Blakeman, Alfred E.	New Jersey
Bliss, Edwin P.	New England
*Boese, J. H. F.	East German
Bond, Orville M.	Northwest Iowa
*Borgen, Omar E.	Norway
Bowen, John W. E.	Louisiana
Bowers, Luther B.	Northwest Kansas
Bradley, E. E.	Baltimore
*Brasher, John L.	Alabama
Braunlich, Ernst	Northwest Germany
Briggs, Charles A.	Wisconsin
Brose, Alphons	Northeast Germany
Brown, Arthur E.	Central Pennsylvania
Brown, Charles K.	Southwest
Brown, Fred R.	Kiangsi
Brown, Mrs. W. Raymond	Genesee
Brown, Samuel L.	West Texas
Broyles, Joseph W.	Holston

NAMES	CONFERENCES
Bruns, Johann	Northwest Germany
Bugbee, Lucius H.	Northern Minnesota
Bunday, Mary L.	Delaware
Burgstahler, Herbert J.	Upper Iowa
Burgum, Leslie R.	North Dakota
Burke, Alfred R.	Wyoming
Burke, Daniel	Newark
Burrows, Charles W.	Troy
Butler, Frederick H.	Delaware
Buxton, William, Jr.	Iowa-Des Moines
Caldwell, Charles W.	South Carolina
Caldwell, Gilbert H.	North Carolina
Carothers, Manville	Missouri
Cartmell, Burleigh E.	North-East Ohio
Caton, Andrew C.	Montana State
Chamberlain, Leon	New Jersey
Chamberlin, Earl T.	Pittsburgh
Champlin, Norman P.	Newark
Chang, Tso-T'ing	North China
*Chasey, Joseph W.	New York
Chatfield, Eugene M.	Troy
Chen, Wen Yin.	Foochow
Chipman, Herbert L.	New England Southern
Christensen, Miss Lydia D.	Indus River
Clark, Charles C.	South Carolina
Class, John L.	New York
Cochran, O. F.	Illinois
Cole, John L.	Troy
Cole, Marion G.	Troy
Cole, W. B.	Hingwa
Collins, Malachi C.	Mississippi
Cooke, E. T.	New Hampshire
Cooper, Clark W.	North-East Ohio
Corney, Henry S.	New York
Corpron, Alexander.	Gujarat
Corson, Fred P.	New York East
Crowell, Clarence L.	Southern California
Crowther, James E.	Colorado
Das, Prio N.	Bengal
David, Jesse D.	Louisiana
Davidson, Ellis B.	Central Pennsylvania
Davis, Wilmer F.	Wilmington
Deal, Edson H.	Idaho
Dewald, H. H.	Northern Minnesota
*Dewey, Elmer C.	Georgia
*De Young, Calvin B.	Pittsburgh
Ding, Samson S.	Foochow
Dixon, C. C.	Central Tennessee
*Dobbins, Edgar Y.	New Jersey
Dodsworth, Marmaduke.	Malaya
*Dolliver, James I.	Northwest Iowa
*Doran, John M.	Philadelphia
Doubleday, Mrs. F. U.	Michigan
Douglas, Elmer H.	North Africa
Downing, John W.	Wilmington
Drake, Mrs. Mary	Tennessee
Duden, Elmer E.	North Dakota
Dunkle, George S.	Central Pennsylvania
Dunn, A. H.	Colorado

NAMES	CONFERENCES
Dunn, Ray S.	Pacific Northwest
Durr, Roy	Southwest Kansas
Dye, William	Northwest India
Edson, Miss Bessie M	New Hampshire
Edwards, J. Stanley	Colorado
Edwards, John R.	Baltimore
*Eiselen, Frederick C.	Rock River
Ellis, Mrs. Elizabeth K.	Southwest
Elphick, Roberto	Chile
Enselmann, Evald	Denmark
Ericson, Charles G.	Eastern Swedish
Eva, Sidney D.	Detroit
*Evans, Charles W.	West Virginia
Evensen, Edward	Norwegian-Danish
Fairchild, Wilber D.	Illinois
Fansher, Guy J.	Iowa-Des Moines
Faulkner, Thomas J. R.	Liberia
Felshaw, Fred K.	Northern New York
Fischer, Daniel C.	Southern
Fletcher, T. M.	Lexington
Ford, C. Oscar	New England
*Fowler, Carl H.	New York
*Funk, Martin	Central Germany
Gaither, Florence D.	Washington
Galbraith, John A.	Erie
Gallup, M. J.	Genesee
Garrett, Harry W.	Philadelphia
Garth, Schuyler E.	Pittsburgh
Gary, John L.	Oregon
Gates, W. Edgar	Nebraska
Gibbs, Lincoln R.	Ohio
Gibbs, Mrs. Philis M.	South Carolina
Gilbert, Marvin E.	Nebraska
*Godbey, Mrs. L. J.	Kentucky
Goddard, Alvin C.	Wilmington
Gong, Diong C.	Malaya
Gordon, D. G.	Indiana
Gordon, William M.	Atlanta
Goricke, Otto	Central Germany
Grannum, Stanley E.	West Texas
Grauser, Clarence S.	Ohio
Green, John D.	North-East Ohio
Griffin, Alta I.	South India
Grinager, Lars J.	Dakota
Gross, Hezekiah K.	Savannah
Guse, Mrs. Anna R.	Central Provinces
Gutekunst, Immanuel	Southwest Germany
*Guyer, Harry L.	Rock River
Guyer, Mrs. Laura V.	Central Pennsylvania
Hageman, Howard G.	Troy
Hall, Olive A.	Delaware
Hancock, George D.	Central West
Hand, J. Phelps	Baltimore
*Hanson, Perry O.	Shantung
*Hanson, William C.	Kansas
*Hardie, Mrs. Charles H.	New York East
Harmon, Cameron	Southern Illinois

NAMES	CONFERENCES
Harris, Emmanuel	West Wisconsin
Hartley, Charles H.	West Virginia
*Hartung, Charles A.	Pittsburgh
Haskins, Roy W.	Pacific Northwest
Hasler, Victor T.	Switzerland
Hassel, David C.	Western Norw.-Danish
Haver, Mathias S.	Norway
Hayes, Paul G.	Central China
Hayman, Joseph W.	Delaware
Hebblethwaite, Robert C.	Central New York
Helms, Elmer E.	Southern California
Henderson, Joseph M.	Genesee
Hendrix, Wilbur F.	New York East
Henriksson, Gideon	Sweden
Henry, Harry D.	Iowa-Des Moines
Henry, Joseph S.	West Texas
Hertzog, William H.	Idaho
Hickman, Eugene C.	Minnesota
Hightower, William H.	Texas
Hildebrand, Carroll D. W.	Northwest Indiana
*Hislop, Edward	Missouri
Hjalmar, A. O.	Sweden
Ho, Janet	Foochow
*Hocking, Edward P.	Wisconsin
Hofmann, Gotthold	South Germany
Holly, John C.	East Tennessee
Holtz, Fred G.	Wisconsin
Howard, Mrs. Estelle S.	Georgia
Howard, Major T. J.	Mississippi
Huber, L. Edmund	Kentucky
Hubert, Charles A.	Texas
*Huckle, Thomas O.	Michigan
Hughes, Alfred F.	West Wisconsin
Hughes, Cymbrid	Maine
Hunter, George B.	Maine
Hutchens, Ezra L.	Indiana
Hutchens, Mrs. Ezra L.	Indiana
Hutchinson, Joseph F.	Northwest Iowa
*Imboden, Charles A.	Illinois
Inis, Ciriaco	Philippine North
Jackson, Henrietta L.	Washington
Jacobs, Disston W.	Wilmington
James, Mrs. Henry I.	Rhodesia
James, James A.	Rock River
Johansen, Bernard	Nebraska
Johnson, Arthur J.	Wisconsin
Johnson, E. Bert	New England
Joshua, Ongole	Hyderabad
*Joy, James R.	Newark
Keck, Herbert A.	Indiana
Kelley, P. H.	Central Alabama
Kelley, Samuel E.	Oklahoma
*Kelley, Wesley	Vermont
Kemper, Leroy W.	North Indiana
*Ketcham, Charles B.	North-East Ohio
Kiah, Thomas H.	Delaware
King, Fairfax F.	Washington
*King, Lorenzo H.	New York

NAMES	CONFERENCES
King, William B.	West Virginia
King, Willis J.	West Texas
Kinnan, H. A.	Upper Iowa
Kirk, Albert E.	Southwest Kansas
Kitch, Charles A.	Southwest Kansas
Knotts, J. Franklin	New England
Konkel, Guy E.	Wyoming State
Kramer, R. R.	Holston
Krenfher, Karl	Northeast Germany
Kyle, William J.	Central West
LaGrone, Jean L.	Oklahoma
Lala, Luigi	Italy
Lamont, W. G.	Oklahoma
Larkin, Yubal S.	North India
Larson, Fritz C. A.	Finland Swedish
Lee, Samuel L. S.	North China
*Lester, Merrill O.	North Indiana
Lewis, Vernon	Montana State
Lewis, William D.	Texas
Liao, K. Y.	Yenping
Li, Lien-K'e	North China
Lind, Jennie	Kiangsi
Lipp, Charles F.	South India
Liu, Ch'ien J.	Shantung
Liu, Fang.	North China
Liu, Feng T.	Central China
Lochridge, Frank E.	Dakota
*Loeppert, Adam J.	Rock River
Loescher, Anton F.	East German
Love, Ernest C.	Northern New York
*Lovell, John H.	Mississippi
Lutz, Miss Anna	Northwest Indiana
Madison, Waite H.	Central West
Magee, Carl C.	Oklahoma
Manuel, Eusebio M.	Philippine
*Markham, O. Grant	Kansas
*Martin, Eldon H.	Vermont
Martin, George A.	New England
Martin, J. S.	Colorado
*Marting, Albert L.	North-East Ohio
*Matthews, Elmer E.	New Jersey
*McAnally, Winona P.	Southern Illinois
*McClure, Claude M.	Northwest Indiana
McClure, Robert O.	Ohio
*McConnell, Carl G.	Central New York
McEwen, Georgia A.	Upper Mississippi
McFadden, C. E.	Northwest Kansas
McFall, John W.	Indiana
*McLain, Mrs. J. Floyd	Nebraska
McMurray, Maude	Missouri
McRae, James A.	North Carolina
Merritt, I. E.	Illinois
*Mettam, John W.	Minnesota
Miller, A. Lawrence	Central Pennsylvania
Miller, Charles M.	Kansas
Miller, H. A.	Minnesota
Miller, Theodore L.	Louisiana
Mills, D. K.	Northwest Indiana
Mitchell, Albert J.	Washington

NAMES	CONFERENCES
* Mitchell, John M.	Southern Illinois
Moone, Edgar V.	Northwest Iowa
Moore, A. Ray	Southern California
Moore, Charles H.	Blue Ridge-Atlantic
Mondol, Hrit K.	Bengal
Montanari, Enrico	Italy
Murrell, Jesse L.	Saint Johns River
* Narbeth, E. Gwendoline	North Africa
Needy, John A.	Ohio
Neptune, Homer H.	North-East Ohio
Newell, Frederick B.	New York East
Newton, Edward G.	Atlanta
Newton, L. L.	Wyoming State
* Nisley, I. J.	Nebraska
Norby, Hans.	Norwegian-Danish
Nott, Earl A.	Oregon
Oliver, Albert I.	Maine
Oliver, Guy W.	Upper Mississippi
* Olsson, Sven	Sweden
Ortmeyer, Frederick W.	Northwest Iowa
Oesterreich, B. H.	Kansas
Overturf, J. R.	California
Palmer, Francis E.	Upper Iowa
Parker, Albert A.	Bombay
Parker, Hugh	Central New York
Parmar, John H.	Gujarat
Patel, J. S. K.	Bombay
Patillo, John T.	Tennessee
Patrick, T. W.	Texas
Patterson, John N.	Iowa-Des Moines
Payne, Luff E.	Iowa-Des Moines
Pearce, Clyde C.	Northwest Indiana
* Peck, Arthur D.	Alabama
Pellowe, W. C. S.	Detroit
Pennell, Joseph R.	Wyoming
* Perkins, Olivia	Washington
Perry, Harold O.	Pacific Northwest
Perry, John W.	Wisconsin
Peterson, Mrs. Rosabelle W.	North Dakota
Petterson, Roy G. A.	Eastern Swedish
Pickens, Denver C.	West Virginia
Pickard, Mrs. Genevieve M.	Saint Johns River
Pierce, Lee	Detroit
Pierce, W. M.	Erie
* Porrirt, Donald C.	Detroit
Potter, Thomas P.	Upper Iowa
Price, Frederick A.	Liberia
Prothro, Charles W.	Savannah
¹Proudfoot, Clyde D.	West Wisconsin
Qualls, Raymond S.	Central Tennessee
Randolph, Joseph B.	South Carolina
Rankin, William P.	California
Regnell, Arthur F.	Central Northwest
* Reineke, George F.	Minnesota

¹ Deceased.

NAMES	CONFERENCES
Resor, Florence H.	Northern Minnesota
Reynolds, Mark	New Jersey
Riddle, Roderick E.	Missouri
Riggs, Clarence H.	Burma
*Robb, James L.	Holston
Robbins, Mrs. M. O.	Indiana
Roberts, George C.	New England
Rockey, Clement D.	North India
Rodriguez, Mrs. Isabel G.	Eastern South America
Rogers, Garfield D.	South Florida
Roose, Homer N.	North Indiana
Rose, Mrs. Homer D.	California
Roseberry, H. A.	Michigan
Rosendahl, Soren S.	Denmark
*Rowland, Sidney A.	Ohio
Rugg, Earle M.	Indus River
*Sackett, Frank E.	Northern New York
Samson, Noah E.	Hyderabad
*Sandmeyer, Edwin G.	Illinois
Sanks, Leroy W.	Central Alabama
Schlaefli, Trudy	Yenping
*Schwaninger, W. W.	Indiana
Scott, James E.	West Virginia
Scully, Richard E.	Ohio
Sells, Ernest L.	Rhodesia
Selmore, Daimon S.	South Florida
Shaw, Alexander P.	Upper Mississippi
Shawl, Elmer E.	Northern Minnesota
Sheffer, Charles E.	Erie
Sherman, Walter J.	California
Sherrill, William S.	Southwest
*Sherwood, Horace W.	Dakota
Shipman, Raymond M.	Iowa-Des Moines
Shortz, Willard G.	Wyoming
Shukla, Julian O. N.	Northwest India
Silvis, Harry A.	Erie
Simmons, Milton C.	Southwest
Simons, George A.	Baltic and Slavic
Sims, Ernest M.	North Indiana
Singh, Benjamin S.	Lucknow
*Singh, Masih Charan.	Lucknow
Skelton, David E.	Lexington
Smith, Robert J.	Oklahoma
Snider, P. M.	Pacific Northwest
Snyder, Louis E.	Missouri
Sommer, J. W. Ernst.	Southwest Germany
Spence, Frederick.	Michigan
Sprague, Horace A.	Kentucky
*Sprague, Roy L.	Pacific Northwest
Staffans, Hilding.	Finland Swedish
Stanley, J. W.	Northwest Indiana
Stevenson, F. W.	Upper Iowa
*Stillman, L. P.	Northwest Iowa
Stockwell, B. Foster.	Eastern South America
Story, Earl E.	New England Southern
Strachle, Julius.	South Germany
Suffern, Ellen H.	Hinghwa
Svensson, Fred.	Western Norw.-Danish
Tait, Edwin E.	Pittsburgh

NAMES	CONFERENCES
Talikka, Peter	Finland
Tasker, Homer G.	New York East
Taylor, Fred C.	Oregon
Taylor, James W.	South Carolina
Taylor, Ralph O.	Kansas
Taylor, Thaddeus.	Louisiana
Thibodeau, Charles O.	Colorado
Thompson, T. Walter	Illinois
Thorpe, Jarvis L.	Central New York
*Thrall, Victor W.	Michigan
Tillman, Gabriel B.	South Carolina
Tilton, John L.	Kentucky
Timmerman, Donald	Ohio
*Timmons, Mrs. Winnifred M.	Rock River
Tipton, W. H.	Northwest Kansas
Tobert, Frank J.	Upper Mississippi
Tolley, William P.	Erie
Toothaker, Frank M.	Southern California
Travis, Frank F.	Nebraska
*Traylor, James C.	Lexington
Trigg, Charles Y.	Washington
Tucker, Robert L.	Ohio
Tun, U Tha.	Burma
*Tuukkanen, Oskari.	Finland
Twombly, Herbert H.	Maine
Tyson, W. Galloway	Philadelphia
Urmay, Ralph B.	Newark
Van Aken, C. M.	Newark
*Varnum, N. O.	West Wisconsin
Vincent, Harold S.	North-East Ohio
Waldo, C. H.	Ohio
Walker, Thomas H. B.	Florida
Warren, John W.	Northern New York
Washington, Leroy O.	Florida
Watchorn, John.	Philadelphia
*Watters, Frank C.	Detroit
*Welker, Miss Edith.	New York East
*Welliver, H. B.	Central Pennsylvania
Welliver, Lester E.	Central Pennsylvania
Wells, Edward A.	New Jersey
Wells, Edward L.	Oregon
Westcott, Wilbert	Newark
Westerberg, T. J.	Central Northwest
Weyant, Peter C.	New York
Wilcox, Charles E.	Dakota
Williams, Claude W.	Mississippi
Williamson, Hartsell G.	Holston
Wilson, Clarence True	Oregon
Winters, Mrs. Carl.	New York East
Wishard, Benjamin F.	Central Provinces
Witten, Bernard G.	North-East Ohio
*Wolfer, Mrs. May L.	North Dakota
*Woods, Mrs. Rufus.	Pacific Northwest
Workman, J. B.	West Virginia
*Worley, Loyd F.	New York East
Wright, Emery L.	East Tennessee
Wyeth, Jesse J.	North-East Ohio

NAMES	CONFERENCES
Yang, Chung H.	Chungking West China
*Yoh, Raymond S. D.	Chungking West China
Young, J. Arthur	Upper Iowa
<u>Yu, Min-liang.</u>	Foochow

* Indicates seated part or full time.

EPISCOPAL AREAS

1936-1940

UNITED STATES

Atlanta: BISHOP FLINT—Saint Johns River, Florida, South Florida, Atlanta, Georgia, Savannah, South Carolina.

Boston: BISHOP BURNS—Maine, Vermont, New Hampshire, New England, Eastern Swedish, New England Southern, East German.

Chattanooga: BISHOP BROWN—Holston, Central Tennessee, East Tennessee, Blue Ridge-Atlantic, North Carolina, Alabama.

Chicago: BISHOP WALDORF—Illinois, Rock River, Norwegian and Danish, Central Northwest, Southern Illinois.

Cincinnati: BISHOP SMITH—North-East Ohio, Ohio, Kentucky.

Columbus: BISHOP JONES—Central West, Lexington, Southwest, Tennessee.

Denver: BISHOP CUSHMAN—Colorado, Wyoming State, Utah Mission, New Mexico Mission, Montana State.

Detroit: BISHOP BLAKE—Detroit, Michigan, Indiana, North Indiana, Northwest Indiana, Central German.

Kansas City: BISHOP MEAD—Missouri, Kansas, Southwest Kansas, Northwest Kansas, Southern, Oklahoma.

New Orleans: BISHOP SHAW—Louisiana, Mississippi, Upper Mississippi, Central Alabama, Texas, West Texas.

New York: BISHOP McCONNELL—New York, New York East, Troy, Central New York, Northern New York, Newark.

Omaha: BISHOP OXNAM—Iowa-Des Moines, Upper Iowa, Northwest Iowa, Nebraska.

Philadelphia: BISHOP RICHARDSON—Philadelphia, New Jersey, Delaware, Wyoming, Puerto Rico Mission Conference.

Pittsburgh: BISHOP LEONARD—Erie, Pittsburgh, West Virginia, Genesee.

Portland: BISHOP LOWE—Oregon, Pacific Northwest, Idaho.

Saint Paul: BISHOP MAGEE—Minnesota, Northern Minnesota, Wisconsin, West Wisconsin, Dakota, North Dakota.

San Francisco: BISHOP BAKER—California, Southern California, Pacific Chinese Mission, Pacific Japanese Mission, Latin-American Mission, Hawaii Mission, Western Norwegian and Danish, Japan Mission Council, Korea Central Council.

Washington: BISHOP HUGHES—Baltimore, Central Pennsylvania, Wilmington, Washington.

AFRICA

Umtali: BISHOP SPRINGER—Angola Mission Conference, Congo Mission Conference, Liberia, Rhodesia, Southeast Africa Mission Conference.

EASTERN ASIA

Foochow: BISHOP GOWDY—West China, Foochow, Hinghwa, Yenching.

Nanking: BISHOP HAMMAKER—Kiangsi, Central China, North China, Shantung.

SOUTHERN ASIA

Bombay: BISHOP PICKETT—Bombay, Gujarat, Hyderabad, South India.

Delhi: BISHOP BADLEY—Northwest India, North India, Lucknow, Burma.

Jubbulpore: BISHOP CHITAMBAR—Bengal, Bhabua Mission, Central Provinces, Indus River.

SOUTHEASTERN ASIA

Singapore-Manila: BISHOP LEE—Malaya, Sumatra Mission Conference, Malaysia Chinese Mission Conference, Philippine, Philippine North.

EUROPE

Stockholm: BISHOP WADE—Baltic and Slavic, Denmark, Finland, Finland Swedish, France Mission Conference, Madeira Mission, North Africa, Norway, Russia Mission Conference, Spain Mission, Sweden.

Geneva: BISHOP NUELSEN—Austria Mission Conference, Bulgaria Mission Conference, Central Germany, Hungary Mission Conference, Italy, Jugo-Slavia Mission Conference, Northeast Germany, Northwest Germany, South Germany, Southwest Germany, Switzerland.

LATIN AMERICA

Buenos Aires: BISHOP GATTINONI—Bolivia Mission Conference, Eastern South America.

Santiago: BISHOP ELPHICK—Central America Mission Conference, Chile, Peru Mission Conference.

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(Names of Lay Delegates are invariably printed in **bold-faced type**.)

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Burma.....	Harry J. Harwood, U Ba Thein
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Central China.....	Edward James, Miss Etha M. Nagler
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Central New York.....	Charles W. Flint, Albert G. Odell
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Central Tennessee.....	John W. Newman , Harry L. Upperman
Central West.....	Garfield F. Tipton, Miss Arsaniam M. Williams
Chengtzu West China.....	Joseph Beech
Chile.....	Gotthold T. Simpfendorfer , Moises V. Torregrosa
Chungking West China.....	Jacob F. Peat, Raymond S. D. Yoh
Colorado.....	Orriu W. Auman, William H. Spurgeon
Dakota.....	Melvin W. Hyde , Sidney H. Shurtleff
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Detroit.....	Charles E. Allinger , Robert M. Atkins
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Finland.....	Vaino K. Aulanko, Oskari Tuukkanen
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Foochow.....	E. Pearce Hayes, Ruby Sia
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Georgia.....	Edmund J. Hammond, George S. McElroy
Gujarat.....	Royal D. Bisbee, Gilbert G. Christian
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Kentucky.....	Fred Brettschneider , Samuel C. Rice

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New Jersey.....	Helen B. Phillips , Woodburne J. Sayre
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Northern Minnesota.....	Mrs. F. F. Lindsay , Thomas A. Stafford
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Northwest India.....	Carl C. Herrmann, Robin G. Patterson
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Rhodesia.....	Henry I. James, Miss Sarah N. King
Rock River.....	Edmund R. Alderson , Fred D. Stone
Saint Johns River.....	Fred B. Noble , Lawrence Radcliffe
Savannah.....	Robert L. Nunnally, Henry W. B. Smith
Shantung.....	Ruth E. Hanson , Hiram H. Ts'ui
South Carolina.....	Samuel J. McDonald , George A. Thomas
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Southern.....	George E. Carter , Robert L. Weldon
Southern California.....	J. Frank Burke , James E. Dunning
Southern Illinois.....	Ethel T. Holland , Albert R. Ransom
Southwest.....	Zachariah R. Fields, Isaac W. Young
Southwest Germany.....	Immanuel Mann , Jacob Schneider
Southwest Kansas.....	Jesse C. Fisher, Harold B. McKibbin

Sweden.....	Arthur Johnson , Arvid Sundfeldt
Switzerland.....	Paul Baenteli , Ferdinand Sigg
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Bengal.....	Carolyn O. Mondol , Shot K. Mondol
Blue Ridge-Atlantic.....	William A. Parsons , Jesse L. Thornburg
Bombay.....	R. S. Mandrelle , Ariel N. Warner
Burma.....	Harry J. Harwood , U Ba Thein
California.....	Arthur P. Ferguson , Tully C. Knoles
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Central China.....	Edward James , Miss Etha M. Nagler
Central Germany.....	Albert J. Ohlrich , Walther Ritter
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Central Tennessee.....	John W. Newman, Harry L. Upperman
Central West.....	Luther R. Grant, Lawrence H. Lightner
Chengtzu West China.....	Joseph Beech
Chile.....	Gotthold T. Simpfendorfer, Moises V. Torregrosa
Chungking West China.....	Jacob F. Peat, Raymond S. D. Yoh
Colorado.....	Mrs. Charles Latimer, Ira G. McCormack
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Kiangsi.....	Miss Edith Fredericks, William R. Johnson
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North Carolina.....	Robert N. Brooks, David D. Jones
North China.....	Walter W. Davis, I-Hsin Liu
North Dakota.....	Arthur W. Cupler, Silas E. Fairham

North-East Ohio.....	Richard W. Johns , W. Stanley Smith
North India.....	Dan Singh Chowdhry, Henry R. Wilson
North Indiana.....	Roy R. Roudebush , Clyde G. Yeomans
Northeast Germany.....	Heinrich Schaedel, Johannes K. Schmidt
Northern Minnesota.....	J. Wilbert Lillico, Joseph S. Ulland
Northern New York.....	Maynard P. Beach, H. Lester Paddock
Northwest Germany.....	F. H. Otto Melle, Heinrich Stehl
Northwest India.....	Carl C. Herrmann, Robin G. Patterson
Northwest Indiana.....	Judson J. Hunt , Elmer Jones
Northwest Iowa.....	Frank E. Anderson , Martin D. Bush
Northwest Kansas.....	C. A. Kemp , Lester R. Templin
Norway.....	Omar E. Borgen , Alf Kristoffersen
Norwegian and Danish....	Thor Otmann Firing, Gerald Geraldson
Ohio.....	Warren J. Dunham, G. W. C. Hunt , Charles A. Jones , Clarence H. LaRue
Oklahoma.....	George W. McDonald, William M. Vickery
Oregon.....	Willis C. Hawley , Louis Magin
Pacific Northwest.....	Fermen L. Pickett , Roy L. Sprague
Philadelphia.....	Daniel R. Pepper , Robert C. Wells
Philippine.....	Esteban T. Cruz, Mrs. Asuncion A. Perez
Philippine North.....	Burnt O. Peterson, Mrs. Juana A. Simangan
Pittsburgh.....	Sanford W. Corcoran, Joseph B. Henderson
Rhodesia.....	Henry I. James, Miss Sarah N. King
Rock River.....	Harry L. Guyer , Horace G. Smith
Saint Johns River.....	Fred B. Noble , Lawrence Radcliffe
Savannah.....	Robert L. Nunnally, Henry W. B. Smith
Shantung.....	Ruth E. Hanson , Hiram H. Ts'ui
South Carolina.....	Daniel S. Curry, Thaddeus H. Pinckney
South Florida.....	Henry W. Bartley, Mrs. Mary M. Bethune
South Germany.....	Eugen A. Barth , Jakob Elfner
South India.....	Earl A. Seamands, Charles N. Weston
Southern.....	George E. Carter , Robert L. Weldon
Southern California....	Arthur Bush Stevens , Frank G. H. Stevens
Southern Illinois.....	Leonard Carson , Claude C. Hall
Southwest.....	Zachariah R. Fields, Isaac W. Young
Southwest Germany.....	Immanuel Mann , Jacob Schneider
Southwest Kansas.....	Albert E. Henry, Harold 3. McKibbin
Sweden.....	Ernest Eklof , Arvid Sundfeldt
Switzerland.....	Paul Baenteli , Ferdinand Sigg
Tennessee.....	Dorsey B. Granberry , George W. Lewis
Texas.....	Mrs. Pinkey D. Johnson , Julius S. Scott
Troy.....	Freeman S. Kline, Harry N. Van Antwerp
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Vermont.....	Wesley Kelley , Eldon H. Martin
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West Texas.....	Eldridge M. Cooper , Kay W. McMillan
West Virginia.....	Roy McCuskey , Roy Reger
West Wisconsin.....	Mrs. Adolphus P. Nelson , Arthur D. Willett
Western Norwegian-Danish...	John O. Jacobsen , Gustav A. Storaker
Wilmington.....	John J. Bunting, Edward J. Winder
Wisconsin.....	Frederick J. Turner , Henry M. Wriston
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Colorado.....	Orrin W. Auman, William H. Spurgeon
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Florida.....	David A. Boyd , William P. Pickens
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Newark.....	Alexander S. McNear , J. Edgar Washabaugh
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New Jersey.....	Thomas S. Brock, Helen B. Phillips
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North Africa.....	Fred J. Kellar, Mrs. Lillian G. Kellar
North Carolina.....	Robert N. Brooks, David D. Jones
North China.....	Walter W. Davis, Paul L-Y. Shih
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North Indiana.....	A. Wesley Pugh, Roy R. Roudebush
Northeast Germany.....	Heinrich Schaedel, Johannes K. Schmidt
Northern Minnesota.....	Thomas A. Stafford, Joseph S. Ulland

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Northwest Germany.....	F. H. Otto Melle, Heinrich Stehl
Northwest India.....	Carl C. Herrmann, Robin G. Patterson
Northwest Indiana.....	Lee L. Caldwell , Elmer Jones
Northwest Iowa.....	Martin D. Bush, Irvin L. Thoe
Northwest Kansas.....	C. A. Kemp , Davis B. Magee
Norway.....	Omar E. Borgen , Alf Kristoffersen
Norwegian and Danish....	Thor Otmann Firing, Gerald Geraldson
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Oklahoma.....	W. H. Wilcox , Aaron G. Williamson
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Philippine North.....	Burnt O. Peterson, Mrs. Juana A. Simangan
Pittsburgh.....	Everett W. Jones , Ralph W. McKenzie
Rhodesia.....	Henry I. James, Miss Sarah N. King
Rock River.....	James R. Jackson , John Thompson
Saint Johns River.....	Fred B. Noble , Lawrence Radcliffe
Savannah.....	Robert L. Nunnally, Henry W. B. Smith
Shantung.....	Ruth E. Hanson , Hiram H. Ts'ui
South Carolina.....	Robert K. Gordon , George A. Thomas
South Florida.....	Henry W. Bartley, Mrs. Mary M. Bethune
South Germany.....	Eugen A. Barth , Jakob Elfner
South India.....	Earl A. Seamands, Charles N. Weston
Southern.....	George E. Carter , Robert L. Weldon
Southern California.....	Wray Andrew , Frank G. H. Stevens
Southern Illinois.....	Laurence A. Magill, Jesse E. Miller
Southwest.....	John S. Cullens , Benjamin F. Neal
Southwest Germany.....	Immanuel Mann , Jacob Schneider
Southwest Kansas.....	Innis D. Harris, Karl Miller
Sweden.....	Ernst Eklof , Arvid Sundfeldt
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West Virginia.....	Charles G. Stater, H. Roy Waugh
West Wisconsin.....	Frank O. Witcher , Arthur D. Willett
Western Norwegian-Danish..	John O. Jacobsen , Gustav A. Storaker
Wilmington.....	Ernest C. Hallman, Edward J. Winder
Wisconsin.....	Edward P. Hocking , Ira E. Schlagenhauf
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Gujarat.....	Royal D. Bisbee, Gilbert G. Christian
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North Indiana.....	Lee S. Leatherman , A. Wesley Pugh
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Northern New York.....	Frederick A. Miller , W. Clyde Sykes
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Norway.....	Omar E. Borgen , Alf Kristoffersen
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Savannah.....	Robert L. Nunnally , Henry W. B. Smith
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W. H. Alderson, New York East.
J. W. Baldwin, Montana State.
M. D. Bush, Northwest Iowa.
E. T. Cruz, Philippine.
F. M. Field, Detroit.
B. H. Gifford, Erie.
H. I. James, Rhodesia.
C. C. Jenkins, Southern California.
W. R. Johnson, Kiangsi.
K. W. McMillan, West Texas.
J. E. Milburn, Holston.
E. K. Morrow, Wyoming State.
D. S. Patterson, Baltimore.
H. R. Runion, Missouri.
W. J. Sayre, New Jersey.
Elizabeth Shanthappa, Hyderabad.
H. C. Sims, Kentucky.
B. F. Smith, Lexington.
D. H. Stanton, Atlanta.
C. L. Wallace, North Dakota.

GROUP 2

Frederick Bankhardt, Yenping.
H. W. Bartley, South Florida.
G. C. Bagby, Sr., Southern California.
M. P. Beach, Northern New York.
J. L. Brasher, Alabama.
Fred Brettschneider, Kentucky.
F. R. Currie, Upper Iowa.
C. I. Coldsmith, Kansas.
W. E. Davis, Erie.
Martin Funk, Central Germany.
R. O. Hills, Wyoming State.
Mott Keislar, Indus River.
L. H. Lightner, Central West.
L. H. Martin, Illinois.
L. M. McCoy, Upper Mississippi.
L. H. Nixon, Michigan.
Sven Olsson, Sweden.
E. W. Peterson, Oregon.
G. R. Savige, Wyoming.
Frank Steelman, Baltimore.
F. O. Whitcher, West Wisconsin.

GROUP 3

C. V. Adams, Central Pennsylvania.
H. W. Baldridge, Indiana.
Leonard Carson, Southern Illinois.

A. W. Cupler, North Dakota.
J. C. Fisher, Southwest Kansas.
C. F. H. Guse, Central Provinces.
H. J. Harwood, Burma.
R. B. Hayes, Louisiana.
F. C. Huebner, Iowa-Des Moines.
R. N. Keiser, Philadelphia.
F. S. Kline, Troy.
F. O. Merritt, California.
J. F. Peat, Chungking West China.
Mrs. A. A. Perez, Philippine.
W. P. Pickens, Florida.
J. W. Searles, Genesee.
W. S. Smith, North-East Ohio.
R. B. Spencer, Colorado.
J. L. Thornburg, Blue Ridge-Atlantic.
Mrs. Rufus Woods, Pacific Northwest.
I. W. Young, Southwest.

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Wray Andrew, Southern California.
L. S. Champion, New Jersey.
P. G. Dennis, Newark.
C. N. Garland, Maine.
R. K. Gordon, South Carolina.
E. P. Hayes, Foochow.
J. J. Hunt, Northwest Indiana.
M. W. Hyde, Dakota.
W. R. Johnson, Oklahoma.
R. H. McAllister, Mississippi.
J. W. Newman, Central Tennessee.
H. C. Northcott, Illinois.
B. O. Peterson, Philippine North.
M. C. Robinson, Ohio.
C. E. Schofield, Colorado.
A. C. Shue, Central Pennsylvania.
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R. N. Spooner, Nebraska.
R. L. Sprague, Pacific Northwest.
Arvid Sundfeldt, Sweden.
G. F. Tipton, Central West.

GROUP 5

M. W. Boyd, East Tennessee.
C. C. Coile, New York.
S. E. Fairham, North Dakota.
J. T. Fletcher, Delaware.
D. G. Granberry, Tennessee.
J. B. Henderson, Pittsburgh.
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4.	Harry W. McPherson, Illinois Wesleyan University, Bloomington, Illinois	1940
5.	Warren O. Hawkins, 1418 Cleveland Avenue, N. W., North Canton, Ohio	1944
6.	John B. Redmond, 213 East Fiftieth Street, Chicago, Illinois	1940
7.	Charles E. Schofield, 2100 South Josephine Street, Denver, Colorado	1944
8.	Charles E. Allinger, 149 Larned Street, East, Detroit, Michigan	1940
9.	Thomas O. Cunningham, 728 Nebraska Avenue, Kansas City, Kansas	1944
10.	Matthew S. Davage, Clark University, Atlanta, Georgia	1940
11.	Victor K. Moore, Ausable Forks, New York	1944
12.	C. Ray Gates, 504 North Elm Street, Grand Island, Nebraska	1940
13.	Frank C. Propert, 139 Merion Avenue, Haddonfield, New Jersey	1944
14.	Edgar T. Welch, Welch Grape Juice Company, Westfield, New York	1940
15.	Jabez C. Harrison, 370 Pittock Block, Portland, Oregon	1944
16.	Joseph S. Ulland, Fergus Falls, Minnesota	1940
17.	John D. Crummey, Food Machinery Corporation, San Jose, California	1944
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Ministers: J. S. Ladd Thomas, Philadelphia, Pennsylvania; E. D. Soper, Delaware, Ohio; Edward Hislop, Kansas City, Missouri; F. W. Mueller, Philadelphia, Pennsylvania; Edward Laird Mills, San Francisco, California; Harry E. Woolever, Washington, D. C.; E. J. Hammond, Atlanta, Georgia; Willis J. King, Atlanta, Georgia; Morris E. Swartz, Harrisburg, Pennsylvania; Robert B. Stansell, Milwaukee, Wisconsin. Lay Members: Ernest H. Cherrington, Washington, D. C.; James R. Joy, New York City; James A. James, Evanston, Illinois; Fred D. Parr, San Francisco, California; Vincent P. Clarke, Winchester, Massachusetts; William H. Spurgeon, Colorado Springs, Colorado; W. H. Wilcox, Stillwater, Oklahoma; W. W. Schwaninger, New Albany, Indiana; Clyde O. Law, Wheeling, West Virginia; F. H. Trotter, Chattanooga, Tennessee.

COMMISSION ON WOMAN'S WORK

Bishops: Herbert Welch, Ernest G. Richardson.
Other members to be appointed.

COMMISSION ON WORLD PEACE

Ministers and Lay Members: Ralph W. Sockman, New York City; Ernest F. Tittle, Evanston, Illinois; Robert M. Atkins, Flint, Michigan; W. H. Alderson, Hempstead, New York; Harold C. Case, Topeka, Kansas; Bruce S. Wright, Meadville, Pennsylvania; George E. Keith, Manchester, Connecticut; W. W. Mather, Upton, California; Anson P. Fry, Cincinnati, Ohio; D. J. Shenton, Council Bluffs, Iowa; Walter Aitken, Lincoln, Nebraska; Bishop G. Bromley Oxnam, Omaha, Nebraska; W. H. M. S., Miss Ada Townsend, Evanston, Illinois; W. F. M. S., Mrs. Thomas Nicholson, Mount Vernon, Iowa; Board of Foreign Missions, Ralph E. Diffendorfer, New York City.

COMMISSION ON WORSHIP AND MUSIC

Philip S. Watters, White Plains, New York; W. K. Anderson, Johnstown, Pennsylvania; Clarence H. LaRue, Toledo, Ohio; J. Hastie Odgers, Chicago, Illinois; Geoffrey W. Stafford, Seattle, Washington; Carl F. Price, New York City; Earl E. Harper, Indianola, Iowa; James R. Houghton, Boston, Massachusetts; Lloyd Foster, East Orange, New Jersey; Mrs. Howard Rushton, Omaha, Nebraska.

COMMITTEE ON RULES

John M. Arters, Bangor, Maine; John W. Langdale, New York City; James E. Skillington, Bloomsburg, Pennsylvania; George W. Henson, Philadelphia, Pennsylvania; Daniel L. Marsh, Boston, Massachusetts.

RULES OF ORDER OF THE GENERAL CONFERENCE

SPECIAL ORDER OF BUSINESS

First Day—10:00 A. M., Administration of the Lord's Supper, followed by the organization of the Conference and business appointed for the opening session. Organization of Committees arranged in Group A and Group B, in designated places, under direction of Bishops and Secretaries respectively assigned; Committees in Group A meet at 2:30 to 3:30 P. M. and in Group B at 4:00 to 5:00 P. M.

Second Day—Business session, 8:30 A. M. Report of organization of committees in Group A and Group B; nominations, if any, from the General Superintendents and the Committee of Elected Chairmen. Episcopal Address. Committees meet: Group A, 2:30 to 3:30 P. M., and Group B, 4:00 to 5:00 P. M. for subcommittee assignments, completing organization, distribution of memorials, etc.

Third Day—Business session. Call of the Conferences. Memorial address. Adjournment at 10:15 A. M. Committees meet: Group A, 10:30 A. M., and Group B, 3:00 P. M.

Fourth Day—Business session: Fraternal Addresses—no address to exceed 20 minutes except as otherwise arranged by the Committee on Fraternal Delegates. Adjournment, 10:10 A. M. Committees meet: Group B, 10:30 A. M., and Group A, 3:00 P. M.

Fifth Day—Business session: Fraternal Addresses. Adjournment, 10:00 A. M. Committees meet: Group A, 10:30 A. M., and Group B, 3:00 P. M.

Sixth Day—Business session: Fraternal Addresses. Adjournment, 10:00 A. M. Committees meet: Group B, 10:30 A. M., and Group A, 3:00 P. M.

Seventh Day—Business session: Fraternal Addresses. At 11:00 A. M. Special Order—exercises appropriate to the retirement of General Superintendents, Missionary Bishops and other General Conference Officers. Committees meet under the Rules of Order.

Whenever the above special assignments are not filled as appointed, the business of the Conference should be immediately taken up under the Rules of Order. All Rules of Order that conflict in any way with this Special Order of Business and Procedure are hereby suspended.

§ 27 All Special Programs, or Formal Addresses, shall be arranged for during sessions not later than May 9, 1936.

ORGANIZATION

RULE 1. When a General Conference shall have been convened in accordance with the provisions of the Constitution, after the devotional service, the call of the roll shall be made by the Secretary of the preceding Conference in the following manner:

I. The names of the General Superintendents elected by the General Conference, Missionary Bishops, and Bishops or General Superintendents elected by Central Conferences who have died during the quadrennium, and the names of Delegates-elect who have died.

II. The names of the General Superintendents elected by the General Conference, Missionary Bishops and Bishops or General Superintendents elected by Central Conferences.

III. The roll of Delegates by Annual Conferences. Whenever a Conference is called, the Chairman of the Delegation shall report in writing to the Secretary the name of any Delegate who is absent. All Delegates, not reported absent, shall be recorded in the *Journal* as present under the name of their respective Annual Conferences.

IV. The final roll call shall be made under II and III.

V. If a quorum is present, the Conference shall organize by the election of a Secretary, by ballot if there be more than one nomination, otherwise by acclamation and by election of such Assistant Secretaries, upon nomination of the Secretary, as he may deem necessary. The Secretary shall perform during the quadrennium the duties assigned him.

TIME OF MEETINGS, RECESS AND ADJOURNMENT

RULE 2. After the first business day, the Conference shall meet at 8:30 A. M., and adjourn at 12:30 P. M. From 8:30 to 9:00 A. M. devotional services shall be conducted by a person designated by the Bishops. A recess of ten minutes shall be taken at 10:30 A. M.

THE PRESIDING OFFICER

RULE 3. The Presiding Officer shall take the chair at the hour to which the Conference stood adjourned, and bring forward all business according to the order of the Conference.

RULE 4. The Presiding Officer shall decide all Questions of Order, subject to an appeal to the Conference. In case of such appeal the question shall be taken without debate, but the appellant shall state the grounds of his appeal, and then the Presiding Officer shall state the grounds of his decision.

RULE 5. On assigning the floor to a Delegate and before he speaks, the Presiding Officer shall ascertain and distinctly announce his name and the Annual Conference which he represents.

ORDER OF BUSINESS

RULE 6. The Regular Order of Business shall be:

I. DEVOTIONAL SERVICES.

II. APPROVAL OF THE JOURNAL.

The Committee on the Journal, consisting of five Delegates, shall examine the daily Journal of the Secretary, comparing it with the stenographic record, and shall report to the Conference in either of the following forms:

1. "We have examined the Journal and it is correct," or
2. "We have examined the Journal and it is correct except in the following particular or particulars."

If the report of the Committee be in form (1) above, the question shall be submitted, "Shall the Journal be approved?"

If the report of the Committee be in form (2), the question shall be submitted:

- a. "Shall the report of the Committee be adopted?"
- b. "Shall the Journal as corrected in accordance with the report of the Committee be approved?"

Any error subsequently discovered shall be reported by the Committee to the Conference.

III. REPORT OF COMMITTEE ON PRIVILEGED QUESTIONS.

On the second business day, on the nomination of the Bishops, the Conference shall elect nine Delegates who shall be the Committee on Privileged Questions. To this Committee any Delegate shall submit what he considers a privileged question relative to the business of the Conference. The Committee shall determine whether the matter so submitted is or is not a privileged question. Any matter approved by this Committee as a privileged question shall be reported and acted upon each day immediately after the approval of the Journal. (See Rule 10.)

The following Calls shall be made in the order herein given, and shall be severally completed before the introduction of other business, except by a suspension of the Rules. They shall be repeated in the same order, until dispensed with by a formal vote.

IV. CALL OF THE ANNUAL CONFERENCES.

The Annual Conferences shall be called in alphabetical order, for the presentation of written resolutions for immediate passage.

1. When a resolution has been presented and read under the Call of the Annual Conferences, and before the Delegate who introduces the resolution speaks, the question of consideration shall be raised by the Presiding Officer, who shall ask: "Is there objection to consideration?" If objection be raised, the Presiding Officer shall then ask, "Is the objection sustained?" And if a majority

sustains the objection, consideration shall be denied, and only the subject of the resolution shall be recorded in the *Journal* and *The Daily Christian Advocate*. If consideration be not denied, the delegate introducing the resolution may then speak.

2. If consideration is granted and the delegate introducing the resolution has spoken, a motion of reference may be immediately made. This motion to refer may be amended and the motion with the amendments shall be decided without debate and in the reverse order of their presentation. If no motion to refer be made, or if a motion to refer has been negatived, the proposition shall be regarded as in possession of the Conference.

3. A motion to defer consideration and print in *The Daily Christian Advocate* shall prevail if sustained by one hundred delegates, being taken without debate. In such a case the resolution shall be given precedence immediately after recess of the day it appears in *The Daily Christian Advocate*. This motion to defer may be made immediately after consideration has been voted.

V. CALL OF THE CALENDAR.

Following every completed Call of the Conferences, the reports of the several Standing and Special Committees and Commissions shall be called in the order in which they are filed with the Secretary.

VI. MISCELLANEOUS BUSINESS.

Miscellaneous business may be introduced immediately after recess unless debate continues or Orders of the Day are called.

DUTIES AND PRIVILEGES OF DELEGATES

RULE 7. No Delegate shall absent himself from the sessions of the Conference unless excused.

RULE 8. When a Delegate desires to speak to the Conference he shall arise at his assigned seat, respectfully address the Presiding Officer, and, after recognition, proceed to the speaker's platform.

RULE 9. No Delegate shall be interrupted when speaking, except by the Presiding Officer to call him to order when he departs from the question, or uses personalities or disrespectful language; but any Delegate may call the attention of the Presiding Officer to any statement which he deems out of order, or which he construes as misrepresenting himself.

RULE 10. When a Delegate desires to speak to a privileged question, he shall state briefly the question in open Conference, and it shall not be in order for him to speak to the Conference until the Presiding Officer shall have decided that it is a privileged question. Privileged questions are limited strictly to matters relating to the rights and welfare of the individual Delegate or of the whole Conference, and must be of such immediate

urgency as to justify the interruption of the regular order. (See Rule 6, III.)

RULE 11. No Delegate shall speak more than once on the same question until every Delegate who desires to speak shall have spoken, nor shall any Delegate speak more than twice on the same question, nor more than ten minutes at one time. (See also Rule 27 on Alternation.)

RULE 12. Resolutions shall be presented in triplicate. A motion shall be reduced to writing if the Secretary requests it.

RULE 13. All resolutions, reports, and communications to the Conference shall be read by the Secretary.

RULE 14. When a motion is made and seconded, or a resolution introduced and seconded, or a report read by the Secretary, it shall be deemed in the possession of the Conference.

RULE 15. The following motions shall be taken without debate:

- I. To adjourn.
- II. To suspend the rules.
- III. To lay on the table.
- IV. To take from the table.
- V. To raise the question of consideration.
- VI. To call for the previous question.
- VII. To reconsider a nondebatable motion.
- VIII. To refer, only under Rule 6, IV (2).
- IX. To defer for printing, only under Rule 6, IV (3).

RULE 16. No new motion, resolution, or subject shall be entertained until the one under consideration has been disposed of, but one or more of the following motions may be made, and they shall have precedence in their order, namely:

- I. To fix the time to which the Conference shall adjourn.
This motion is subject to amendment, substitution, or it may be laid on the table.
- II. To adjourn.
- III. To take a recess.
- IV. To order the previous question. This motion cannot be laid on the table.
- V. To lay on the table.
- VI. To postpone to a given time.
- VII. To refer.
- VIII. To substitute.
- IX. To amend.
- X. To postpone indefinitely.

RULE 17. Only one amendment to an amendment shall be in order, but it shall be in order to move a substitute for the main question, and one amendment to the substitute, and if the substitute is accepted, it shall replace the original proposition.

RULE 18. Order of Voting. In voting when there is a substitute and amendments have been proposed to the original resolu-

tion and an amendment to the substitute has been moved, the Conference shall pursue the following order: The main question shall first be perfected by voting on the amendments proposed thereto, and the Conference shall vote upon the amendment to the substitute, then upon the question of substitution, and finally upon the question of adoption.

RULE 19. It shall be in order to move the previous question on any measure pending, except those which involve character, but the previous question shall operate only on the motion pending. If the call for the previous question be sustained by two thirds of the Delegates voting, the motion shall be put; nevertheless, after the previous question has been ordered, it shall be in order to lay on the table or to refer.

RULE 20. It shall not be in order for a Delegate after discussing the pending question to make any motion that closes debate.

RULE 21. When a vote is about to be taken any Delegate shall have the right to call for the division of any question if it be divisible into distinct propositions.

RULE 22. The motion to adjourn shall be taken without debate, and shall always be in order, *except*

- I. When a Delegate has the floor.
- II. When a question is actually put, or a vote is being taken, and before it is finally decided.
- III. When the previous question has been called and sustained and action under it is pending.
- IV. When a motion to adjourn has been negatived, and no business or debate has intervened.
- V. When a motion to fix the time to which the Conference shall adjourn is pending.

RULE 23. Reconsideration. When any motion, resolution, or report shall have been acted upon by the Conference, it shall be in order for any Delegate who did not vote with the minority to move reconsideration; a motion to reconsider a nondebatable motion shall be decided without debate.

RULE 24. Changes of *Discipline*. All resolutions proposing changes of the *Discipline* shall state the words in the paragraph to be changed and the wording to be substituted, and shall be referred to a Committee or Commission: no such change shall be considered until at least one day after the report proposing it shall have been printed in *The Daily Christian Advocate*. While the report is under consideration, amendments which are germane shall be in order.

RULE 25. When any Delegate shall move the reference of any portion of the Journal of an Annual Conference, Central Conference, Central Mission Conference, Mission Conference, or Mission to any Committee, he must furnish at the same time a copy of the portion he wishes to have referred, prepared as provided by Rule 33.

RULE 26. I. Reports signed by the Chairman and Secretary, and minority reports signed by at least ten members of the Committees of Groups A and B, and minority reports of other Committees and Commissions signed by at least one fourth of the number of members thereof, shall be considered to be in the possession of the Conference after they shall have been printed in *The Daily Christian Advocate* for at least one day. In a minority report from The Judiciary Committee, one signature shall be sufficient. Minority reports shall bear the same serial numbers, with proper alphabetical notations, as the Committee report for which they are offered as substitutes. If there be two or more such reports, they shall be considered in their alphabetical order. All Committee reports shall be presented to the Conference upon paper bearing at the top the number of the report, the name of the Committee, the total membership of the Committee, the number present at the time the report was adopted, the number voting for the report, and the number voting against the report. Reports of Commissions and all the Committees except the Committees on Complimentary Resolutions, on Credentials and on Privileged Questions and those not listed in Groups A and B shall be printed in *The Daily Christian Advocate* for at least one day before being presented to the Conference, and they shall not be read unless by its order.

II. When the Chairman of a Committee is not in harmony with a report adopted by the Committee, it shall be his duty to state the fact to the Committee, which shall elect one of its members to represent it in the presentation and discussion of the report in the Conference; but, if in such a case the Committee fail to select a representative, the Chairman shall designate a member to represent the Committee, and said representative shall have all the rights and privileges of the Chairman in relation to such report.

III. The Delegate selected by the signers of a minority report to present their report shall have all the privileges in reference to the minority report that are given to the Chairman presenting the Committee report, except that the Chairman presenting the Committee report shall have the right of closing the debate on the question of substituting the minority report for the Committee report.

RULE 27. When reports of Committees and Commissions are under consideration, it shall be the duty of the Presiding Officer to ascertain, when he recognizes the Delegate, on which side he proposes to speak, and he shall assign the floor alternately for and against the pending question.

Provided, however, no report shall be finally decided or debate on a question closed without an opportunity for the presentation of that side of the question which has not been previously discussed by at least two Delegates.

Provided, moreover, that a Chairman making a report for his

Committee or one of its members selected by the Committee or by its Chairman shall be entitled to ten minutes to close the debate. The Chairman representative of the Committee shall not be deprived of his right to close the debate even after the previous question has been ordered, and when a report consisting of two or more propositions has a seriatim consideration he shall be entitled to the same rights and privileges on each proposition. A similar privilege is granted to the Delegate in charge of a minority report. (See Rule 26, II and III.)

VOTING

RULE 28. Every Delegate shall vote who is within the bar of the Conference at the time a question is put, unless for special reasons he is excused by the Conference.

RULE 29. I. Voting shall be by the uplifted hand, but a count vote may be ordered, when the Delegates shall rise from their seats and stand until they have been counted. Delegates voting in the minority may have their votes recorded.

II. Votes may be taken also by ballot or by Ayes and Noes, and in either case they shall also be duly collected from Delegates officially engaged outside the bar of the Conference. It shall be in order for any Delegate to call for the Ayes and Noes, and if sustained by seventy Delegates, the vote thereon shall be in the following manner. The Secretary shall prepare uniform ballots upon which each Delegate shall write his name and vote. These shall be returned to the several chairmen, who shall pass them to the Secretary for record. The detailed vote by delegations shall be published in the *Journal* and *The Daily Christian Advocate*.

RULE 30. A call for a vote by orders must be made and seconded by Delegates of the same order, which call must be supported by one third of the Delegates of that order voting.

RULE 31. When voting by orders, the taking, announcing, deciding and recording the vote of each order shall be separate. Any incidental question bearing upon such vote shall be decided by the Conference acting as one body. A vote by orders shall be a count vote in which the vote of the order making the call shall be taken first and then that of the other order.

MEMORIALS, RESOLUTIONS, AND PAPERS FOR UNANNOUNCED REFERENCE

RULE 32. Memorials, petitions, resolutions, and miscellaneous papers for reference to a Committee must be sent in triplicate, without announcement, to the Secretary.

RULE 33. I. Delegates presenting such memorials, petitions, resolutions and miscellaneous papers for reference shall endorse plainly on the back the items in order, as follows:

1. Name of Delegate presenting paper.
2. Conference to which the Delegate belongs.

3. Conference, Society, Board, Delegate, Ministerial or Lay Member, Church, Organization from which the paper comes.

4. Subject to which it relates.

5. First name on the petition.

6. Number of other petitioners.

7. Committee to which referred by Committee on Reference.

II. Memorials, petitions, resolutions and miscellaneous papers for reference to Committees may be mailed to the Secretary at any time within four months previous to the General Conference session for early classification and reference to the several Standing Committees and Commissions.

III. Memorials, petitions, resolutions and miscellaneous papers, endorsed according to Rule 33, I, must be delivered by the Secretary to the Committee on Reference (Rule 36) and published in the *Journal*. In the case of memorials and documents of unusual length, not intended for publication, one complete copy shall be furnished and two additional copies of the endorsement.

RULE 34. There shall be the following Standing Committees:

American Bible Society

Book Concern

Boundaries

Complimentary Resolutions

Credentials

Education

Episcopacy

Federation

Foreign Missions

Fraternal Delegates

Home Missions and Church Extension

Hospitals, Homes, and Deaconess Work

Itinerancy

Journal

Judiciary

Pensions and Relief

Privileged Questions

Reference

Revision

Rules

State of the Church

Temperance, Prohibition, and Public Morals

Temporal Economy

I. The Committee on The American Bible Society shall consist of one Ministerial Delegate and one Lay Delegate from each Episcopal Area.

II. The Committee on Complimentary Resolutions shall consist of seven Delegates.

III. The Committee on Credentials shall consist of seven Delegates. It shall report the absence of Delegates and the seating

of Reserve Delegates, together with all other questions directly related to the attendance of Delegates. The report of this Committee shall be the basis of settlement with the Delegates for their per diem allowance.

IV. The Committee on Federation shall consist of seven Ministerial Delegates and eight Lay Delegates. To this Committee shall be referred all memorials, petitions, resolutions, and miscellaneous papers relating to Denominational Co-operation, Community Churches, and all other interests centering in Federation and Union.

V. The Committee on Fraternal Delegates shall consist of seven Delegates, who shall extend the courtesies of the Conference to Fraternal Delegates, and shall present them to the Conference at the time designated for their addresses.

(The General Conference Commission on Entertainment shall arrange for the entertainment of Fraternal Delegates.)

RULE 35. The Judiciary Committee shall consist of twenty-five Delegates nominated by the Bishops and elected by the Conference. To it shall be referred all appeals coming to the Conference under the provisions of the Discipline, Rulings of the Bishops, and all other questions specifically assigned to it by the Conference. It shall not be in order to lay on the table or to postpone indefinitely reports of this Committee, except reports on questions specifically assigned to it by the General Conference.

RULE 36. The Committee on Reference shall consist of the Secretary of the Conference and two Ministerial Delegates and two Lay Delegates, of which Committee the Secretary of the Conference shall be secretary.

I. The Secretary of the Conference may also appoint an Assistant Secretary to co-operate with him in keeping the records of this Committee, which records shall be made a part of the *Journal*. To this Committee shall be referred appeals, memorials, petitions, resolutions, miscellaneous papers, and other documents, not otherwise provided for, which have been presented to the Conference and require its action.

II. The Committee on Reference shall refer and distribute as expeditiously as possible all appeals, memorials, petitions, resolutions and miscellaneous papers referable to the appropriate Committees and Commissions.

III. The Committee on Reference shall number consecutively its references to the several Committees and shall publish in *The Daily Christian Advocate* the number, subject, and Committee reference of all documents.

IV. The Committee on Reference shall have power to withdraw a reference, either upon request or upon its own initiative, and to refer the same to another Committee. The Committee on Reference shall also have power to withhold from reference and publication any document which it shall deem improper. Any

document not referable to any existing Committee or Commission shall be submitted by the Committee to the Conference.

RULE 37. The Committee on Revision shall consist of five Delegates. To it shall be sent, for the correction of verbal errors and infelicities only, all Committee reports, except the reports of the Committee on Boundaries and The Judiciary Committee, as finally passed and before their final printing in *The Daily Christian Advocate*. To the Committee on Revision the Conference may refer any resolution or report for clarification and definiteness of statement.

RULE 38. The Committee on Rules shall consist of five Delegates, to which Committee shall be referred all matters pertaining to the Rules of Order and parliamentary procedure in the business of the Conference and Committees. The Secretary of the General Conference shall be an ex-officio member of this Committee.

RULE 39. The following Standing Committees, arranged in two Groups, designated Groups A and B, shall meet on the days and at the hours fixed in the Special Order of Business, and after the sixth business day, at 3:00 P. M., on the following days:

Group A—*Monday, Wednesday, Friday.*

Boundaries,
Episcopacy,
Hospitals, Homes, and Deaconess Work,
Itinerancy,
State of the Church,
Temporal Economy.

Group B—*Tuesday, Thursday, Saturday.*

Book Concern,
Education,
Foreign Missions,
Home Missions and Church Extension,
Pensions and Relief,
Temperance, Prohibition and Public Morals.

The following references shall be made:

I. To the Committee on Book Concern, all memorials, petitions, resolutions and miscellaneous papers relating to The Book Concern, the Book Committee, publications and publishing interests.

II. To the Committee on Boundaries, all memorials, petitions, resolutions and miscellaneous papers relating to the Boundaries of Conferences.

III. To the Committee on Education, all memorials, petitions, resolutions and miscellaneous papers relating to the Board of Education, our institutions of learning, Courses of Study, and all other questions affecting the educational interests of the Church; relating to Education for Negroes and all other matters affecting the educational interests of the Negro people; relating to Church

Schools, Methodist Brotherhood, Church School literature, and all other matters affecting our Church School work; relating to our Young People's work, the literature of the Epworth League, and all other matters affecting the interests of the Epworth League.

IV. To the Committee on Episcopacy, all memorials, petitions, resolutions and miscellaneous papers relating to the General Superintendency, Missionary Episcopacy and the Superintendency of Central Conferences.

V. To the Committee on Foreign Missions, all memorials, petitions, resolutions and miscellaneous papers relating to the Board of Foreign Missions, Woman's Foreign Missionary Society, and all other matters relating to Missionary Work outside the United States.

VI. To the Committee on Home Missions and Church Extension, all memorials, petitions, resolutions and miscellaneous papers relating to the Board of Home Missions and Church Extension, Woman's Home Missionary Society, City Evangelization, the Rural Church, and all other matters relating to Home Missionary work.

VII. To the Committee on Hospitals, Homes, and Deaconess Work, all memorials, petitions, resolutions, and miscellaneous papers relating to Hospitals, Homes, and Deaconess work.

VIII. To the Committee on Itinerancy, all memorials, petitions, resolutions, and miscellaneous papers relating to the Pastorate, the District Superintendency, Organization of and Membership in the Annual, Central, Central Mission, Mission Conferences or Missions, Ratio of Representation, Conference Claimants (except matters relating to Pensions and Relief), Local Preachers, and also, the Journals of Annual, Central, Central Mission, and Mission Conferences.

IX. To the Committee on Pensions and Relief, all memorials, petitions, resolutions and miscellaneous papers relating to the subject of Pensions and Relief for our Preachers, Missionaries, their widows and dependent children, Deaconesses, and other Church workers.

X. To the Committee on State of the Church, all memorials, petitions, resolutions, and miscellaneous papers relating to social service, labor, Sabbath observance, divorce, amusements, and the social and spiritual welfare of the Church not clearly belonging to other Committees.

XI. To the Committee on Temperance, Prohibition, and Public Morals, all memorials, petitions, resolutions and miscellaneous papers relating to Temperance, Prohibition, Habit-Forming Drugs, the Social Evil, and other questions involving the attitude of the Church toward Public Morals.

XII. To the Committee on Temporal Economy, all memorials, petitions, resolutions, and miscellaneous papers relating to the business and administration of the Quarterly, District, Lay, Central Mission, Mission, Annual, Central, and General Conferences,

and all temporal matters relating to Church membership, property, finance, and other temporal interests, including statistical reports.

RULE 40. Assignment to Committees in Groups A and B. As soon as practicable after the election of Delegates, the Secretary of each Annual Conference shall call together the Ministerial Delegates and Lay Delegates for organization. They shall elect from their number a Chairman and a Secretary and shall assign their Ministerial Delegates and Lay Delegates, in such manner as they may determine, to the Committees in Groups A and B so that no Annual Conference shall be without a Delegate of each order in every Committee and so that every Delegate of each Order shall be assigned to at least one Committee in Group A and one Committee in Group B.

When the number of Ministerial Delegates shall exceed the total number of Committees in each Group, Ministerial Delegates and Lay Delegates shall be assigned to the Committees in Group A, and likewise in Group B, so that not more than two Delegates of each order shall be assigned to any Committee in either Group and such double assignment shall be made to Committees in each Group only to the number by which the Delegates of each order exceed the total number of Committees in each Group. The Chairman shall forward to the Secretary of the Conference immediately after the assignments have been completed the names and addresses of the Delegates, arranged alphabetically, indicating the Order to which each belongs and the Standing Committees in Groups A and B to which each is assigned, and from these returns the Secretary shall prepare the roll of these Committees, as far as possible in advance of the opening of the Conference.

RULE 41. I. The quorum of every Committee in Groups A and B shall be forty; in all Commissions and other Committees it shall be a majority of their members. Each Committee and Commission shall organize by the election of a Chairman and a Secretary and such other officers as may be required, and all business shall be conducted according to the Rules of Order of the Conference as far as they can be applied. Immediately after the organization of Committees and Commissions, the officers shall be reported to the Conference, and their names, with the local address of both Chairman and Secretary, shall be printed under the Roster of Committees in *The Daily Christian Advocate*.

II. Committees shall not originate business, but shall consider only those subjects referred to them by the Conference and those memorials, petitions, resolutions, and miscellaneous papers which are received by the Secretary of the Conference not later than the eighth business day of the Conference. They shall report on all the subjects before them.

III. After a subject has been referred to a Committee, it shall not be in order for any other Committee to consider that subject. But should a Committee ascertain that a subject which was in-

tended for and belongs under the Rules to it, has been sent to another Committee, it shall report the fact to the Committee on Reference, which shall assign all the papers to the proper Committee. Should there be doubt about the reference, the same shall be reported at once by the Committee on Reference to the Conference.

IV. Committee reports changing the *Discipline* shall recite not only the line and paragraph to be amended, but also the sentence, section, or paragraph as amended.

V. Committees and Commissions whose hours of meeting are not specifically fixed by the Conference shall organize as soon as possible for the prompt performance of their duties.

VI. On the first and second business days, nominations for the Committees on the American Bible Society, Complimentary Resolutions, Federation, Fraternal Delegates, Journal, Judiciary, Reference, Revision, and Rules shall be presented by the General Superintendents for action by the Conference.

RULE 42. There shall be a Committee of Elected Chairmen, composed of the chairmen elected by the Committees of Groups A and B, Judiciary, Revision and Rules, of which Committee the Secretary of the Conference shall be chairman *ex officio*, and one of the Assistant Secretaries shall be designated for the Committee's Secretary. This Committee shall meet on the first business day at 8 P. M. and thereafter on order of the Conference or on call.

MISCELLANEOUS

RULE 43. Demonstrations of approval or disapproval during the progress of debate shall be deemed a breach of order.

RULE 44. No persons, except Delegates, officers, ushers, and pages of the Conference shall stand in the open spaces of the Conference room or enter within the bar of the Conference.

RULE 45. The ushers shall keep the aisles clear for the exclusive use of Delegates, officers, ushers, and pages of the Conference, and none but Delegates shall be seated within the bar of the Conference.

RULE 46. In all matters not specified herein, the proceedings of the Conference shall be governed by established parliamentary law.

RULE 47. These rules may be suspended at any time by a vote of two thirds of the Delegates present and voting.

THE EPISCOPAL ADDRESS TO THE GENERAL CONFERENCE OF 1936

To the Members of the General Conference of the Methodist Episcopal Church, Assembled in Columbus, Ohio, in May, 1936.

Dear Brothers and Sisters:

The Bishops could heartily repeat all the Scriptural salutations with which in former years our colleagues have greeted the representatives in these quadrennial gatherings. There are no benedictions that our hearts would not reverently call upon the Delegates as they now come from the East and the West, the North and the South, to counsel for the interests of Christ's everlasting Kingdom. We are met in the State that has in birth and education given us many of our leaders; and that still holds within its borders more than one tenth of all the Methodist Episcopal members on the planet. The celestial balconies are filled with those witnesses who would encourage us in the race set before us, while the earthly onlookers join the glorified confessors in challenging our souls to the contest.

The record of the first Christian Council held long since at Antioch, where "chosen men" came to confer over a first-century problem, contains this luminous word, "It seemed good to the Holy Ghost, and to us." We dare now in great humility to seek that high Council chamber where we shall work out our sacred decisions in the Comradeship of the Spirit. Therefore, we exhort you first of all to look to the Infinite Leader of the Church: and we halt this Address thus early in order that in individual prayers made corporate for the glory of God we may commend our work to Him. For these prayers we keep silence "for a space."

In a Church so large as ours and having so many organized interests, it would not be possible to review its life adequately in the length of an Address. Hence we are seeking to make this message a call for the deeper life. We need not indulge in lamentations. Every period is exceptional. When the General Conference met in Cincinnati, in 1880, the country was just recovering from the effects of a major and a minor panic; and when it met in Cleveland in 1896 our people were climbing out of the abyss made by the depression of 1893. But as those gatherings sought to answer the queries of their days in the fear and courage of God, so do we come—not to retreat, but to advance; not to wail, but to praise; not to shorten the line, but to lengthen and strengthen it; not to flatter the "former times," but to purify and glorify the "present age" by God's grace.

We shall gather our main emphases about certain questions that have often been asked in our Conferences—many of these in-

quiries being in the exact words of long ago, and yet returning to our period for new answers and for our instruction in holier faith and service.

I

Our first question is—"Who have died?" That solemn inquiry has been heard from the beginning in our assemblies. As it relates to the Bishops the answer now is unusually brief. Three names pass from our earthly directories to the lists of Heaven:

Bishop Earl Cranston

Bishop John William Hamilton

Bishop William Burt

They left us in the order of their age and of their election. The first two were soldiers in the war of 1861-1865 and then survived long as crusaders in a changed world. Different in temperament, these three men were alike in love and usefulness. One lived into his nineties; the second all but finished his ninth decade; the third went three years beyond fourscore. The urbane Cranston was efficient in several specialties; but the prevailing passion of his latest years was the Union of American Methodism. We buried him in Arlington Cemetery on a slope that faces Southward as if his spirit were waiting to hail a United Church. The knightly Hamilton remained to the end a glorious agitator,—opening doors for the women; pleading for the sable race of his love; joyfully soliciting funds for the treasuries of his Lord; sleeping at last with the great in the Cemetery near Boston; but walking now with assurance among the mighty in the better land. William Burt, as an immigrant youth, came to the United States and wrote by his life a romance of achievement,—moving from factory to Wilbraham and on to honors at Old Wesleyan; laying solid missionary foundations in Europe by evangelical wisdom and fervor; retiring at last in a General Conference wherein were seated many Delegates from Conferences which he had founded or fostered; and but recently ending his pilgrim career at the gates of a City more enduring than Rome. These men were good gifts to our Church: and we give them back to God in the everlasting hope.

II

In the first *Discipline* of the Church, published in 1784, there is quoted from an address of John Wesley the question marked 47 in brackets,—“What reasons are there why we should not separate from the Church?” Reference is made in connection with the quotation to its use twenty years before as bearing on the Church of England. There is no denying that Mr. Wesley had a strong sense of ecclesiasticism. The fact that his words about the Church were thus used in the first *Book of Discipline*, issued after the Methodist Episcopal Church was organized, indi-

cates that the convictions of our spiritual pioneers led them to carry a vigorous doctrine of the Church over into the new regime. In Protestantism, speaking generally, the tendency has been toward a laxity in ecclesiastical theory, this being a natural reaction against the claim that ecclesiasticism was an essence rather than an instrument. This over-done conception gave undue power to priests as mediators; undue significance to sacraments as transformers; and undue rule to the Church as authority. Revolting against what it regarded as superstition, the Protestant movement sometimes went to another extreme and adopted a loose theory of the Church. Today that laxity is making for several genuine perils.

1. It leads many people to set the Church over against the Kingdom of God as if the two were hostile. Instead of conceiving that the Church is an agent of the Kingdom, some speak as if it were an enemy. Granting that in proportion as it keeps its purpose true a cleansing criticism is constructive, it is still a temptation in a nervous period to overdo the critical faculties. Thus it comes about that all too many commissioned servants of the Church appear to use it mainly as a target of attack—and as a base of supplies! Some attitudes here are not wholesome, even as they are not quite honest. It was the Church as a visible institution that saved us to Christ, and has given us our chance for service; and it is the Church, as a visible institution, that alone promises to be the instrument for the world's salvation. Surely it is a poor use of the glorious ideal of the Kingdom to turn it against the institution that brings in the Kingdom.

2. In our eagerness for one of the great causes, we may lose our patience with the organized Church. We judge it solely by what it does for our specialty—desiring it to be an enlarged society for one propagation. If the Church devotes itself to our dear passion, it is good; if it does not do so consumingly, it is not good. Within recent years men have been known to say that, if the Church were to die for their fond enterprise, God would give to the Church a wonderful funeral eulogy! But, life being related to many worthy causes, the Church is commissioned to aid them all; and it must not be asked to diminish itself even to a noble narrowness. It is the home of all worth, and the summation of all sacred enterprises. By it the Carpenter of Nazareth is building many edifices and is ever calling unto Himself lieutenant carpenters. He lifts Peace Temples, Orphanages, Colleges, Schools, Hospitals, Homes for the Aged; and, in addition, those unseen structures of the heart that shelter all good life everywhere. We have no right to subject a universal institution to a distinctly limited field, however worthy.

3. Accepting a loose doctrine of the Visible Church, the propagandists of other interests may treat the Church as an utterly secondary thing. This has happened in several lands. The supporters of the totalitarian State simply tell the Church to yield,

or move, or die. If it is unwilling to serve Caesar, then it must suffer banishment or imprisonment. It requires no claim of infallibility to make the Church reject that view; it requires only an organized conscience, insisting on the freedom of an institution set to speak for God in the realm of moral and spiritual idealism. We, therefore, reassert that the Church should not without protest permit itself to become an object of virulent abuse, and will utterly decline to be the agent of some one propagandism, or the accessory of an autocrat, or the slave of an earthly dominion. Being the Church of Christ, it acknowledges only one final authority and lives for all the purposes that represent Him. Figgis' thesis is not without real justification: "Nothing but a revival of the Church can withstand the usurpations of Caesarism. What is needed to redeem and mitigate the overriding claims of the State are vital, free associations in the community which the State rules, acknowledging loyalties so strong that they will not burn incense to Caesar." Our own Church has been known for the patriotism of its people: but we must hold fast to the assertion that the State must not seek to dominate the realm of God.

4. Any loose conception of the Church comes often to painful local meanings. The several divisions of Protestantism give opportunity for the childish and discontented to use another Church as a Cave of Adullam. Or impetuous men, mistaking their preferences for their convictions, thwarted in their superficial desires, or outvoted in their small plans, have to the disaster of their souls left the Church itself and really abandoned the definite service of Christ. The inadequate conception may thus turn in vengeance upon a Pastor whose own attitude is peevishly critical rather than patiently constructive. Doubtless the Church is far from perfect. But it is today the best institution on earth; and it is the home of the best souls on earth. We may do Christ grave disservice by slandering the chosen instrument of his work. Each of us may well join St. Paul in his heart-felt tribute to "the Church of the living God, the pillar and ground of the truth."

III

In the records of the Christmas Conference in 1784 the following appears as Question 2, "What can be done in order to the future union of the Methodists?" This sentence, with slight changes, remained with our people for many years. It passed into the period that followed the forming of the Methodist Protestant Church, and beyond the time of the immense cleavage in 1844. Its first meaning was more personal and spiritual than ecclesiastical; but the inquiry showed an early dread of division among the sons of God. Now the inquiry comes back upon us in an ecumenical form. Scarcely had the sincere voices of men achieved sectional peace by disunion when the equally sincere voices for union in the Church renewed the old-time question.

Quite before the war of 1861-1865 great souls became expectant. In both the major Methodisms endeavors began in behalf of a united Church. We need not review the history of these efforts. One who has a hearty interest will find large volumes giving the full record, not only of the speeches made to fellow Commissioners, but also of the prayers offered to the good God asking for aid in the holy merger. Some of the noblest spirits in the three larger sections of American Methodism, Cranston, Hendrix, and Lewis, saw the far vision and looked from a mountain of expectation into the promised Land that they were not permitted to enter. Slowly the mists of misunderstandings have been smitten by the sunshine of love, until, doubtless, no single theme before this General Conference will appeal so much to our hope and idealism as will this effort of three true flocks of Christ under Wesley's banner to make for themselves a common fold. As these words fall now upon your ears, many of you will find involuntary prayers rising from the altars of your hearts to the Shepherd and Bishop of all our souls.

The Commissioners appointed by the three denominations have been diligently and reverently at work. We flee to no mere refuge of piety, when we declare that often their meetings have been attended by the Pentecostal mood until we seemed to hear the breeze of the Lord; and to see his living flame; and to foresee the return of the day when it could be said, "All that believed were together." Out of those devout seasons there has come at last a Plan of Union which is now hopefully submitted to this Body as the first stage of our constitutional procedure. The Covenant is necessarily framed in formal phrases. If it seems to suggest a Sinai whence issues the law, we believe that the law is of God; and we register our solemn conviction that our Sinai was converted into a Mount of Transfiguration whereon the divine glory was radiantly revealed. The document is transmitted to you, bearing the hearty and unanimous approval of the Commissions of the three Churches, and carrying, as well, the recommendation of all your Bishops. This does not mean that every item is utterly pleasing to the several scores of men who thus give to it the signatures of their minds and hearts. But it does represent their glad assurance that, considering the immense and diverse interests involved, the Plan is a constructive composite for the reunion of the People called Methodists. The provisions agreed upon will allow freedom for the further application of the principles for which the negotiating Churches have stood,—as new light shall break forth from the word of God or be given in the experience of His followers.

The ideal of union is in itself so wonderful as to constitute a high plea. This entire Address could well be given to this one subject, so colossal, so immediate, so compelling. Even as minor matters have been made to yield in securing the unity of the Nation, so should smaller considerations yield in securing the

unity of the Church. Once a great representative of another religious Communion said that the Methodists were the least results of the Methodist movement. It is even likely that our achievement of this projected union may be used of God as the forerunner of other needed mergers in world-wide Protestantism, as was the case in Canada. Our present concern, however, is for this consolidating of the Wesleyan forces. In the inner life we have never been widely separated. Our altars have been builded on the same spiritual pattern; our deeper experiences have been remarkably similar; our theology has remained in amazing agreement; our spiritual songs have so harmonized that we have made a Common Hymnal for the expression of our penitence, and praise, and consecration, and faith, and hope. The Common Hymnal should be succeeded by a Common Discipline—and these two Books be made the helpers of a Third Book, the Holy Bible, in the redemption of the world.

Returning to the scriptural figure of speech, we may say that it is the solemn and joyful conviction of your Bishops that these flocks of Christ are now moving toward each other because they have been moving toward the Good Shepherd and have come near enough to hear his voice. That voice says, "There shall be one fold, and one shepherd." It says also, "I am the door;" and we mean to enter. Unless the apparent signs of Providence are being misread by millions of believers, the year of Jubilee is approaching. This General Conference is to have the honor of taking the first constitutional vote in the program of reunion. We doubt not that our action will be decisive and triumphant.

IV

The question relating to World Peace was a late comer into our official records. But in 1916 it arrived, taking its place in *The Daily Christian Advocate*, and reading, "What sort of a declaration is the General Conference going to make on the war now raging across the sea?" The editorial that began with this inquiry mentioned the delicacy of the situation. The United States had not yet entered the struggle; the proclamation of neutrality was before our citizens. The Episcopal Address of 1912 had given two vigorous paragraphs on Peace; and the General Conference adopted a seven-line resolution endorsing international arbitration. Yet the *Journal* and *The Daily Christian Advocate* for 1916 have no references to Peace and War in their Indexes. Farther back, the search for definite actions goes almost without reward. Even the *Disciplines* that fell after 1775, and 1812, and 1846, and 1861-1865, and 1898, are relatively silent on the theme of World Peace.

The World War proved a tragic stimulant toward peace sentiment. Yet even in 1920, notwithstanding an urgent paragraph in the Episcopal Address, and an action relating to International Relations in the Far East, and an expression of sympathy for

war sufferers,—the general matter received no specific consideration. But in 1924 sentiment became ardent. Under Peace and War the Index of the *Journal* gives references to sixteen different pages—and to a final action squarely against War itself. The *Journal* of 1928 made another advance. The Report and Exhibit of the Committee on World Peace was spread over nine full pages; and the Delegates authorized the organization of the World Peace Commission. In 1932 reports were made, and were followed by resolutions, given in full in the *Discipline*, couched in words that have had world-wide quotation and have seriously disturbed the militarists everywhere.

Without question, the advocates of war or of competing armaments are on the defensive, as never before. Their biological argument has been scorned out of the court of a reasoning world. Idealism dwells with the Pacifists. The Old and New Testaments in their principles and prophecies are pleaders for peace; and our Saviour is named as the Prince of that Realm. We need not now debate side issues or the personal equations of conscience. On the main question we are all but unanimous. The confessed militarist, or the man who does not confess that classification, but really has it, finds no series of options. If he flees from Methodism because of our peace pronouncements, he will find that, feeling persecuted in our city, he has none other refuge within Protestantism. The olive branch and the dove will greet him at every entrance. The Christ of the Andes stands as far more than a statue with pleading hands at all the Temple Doors.

War under the new inventions of poison gas, aeroplanes, submarines, and wireless destruction is simply too terrible to contemplate. The long distance over which it could wreak its death upon the helpless deprives it of the appearance of old-time chivalry. The General Conference of 1932 put forth a vigorous pronouncement on Peace. We would change that appeal only to bring it down to the moment and to make it more persuasive for this trembling period. We would especially urge that the element of personal and corporate greed be removed from the trade in munitions,—so that revelations like those given in "Merchants of Death" would never again be possible. We would insist, also, that words and actions be brought into harmony as the world deals with the programs of Peace and War. The noblest hopes created by the League of Nations, the Locarno Pact, and the Kellogg-Briand Treaty have been shattered by the very governments that signed them. Having offered peace to the people, they are now building up inconceivable armaments. With the burdening debts of the World War still unpaid or repudiated, new debts are being created everywhere. The United States, yielding to an artificial threat that is usually proclaimed just before appropriations are demanded, is adding to her national debt by making unprecedented increases in military and naval expenditures. Surely the Church of Christ in all parts of the

world has the right and duty to offer sorrowful and indignant protest against all this madness.

Another World War, with its terrific trail of debt and its debasing of moral standards, would certainly result in reactions leading to communistic experiments, and bullying dictatorships. Dean Inge says—"The most socialistic enterprise in which a nation ever engages is a great war." The statement could be made stronger still. In many of its phases war is communistic. Our last great struggle proved an introduction for both Communism and Fascism. Therefore, an alliance between militarism and a modified capitalism is a senseless thing,—and surely a colossal blunder for the party of the second part. The commercial stimulation is temporary, and it is certain to be succeeded by disastrous reactions.

We would not dictate to our ministers and members as to their personal attitudes. We would not encourage those who cry, "Peace, Peace" so constantly that they injure this good cause. But we do proclaim ourselves as among those who seek to be the sons of God by being Peacemakers. A nation that insists upon sharing the benefits of international relationships is in honor bound to share the responsibilities of such relationships. Believing that the problem of war among nations must be at last worked out by agreements among nations, we urge the United States and all other governments of the World to co-operate responsibly, and on a fair and proportionate basis, in international movements and organizations that seek to substitute reason and love for force and hate. We do not desire to assist in any program that would bring back the imprecatory Psalms even to a temporary monopoly; that would turn our prayers into maledictions; and that would allow a brutal Mars to drive the gentle Christ from his throne. Longfellow's description would have to be accented into more terrible meters, if world-wide war should come once more—

"The tumult of each sacked and burning village;
The shout that every prayer for mercy drowns;
The soldiers' revels in the midst of pillage;
The wail of famine in beleaguered towns:

"The bursting shell, the gateway wrenched asunder,
The rattling musketry, the clashing blade;
And ever and anon, in tones of thunder,
The diapason of the cannonade."

These terms would seem mild if a new onslaught were made on civilization by the brutal invisibles of man's invention. Each year adds to the terrors of the forecast. More solemnly and assuredly than ever before we take our places alongside the Hebrew prophets with their visions of a swordless world, and move into the sacred fellowship of Christ, whose birth was heralded and

whose victory must be proclaimed by the angels in the Chorus of Peace.

V

In the *Discipline* published in 1805 this question appears: "What directions shall be given concerning the sale and use of spirituous liquors?" The answer does not have either the width or the length of the later actions of the Church. Even in 1812, when James Axley introduced into the General Conference a resolution that prohibited preachers from retailing spirituous or malt liquors, he was five times out-voted. Laban Clark, who records the matter, says, "Axley was in earnest, but many in the Conference opposed him, making merry with his quaint speeches; and when his motion was lost he turned his face to the wall and wept." But in 1824 the heroic agitator's spirit won. The Church was definitely committed to the great Temperance reform.

It is not necessary to review the history. The treatment of the Episcopal address of 1932 should long serve as a valuable reference. For quite more than a century the attitude of our Church has been unflinching and unequivocal. If now political leaders have moved into that moral territory, which we desired to keep non-partisan, and have demanded that we quit our advocacy, and cease to "preach politics," we staunchly proclaim that we decline to surrender that sector of the Lord's battle, and that to ask us to do so is colossal impudence.

Since the closing of the last General Conference the Eighteenth Amendment has been repealed. Our voters, being desperately tried economically, were terribly tempted morally. Even though scarcely one fourth of those entitled to the suffrage participated in the States' tests, we were defeated. The work of many years of unselfish sacrifice was apparently undone. Preceded by abundant promises of strict restraint, legalized liquor rushed back into the life of our people. It is with our country now, in frightful plenty. Its tempting bottles gleam in thousands of windows; its alluring advertisements glare at us from our newspapers and magazines and come into our homes over the radio; more and more its fashions and its odors allure the middle aged toward a false youth, and invite our young people to a false age. Those of us who lived in the period of the old-time saloon testify that the revived liquor trade has already outdone its former horrors. Bacchus is in our land again, erecting his altars and summoning our citizenship to an orgy of human sacrifices.

With certain groups of the American people it is still unprofitable to argue. The open saloon has made for them a closed mind. They are now smiling amid their delusions, endeavoring to persuade themselves that all is better, if not good; shutting their eyes to glaring infamies; and willing still to comfort their hearts with deluding testimony. But on all sides the disasters increase; the figures of intoxication are enlarged; the institutions

for the cure of alcoholism build extensions for the treatment of drunken women; masculine shouting is accompanied in many cases by feminine shrieking; the temporary idiocy made by rum staggers along our streets; the records of automobile mishaps and fatalities lead the very journals that helped to reinstate the curse to carry on campaigns for the safety of our highways. Already since repeal there has been a startling increase of deaths caused by drunken drivers, until even thus soon enough extra blood has been shed to cover with crimson guilt the men who were responsible for the authorized return of the Demon. Many decline to witness the wreckage—even as they offer the pitiable explanations of their cowardice; prophesy the better day which their regime can never bring; and stand tremblingly upon a platform of broken pledges.

We are not unmindful of the fact that our Church, with its partners in the temperance reform, has been caricatured and sometimes scorned in these recent years—because we have declined to bow the knee to Gambrinus. Amid an amazing reaction that often suggested moral insanity, we have refused to retreat from our historic position. With the rarest exceptions, our Preachers have kept our banners aloft. Some of our members, particularly in the great centers, have been carried away as with a flood, yet the vast majorities of our members have kept faith with our views on total abstinence. If any of them wavered with reference to prohibition, they must now be convinced that the one evil spirit, cast out and walking through dry places, seeking rest, and finding none, has returned to the garnished house of our country bringing with him seven other spirits more wicked than himself.

The reaction in our nation grows steadily. But the forces of inebriety will not easily surrender their iniquitous profits. Evidently we shall need to face a bitter contest. Years ago George C. Haddock fell in Sioux City as a martyr in the dark night of assassination. Persecution has merely changed its weapons. Merciless propaganda has put us at a disadvantage. Our people have had a great chance for granite convictions—especially in sections where the journalism of Sodom has held sway. The weaker ones among them have occasionally become the financial and spiritual victims of rum, while avoiding its physical perils. They have been in the hotel business, in drug stores, in restaurants, or in other lines related to the liquor trade. They have known the torment of compromise, trying to serve God and the very worst Mammon. Some of them are almost ashamed to go to Church lest consciences trained in our joyful Puritan regime shall smite them with sorrow. Others become angry with their Pastors and raise the cry of "political preaching." We can scarcely overstate the possible spiritual tragedies in this field of compromise. It is pitiful to watch these souls dodging from one false refuge to another, loitering in the comradeship of the Philip-

pian slave-masters, or of Judas Iscariot with the alluring money in his palm. Seeing this desertion of our standards by an occasional person, we may have been tempted to utter in warning, if not in edict, the words of Browning in "The Lost Leader":

"Blot out his name, then, record one lost soul more.
One more task declined, one more foot-path untrod.
One more devil's triumph and sorrow for angels,
One more wrong to man, one more insult to God."

Let it be known to the world that our tests and rules have not been changed. Doubtless, for a time, we may have to be patient with some of our misled people, while we pray that moral sanity may return to them and to our land. We cannot too strongly denounce those who, tempted by unclean revenues, frame mischief by a law; or build a city with blood; or rent quarters for the sale of liquors; or give their names to evil petitions; or participate voluntarily in the incomes of iniquity. We warn all such that they may start in their souls a decline that will end only with the final crash of destruction.

We now proclaim to our country and to the world the intent of the Methodist Episcopal Church to continue a relentless fight against the beverage liquor trade. The liquor traffic is inherently immoral. Legalizing it did not change its character. We reassert the slogans of our fathers' consciences and of our own:—

Total abstinence for the individual;
Prohibition for the State.

We accept no unworthy discharge in this War. We desire our spiritual descendants to know that when our cause was most unpopular, we did not take the road of surrender. For the sake of Youth, for the sake of the Home, for the sake of the Church, for the sake of the State, we urge in strongest terms that our people and, in particular, our official members keep absolutely clear of this destructive business.

VI

In the first *Discipline* of our Church, also, there appeared this query: "Have not some of us been led off from Practical Preaching by (what was called) preaching Christ?" The emphatic reply was: "Indeed we have." The counsel was that Christ was to be preached "in all his offices"; "in his *Law* as well as his *Gospel*"; and in his insistence upon "inward and outward Holiness in all its Branches." Apparently the discussion of the problem of the Epistle of James began early in our history. Into the General Rules there came demands that must have impressed certain independent people in 1784 as being meddlesome. There were pronouncements—

Against "Usury, or unlawful interest."

Against "Buying or selling goods that have not paid the duty," a rebuke of the so-called respectable smugglers on the Coast of England.

Against "Laying up treasure on earth," that is, against the perils of an encroaching materialism which Mr. Wesley always keenly feared.

Whether with reference to slavery, temperance, usury, smuggling, or a materialistic stress, Methodism proclaimed a partial gospel which she felt to be a part of the whole gospel of God. Some applications are fairly humorous, as in a question in the first *Discipline*: "Who does as he would be done by in buying and selling, particularly in selling horses? Write him knave that does not. And the Methodist knave is the worst of all knaves." In addition to this homely illustration, we could find abundant proofs in the earliest life of our people that the Gospel was not held in a merely subjective sense. Some of the other insistences must have seemed fairly impudent to an age that had just staged a Revolution for Independence. It is good for our people to know our history, lest some may deem that certain movements of our day represent a reckless pioneering. The initiation came more than a century and a half ago!

But when we trace the influence of the social gospel, we are led into times quite remote from Methodist beginnings. A strong claim could be made for this thesis—that the Christian Church, through some of its representatives, has been an agent of social reform in every century since our Saviour found no room in the Inn. Its power in this respect is particularly evident as we move toward the modern period. We usually date Magna Charta as of June, 1215. In June, 1212, Stephen Langton, nominated as Archbishop, became the ally of the Barons against the imperialistic King. In August, 1213, a national council was held, one session in St. Paul's Church at St. Albans, doubtless called by the Archbishop. In all the later negotiations that led to John's signature at Runnymede the prelates were with the insistent Barons, both as partners in reform and as mediators toward peace. Pope Innocent III published a bull declaring Magna Charta null and void; but the papal word did not avail. The heart of the great document lived.

In later contests the Church had its part, whether in agitating against imprisonment for debt, or in advocating the abolition of the Corn Laws. Frederick Dennison Maurice started certain vain attempts at co-operation among working people. But the soul of his so-called Christian Socialism went marching on until Charles Kingsley came into its Company. Both of these great Preachers had warm sympathy for the poor. They were also intensely devotional in their inner life. The wife of Maurice said that "when-ever he woke in the night, he was always praying," while many others felt that he walked efficiently on earth because he dwelt near Heaven. John Wesley himself gives us abundant examples

of personal evangelism and social crusading. In England Hugh Price Hughes became the premier champion of the social gospel in modern Methodism. He was an earnest evangelist as well. For many years in his London Mission he held no public service in which men did not profess personal allegiance to Christ. This great leader in his emphasis on the balance of the two phases of the Gospel set an example that we should now heed.

The race question continues as a subtle and bewildering thing, a world-wide phenomenon. The proscriptions of race are not visited only upon backward peoples. The Jew, with his wonderful lineage and his pronounced power, knows the terror. The Negro, with his pathetic history and his painful struggle, is a companion with the Jew in the same terror.

Years ago one of our Bishops made the picturesque claim that—"Methodism never whipped a Quaker, never banished a Baptist, never persecuted a Jew." We never did—perhaps because we arrived too late! But we do now assure the Jewish people that our sympathies are with them and our hearts for them amid the persecutions which they are facing in many places. All the resolutions of our scattered groups have been against these social and political discriminations. We take this stand, not simply because of the kinship of believing indicated by the fact that the Old Testament is in the same Holy volume with the New Testament, but also because of that Gospel of Humanity which has come to our hearts through the teaching of Jesus Christ, our Lord.

The Negro is making constructive arguments by his own achievements. The Emancipation Proclamation came within the lifetime of several Delegates to this General Conference. What other race in history has made more advancement within the span of one human life? His reward arrives, however, slowly. Concerning the whole question of race relations, we repeat with new emphasis the utterances of the last four Episcopal Addresses, and the resolutions of the last four General Conferences. We have nothing to rescind. We renew our protest against unfair discriminations everywhere; against political disfranchisement; against lynchings, and against all illegal punishments for alleged crimes; against unequal privileges in matters ecclesiastical or commercial; against all prejudiced attitudes and behaviors that contradict the spirit of Christ's Kingdom and break the unity of the household of God.

A marked peculiarity of the social gospel in our day is that it has turned major attention to the economic and industrial realm. In a way the movement represents a shifting of the old Methodist doctrine of holiness or entire sanctification into the wider life of society. The logic seems inevitable. Christ is no Lord of fragments. He desires to command all the individual life and all the social life. He is to be proclaimed as the complete Saviour. The old movement and the new movement show other

likenesses. Even as some advocates of personal holiness have gone to extremes and have put their teaching at a disadvantage, so do some advocates of the individual and social gospel imitate their ancient brethren. Again, even as the debaters against subjective holiness came to feel that the doctrine was largely a syllogism, and that its professing representatives were not themselves models of their own insistence, so now do the debaters against social holiness hurl charges of inconsistency and make the difficult demand that the promoters of objective holiness shall live their creed in spite of a hostile system!

The situation is not always edifying. The words "individual" and "social" are made rivals rather than partners. They have gathered partisan groups about themselves. Both camps have been tempted toward Pharisaism. The religious individualist may pride himself upon the thorough-going nature of his gospel, and may accuse the religious socialist as being an ethical tinker, the fussy proclaimer of a message for the thin surface! The religious socialist may feel that the religious individualist fears to face the outer issues and flees to a doubtful realm of spirituality in order to avoid the penalties of a righteous crusade. Perhaps all this stands for an inevitability of progressive discussion, seeing that God has thus far, save once, found only earthly vessels for his heavenly treasures. Some logicians tell us that debates pass through three stages: Thesis; Anti-thesis; and Synthesis! Perhaps we have been held in the second stage. The following paragraphs may be helpful in mediation:

1. It is not true or wholesome to set the two emphases into hostility. Each is a phase of the genuine Gospel. There is a personal world, and there is a social world, and they are both regions in which redemption works. The twofold commandment of the Old Testament was placed in the New Testament and so abides as a charter of the Kingdom—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

2. Within the limits of a balanced presentation there should be full liberty. Moody and Rauschenbusch were more or less contemporaries. The world would be poorer if it had silenced either.

3. Christ presented an individual gospel to Nicodemus, and a social gospel to the Young Ruler. As we study our Lord's example, we feel the sense of a balanced proclamation. But our human limitations are such that we seem to have room for but one prevailing passion. The War for Independence and the struggle of 1812 diverted men from the slavery problem. The Mexican War and the War of 1861-1865 sidetracked the temperance reform. We should seek to enlarge ourselves so that our souls may afford room, if not for more than one major conviction, at least for the two sides of the same conviction.

4. When the social gospel comes into the industrial realm it moves into a region that is highly sensitive, and toward a goal

that has not yet become clearly definite. Both in slavery and in temperance the beacon has been fairly distinct. The economic problem allows of no such simplification. Hence we have been compelled to depend upon the processes of education. In some respects these have worked beyond our hopes. The last half century has brought wonderful ameliorations. We have seen the arrival of employers' liability; minimum wages; eight-hour day; inheritance taxes; excess profits' taxes; housing laws; better working conditions; and our statute books have received many other fine entries. The history is convincing enough to make us feel that revolution need not necessarily replace evolution; and that dynamite of feeling should not be substituted for the leaven of judgment.

5. We should be on guard against driving each other to extremes. Our generalizations may be dangerously stated. Property, whether among ministers or merchants, is not proof of iniquity. In many individual cases the profit motive has been joined by the benevolence motive, as multiplied evidences would show. The Twenty-fourth of the Articles of Religion of the Methodist Episcopal Church reads: "The riches and goods of Christians are not common, as touching the right, title and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability." This is a rather strange paragraph in a Creed! We all agree that "alms" are not adequate for social solutions. But, not being ready wholly to abandon the scheme that allows the private family and the private property, we are also unwilling to declare that our Gospel cannot produce men who can be trusted with the stewardship of means. If it be difficult for us to catch this vision, doubtless the vision of a corporate ownership, freed from autocracy and from the domination of political rascality, is no more easy to secure. Whatever the method, the problem in the end calls for a spiritual solution. If we do not seek first God's Kingdom, the realm that we do set up will be a failure indeed.

6. We must keep the Church free from definite party affiliations in politics. No Annual Conference, or any smaller coterie of our people, official or unofficial, should apparently put us on record for political affiliation. Our members, as individuals, may be Democrats, Republicans, Socialists, Socialist-Laborites, or Prohibitionists. We are not interferers with freedom. But we must not permit the Church to be made an adjunct of any party whatsoever, or an agent of any particular technique of government.

7. We must seek everywhere for a balance in our teaching and our work. If we are selected for some great specialties, we can rightly become gloriously one-sided. But if we are Bishops, or District Superintendents, or Pastors, or College Presidents, we must not become either monomaniacs or "duomaniacs." Life is

larger than any one reform or two reforms. Whether the cause be regeneration, sanctification, Prohibition, justification, or any other good thing, we must not allow it to dominate us into narrowness. Often we defeat ourselves not by saying a thing, but by saying it too much! Ere long we create a feverish audience that is utterly wearied of the sounding of one string upon the harp of God!

8. While we work for improvements in the present order of our society, we must not overlook the social obligations laid upon us by current conditions. We have good reason to doubt the ardor of conscience in those who postpone generous sacrifice, waiting for a regime that may not come until they themselves pass from earthly life. We are in the seventh year of the most devastating depression of modern times. More than twenty millions of the world's workers are unemployed, many of them walking the streets seeking vainly for work, often dependent upon public and private charity, and filled with nameless anxiety for nearly eight millions of children. It is an appalling social disaster. The Church of Christ cannot be silent in the face of this catastrophe, involving defenseless multitudes. While we have no specific program to propose, we do insist that the solution of this problem is not beyond our power. Surely the nation has resources, wisdom, leadership, and inherent goodness of heart for correcting these fearful conditions. The opportunity is here for generous sharing; for merciful aid; for persons and corporations to assist the government in reducing the army of enforced idleness; and for bringing in such economic readjustments as will give every willing person a chance not merely for a bare livelihood, but for meeting the financial and cultural necessities of himself and his beloved family. We feel that we can pledge the Methodist Episcopal Church to co-operation in meeting this need; and to this assuredly Christian challenge, with an immediate demand in its very nature, we summon all our constituencies.

9. There is needed, also, a caution for all parties gravely concerned. Some have been thrown into fright by the revolutions in several lands. The indisputable statement that Christian principles should be applied to industry is nervously met by the charge that the speaker has become a radical. Directly good men are so obsessed by an imaginary menace that they cannot see the obvious faults of the social and financial system. The critic is regarded as an enemy, whereas he may really be the long-run friend. So it occasionally happens that some of the best men are represented as the country's foes, while commercial representatives who take millions in unearned salaries or in subsidies for watered subsidiaries receive no stern condemnation. Without now debating the merit or the demerit of the so-called capitalistic system, it may still be said with assurance that the best way to preserve it for its claimed service is to make an honest endeavor to purge it of its wrongs and excesses. Great wealth does make

for great temptations. Modern reformers are not the originators of the warning based on the figure of the camel and the needle's eye; neither are they the first utterers of the slogan that "the love of money is the root of all evil." We do well to give heed to Jesus, and to Paul, and to the emphatic lessons in the sweep of the Bible about the insidious perils of riches. An English clergyman has pointed out that in the parable of Christ the avaricious man is stigmatized not as "Thou thief!" but as "Thou fool!" We should earnestly pray that we may be saved from yielding to folly—to the temptation of Lot, or Gehazi, or Demetrius, or Simon Magus. It will require a tremendous faith in our faith if we truly proclaim its power to sanctify all material means to holy ends. Pleaders for social changes should themselves be on guard against unbalanced and fierce presentations of their views. This is particularly true of those who are in forms of service that deal with all aspects of religious life. These are charged with the duty of presenting proportionately the varied phases of Christian devotion and practice. We have among us many preachers who, being most earnest in declaring the social gospel, keep themselves free from epithets and from harsh utterances and so avoid needless irritations and cleavages. Some of their equally sincere comrades could well afford to study the kindly methods of these men who combine passion with wisdom and who work toward distant goals with a commendable patience. We should strive to maintain the spirit of Christ not only in fixing our goals but also in our efforts to reach them. If the Gospel of our Lord is equal to producing a society of redemption, it is also equal to producing individuals who live under untoward conditions in the mood of redemption. We do not further our holy faith by hurling epithets or by cultivating schismatic souls. Like Moses we may be compelled to say to quarreling partisans—"Ye be brethren." But it will be well not to kill too many taskmasters lest our deeds drive us to mountains too lonely for social accomplishments! We may be assured that as we learn to follow Jesus to the Temple, we shall duly learn, as well, how to follow Him to the Carpenter Shop. Our Gospel is so great that it has many phases: but the phases are not foes. The personal applications and the social applications abide, and are certainly so big and meaningful as to give us programs whose difficulties are their challenge and their glory. The closet of prayer and the room of work may be united in the service of Christ, until Markham's prophecy is fulfilled and men shall emerge from the altar's quiet and the labor's hum to say in "glad, quick cries": "The King who loves the lilies, He has come."

VII

From the first of our General Conferences down through more than a century a question recurred in an unchanged form, "What shall be done for the rising generation?" It was always answered

in spiritual terms and with minute and urgent directions. There was a counterpart for it in the perpetual inquiry at the Fourth Quarterly Conference, "Have the rules respecting the religious instruction of the children been observed?" Perhaps even now these questions do not sound as dramatic as do some of the others: yet they are the tenderest and the farthest-reaching in significance. They need to be renewed to our souls with inescapable insistence. There is not wanting evidence that we lost a considerable part of one generation of youth—after the Great War. Now many of that generation are coming to parental responsibility and are drifting back to the Church—themselves unprepared for spiritual parenthood, and yet feeling that they cannot allow their children to walk Godless ways.

But in some respects we have been scarcely ready for them and for their little people. The depression had led to economies that often first took the Religious Education Director from the payroll. In addition, there was the conviction that much of our work had been made so formally scientific as to lose passion. Psychology and technique had not been sufficiently accompanied by those eager devotions which are the first essentials for training and holding young life. To the credit of our leaders in this super-important field, let it be said that they were among the first to recognize the failures registered in great statistical losses, and to seek the renewed dedications that stressed the fact that, while our children were psychological subjects they were also immortal souls. We should be on watch against two tendencies in replying to the question about the "rising generation."

The first is the fastening upon the young people of the fashions, behaviors, vocabularies, and experiences of their forebears. Samuel Wesley did not dominate John Wesley. If the older man had submerged the younger man, there would have been no Methodist movement. The Holy Club at Oxford was a Youths' Club. The Christmas Conference was made up of young men who found their own religious ways and with splendid audacity started out to "reform a continent and spread scriptural holiness over these lands." It is not well to curb the expression of youth even when that expression seems to become over-confident and to make too much of the last generation's failures. Nearly all of Jesus' converts were young persons; and they were following a Young Man. Their break with the past made possible their connection with the future. Doubtless undue coercion by their elders would have utterly checked the conquests won by our faith.

The second tendency is the reverse of this. We should not adopt Samuel Butler's theory that the Power that made our world blundered in having the generations mingle; and that it would be better if parents would die before their children were born! God puts two, and three, and sometimes four generations on the planet in company. It is simply not good that we should make the divisions among them too exclusive. Gossip's sermon em-

phasizes the Bible story which tells how the old people wept when they saw the new Temple while the young people shouted with joy. But they were both together at the holy gates. Many feel that we are having too much of the segregation of ages. It is not a hopeful token—to come to the Church service only to find the Sunday-school scholars leaving—until at last in the wrong sense the fields of the congregation look white unto the harvest! The “family pew” was not meant only for septuagenarians! God still sets the solitary in families—and it is not best to make them double clusters! Especially is it deplorable when at last we seem to have separate camps that suggest even minor hostilities. Such a situation is a confession that the older people have lost their sympathy and the younger their respect, and that both should ask God to renew their fellowship to the end that the conservatism of the later years shall be joined by the courage of the younger, and the Saviour better fulfill Himself in the companionship of Paul and Timothy.

Of pre-eminent importance is a revival of domestic piety. Our problem is as truly a parental one as it is a filial one. The greatest thing we can do for the “rising generation” is to equip it with praying fathers and mothers who turn their homes into sanctuaries, their hearts into altars, and their loves into burning appeals to their children to remain true to the Parenthood from which every parenthood in heaven and in earth is named. The fathers and mothers of Methodism should revive into an evangelical meaning the commission long since given to Jewish parents: “The things which I command thee this day shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

VIII

Into the *Discipline* of 1932 there came a new Question which, if it proved to be a stranger among our formal inquiries, had still been the most insistent and searching in our long history as a Church—“What shall be the Evangelistic and Religious Educational Plan for the ensuing year?” As this question was prescribed for the United Session, it evidently represented an effort to call our Laymen into participation with the deeper endeavors of our Church. There are several difficulties in the way of a vital discussion of the evangelistic life of our people.

1. One relates more or less distinctly to method. For the first century of our history our evangelistic work was largely public. Before throngs in Camp Meetings, and Churches, and Tabernacles, Christ was appealingly presented. Under a great and for the most part proper emotionalism the Gospel was offered for the sorrows and sins of men and was often accepted under the sway of vast feeling and with the accompaniment of vast joy. Our working

model was Pentecost and Antioch; God honored our following of those New Testament precedents. Many of us came to Christ in this way; and it ill becomes us to dishonor by any speech the program that won us to redemption.

But the complexity of life has made this method less fruitful. The competition for the Church is so great, and often so good, that we cannot command our own people for long periods—while sinners have ceased to move eagerly to the places of public and intense invitations. We make no covert attack on mass evangelism. All of us would rejoice if we could see the return of those seasons wherein scores or hundreds of souls came with something like spiritual violence into the Kingdom. Yet we must not identify evangelism with any one method. The New Testament records show varied forms; and we are not quite apostolic if we reject any one of them. The first duty of the General Conference is to pray God to give us evangelistic hearts that may use all fashions of appeal in the name of Christ.

2. A second difficulty relates to confusion in regard to religious experience. We rightly urge men to seek an Aldersgate experience. If they must not be given the impression that there is to be a slavish following of Mr. Wesley's example, neither should an emphasis upon change be allowed to keep us from the heart of that wonderful transaction. Rightly the Bishops have asked the General Conference to make plans for celebrating the two hundredth anniversary of that experience. Within the last several years there have been many human illustrations of Christ's saving power. "Twice-Born Men" have not been confined to books. Whether with the Salvation Army or the Oxford Groups, there have been many gracious testimonies of changed hearts and lives. God's spiritual geography is very generous. He still creates Bethlehems and Bethanys and gives them real places on the maps of the Kingdom. Genuine religious experiences are ever original rather than typical. The God who empowered Wesley for his day will empower us for ours—if with humble spirit and real faith we come to Him. Our problem is solved not by imitating Wesley but by appropriating Wesley's Lord who still waits to give blessing to his followers, not as a spiritual luxury but as a preparation for spiritual service.

3. We must keep the evangelistic issue distinct. Evangelism has won for itself a quite definite meaning, namely, as the direct and urgent endeavor to lead a soul to personal decision for Christ. While other decisions will follow, it is not well to cancel the law of growth by which souls come to spiritual adulthood. We certainly cannot do this with the children—importing back upon their young lives the wonderful programs whose duties will command all their later years. Nor can we do all the work at once with older lives. The world is big, and duty is vast, and the meanings of our faith will grow in ever-enlarging challenges for personal and social living. Yet the immediate aim in evangel-

ism must be kept sharp and decisive. If we can bring souls where they can hear Christ say "Follow me," as to James and John; or, "It shall be told thee what thou must do," as to Paul—the fisherman's trail will lead at last beyond all seas, and the Damascus Road will broaden and lengthen into a World's Thoroughfare for the advancing King of all life. In discussing and applying evangelism we must not insist on training the soldier ere he is recruited, or educating the scholar ere he is matriculated.

We need in our Church now an evangelism that will raise the straight issue as to the relation of men to Christ Himself—being grateful that its calls will prove so many and so great as to command life for time and eternity. An effort to substitute education for evangelism is likely to give us fewer and fewer souls to educate. Unless we have a revival of proper evangelism, many of our Churches will die within two decades and the social disaster to the Kingdom of God will be incalculable. If now we hear the sounds of a going in the mulberry trees, we should pray ardently to the Great Head of the Church that the quickening breezes may come from the power of God and may purge our own individual hearts and the soul of the whole world.

IX

In the *Discipline* published in 1787 we find this question, "Why are we not more devoted? breathing the whole spirit of missionaries?" The answer to the question then pierced through to the inner life of believers, as it must do now. The question after nearly a century and a half returns upon our day and refuses to be unanswered.

One assured reply is that a faith that does not proclaim a sufficient Saviour can have no world message. Christology seems to be peculiarly related to Missions. The movements within Christian history that have discounted the saving Person of Christ have usually been largest in their beginnings; have later lost the meaning of a real Pentecost; and have duly come to the place where they could neither summon nor send missionaries. The efforts have been pitiful in their decrease, and at last futile in their recruiting. The redemption of the planet requires a tremendous motive and an incalculable dynamic. These two things being lacking, or put into doubt, the missionary enterprise is sure to dwindle, and in the end to disappear. Only a Great Redeemer can save this great world.

Therefore, we should be heedful lest a certain form of politeness or religious liberalism should hinder the redemptive endeavors. Doubtless it has been well to change some of our hymns and our nomenclature, that we may not needlessly offend non-Christian peoples. It is even good to recognize the excellent things in the ethnic faiths—as our Courses in Religion have been doing for more than half a century. But this does not mean that we surrender the holy primacy conferred by the God and Father

of our Lord Jesus; or that we class Christianity as a somewhat superior specimen among the world religions. Our Saviour is not a second Buddha or another Mohammed. He is the panacea for the world's sins, the refuge for the world's sorrow, the hope of the world's future; the Way, the Truth, the Life. His is the only Name given under heaven among men whereby they can be saved. As another has said, "Jesus Christ is not simply a convenience, He is a necessity." The "Hallelujah Chorus" abides not only as the world's greatest music but as the world's greatest Creed. Our religion is the only one that has a Seventh Angel waiting to sound out the proclamation of universal salvation. We are not ready to change Christ's sentence, "The field is the world," nor John Wesley's passionate edict, "The world is my parish." We simply will not surrender the ideal of our human founder and of our Divine Founder.

Consequently, we must resist the temptation, accentuated in a period of depression, to localize ourselves and the gospel. World Service must not become the poor relative to whom we give leftovers. In the region of ordinary ethics our program offers us an opportunity for high-minded conduct. Embezzlement is not excusable even when the misappropriated funds are passed from one of God's departmental treasuries to another. The giver to the planet ought never to be later solicited to confine his gift to the township! The "poor little church" will become poorer and littler still under that evil policy. Long since the Lord said to a prophet, "Am I a God near at hand, and not a God afar off?" He still asks that penetrating question. The reaction of decreased missionary giving, whether for projects at home or abroad, is disastrous for the local church and its people. The more we think of the gospel as being adequate for our villages and towns and country-sides, and for our cities too, the more certain are we to regard it as the one saving power for the world. Even as Jesus was brought from Galilee to America, so must He now be given to earth's remotest bounds and carried forth to all sections of the Kingdom without frontiers. The members of this General Conference should summon the whole Church to plead with God until the missionary passion is restored to our people and the Great Commission is given the most honored and persuasive place in the service of Christ.

The death of Francis Asbury gave to the Church of his love and sacrifice a thrilling lesson. He was moving northward out of the Carolinas and Virginia, scarcely able to kneel or stand or walk, but with the passion of the years still in his heart. He staggered from one house to another, the mileage on the Long Road growing less day by day. At last he found refuge in the home of his friend, George Arnold, remarking to his traveling company that if the next day, being Sunday, were fair, they "could scarcely forbear traveling some." But the day was stormy. The old missionary was held to the house and to his bed. His horse whinnied in the

stall, waiting for the cavalryman who would mount him no more. On Sunday morning the dying man in his splendid delirium was heard to say—"Time for meeting." The family stood about his couch waiting for the arrival of another rider to carry the weary traveler to rest. The dimming eyes of the matchless pioneer magnified the family into a vast congregation, and Francis Asbury saw the opportunity to take up a big offering for missions! He passed away in the beautiful fancy that the treasury of God for the lands beyond was being replenished. The rugged and wrinkled itinerant went to his reward with his faltering accents speaking the missionary appeal for the world's redemption. What a legacy was that! God forgive us if we forget it, or slur it, or neglect it, or surrender the glory of the loftiest hope and ambition of a Great Saviour for a needy world.

X

The very first edition of the *Discipline* published in 1784 enters this as Question 57, "How shall we guard against *Formality in Singing?*" The reply was given in numerical and wholesome detail, suggesting that John Wesley's own pen made the original draft. On the warning side the General Rules had prohibited "the singing those songs . . . which do not tend to the knowledge or love of God." On the instructing side the counsel for sacred singing remained in the *Discipline* until 1928. The Wesleyan Reformation had marched to the music of a reborn kingdom. Its hymns, adopted and native, had swept all the gamuts of spiritual meaning and emotion, making the walls of the humble meeting house tremble under the melody, or lifting the notes in triumph toward the roof of the outdoor sanctuary. Charles Wesley as the seventeenth child in the Epworth Rectory came by God's providence to be the singing helper of John Wesley, the fifteenth child—so that once again, as in the long annals of Christ's realm, the singer and the preacher were to be partners in the proclamation of grace. As in Luther God had united the power to prepare the theses for the Church door, and also to start empires into singing, "Ein Feste Burg ist unser Gott," so in the domestic circle of the Wesleys did God prepare for the double victory of sermon and song.

In deeper accomplishment, perhaps the premier event in the Quadrennium has been the revision of the Methodist Hymnal. If the man who said, "Let me write the songs of the people, and I care not who makes their laws," was even partly right, then the sending forth of a new book of faith and love is more than eventful; it is epochal. The selected representatives of three American Methodisms met often in prayerful fellowship and did literally sing their way through to a unified Hymnal, as they are now singing their way through to a unified Church. They did not seek to thwart the desires of the threefold constituencies by the arbitrary removal of hymns made sacred to our people by countless

memories; but they did endeavor to enshrine in the revision the "things new and old" that express the democracy of hearts; the things that bind the past, present, and future into the unity of the divine love. "Wrestling Jacob"; the "Charge to Keep" that we all have; the flowing Fountains of redeeming grace; "the Year of Jubilee"; and "Jesus, Lover of My Soul," all remain with us; while verses for the children, rather than about them; prayers for those who travel by air as well as by sea; and social poetry which knows the presence of the Saviour have all found place in the canon of blessed song. Almost without exception, the critics of literature and of harmony have given praise to the volume of praises and have hailed it as wondrously adapted to the use of our people. With great pride we all unite with the Joint Commission in sending forth this new Hymnal into the services of our churches for the glory of God.

The climax of an Episcopal Address cannot be penned by any one man; neither can it be fashioned in the Counsel of the Bishops alone. The lexicons of earth can offer no phrases adequate for expressing the meaning of our tasks; nor can the rituals of a splendid history suffice for the consecration needed in this present challenging world. The dying words of our human Founder are living words for our people—"The best of all is, God is with us." It is our prayerful and assured conviction that the Church has never had such a wonderful opportunity as it has today. Knowing well that in the compass of this deliverance we could deal only with the general principles of the Kingdom of Christ, leaving to the wisdom of this great Conference the working out of details in statement of purpose and plan of work, we have not failed to pray that the Spirit of God would write whatever is worthy in these paragraphs upon the receptive hearts of our millions. But you must join us in asking that these truths may first be written upon the hearts of the Delegates who represent these millions and who are gathered in this auditorium to face an unspeakable responsibility. Will you meet us now, this very moment, at the mercy seat? Will you pray God, for Christ's sake, to make this General Conference itself the beginning of a quickened life for our dear Church, that it may serve Him more and more?

Let us return to the Hymn Book for a final lesson. Even as the musical scientists have discovered that God has in the scale of the octave inexhaustible musical resources, so have we discovered that our holy Gospel offers all saving harmonies—the comforting hymns for sorrow; the convicting hymns for sin; the soothing hymns for trust; the prophetic hymns for hope; the persuasive hymns for consecration; the uniting hymns for brotherhood; and the alluring hymns for Heaven. As our spiritual forefathers sang their way over mountains and rivers, and beyond seas and wildernesses, so would we sing the love of God which is in Christ Jesus our Lord—in all our cities and towns and coun-

trysides; and so would we pray until we gain the grace to sing the Lord's song in every strange land. Earthly architects could scarcely fashion a shrine large enough for the kneeling multitudes of Methodism; but this General Conference must not fail to find those invisible altars at which we yield ourselves to Christ and dedicate our powers to the service of his everlasting kingdom. If we ourselves do this, and lead our people so to do, this place may well be likened to the Damascus Road for Paul; to the garden of revelation for Augustine; to the stairway of faith for Luther; to the Aldersgate of Assurance for Wesley; and to that Upper Room wherein a praying group was transformed into the Church of the living and prevailing Christ.

Far more than do our formal creeds, our hymns declare our theology and give confidence to the saving messages of the truth, as it is in Jesus. The old stories come back to new life. In our hymns we celebrate the crossing of our own Red Seas. In them Deborah sings of the triumph of the present Israel. In them Isaiah chants the song to be heard in modern Judah. In them Elisabeth gladly hails her motherhood of the forerunner. In them Mary still exults, "My soul doth magnify the Lord." In them angels sing over every place where Christ is born. In them Simeon catches the vision of the Redeemer and is ready to depart in peace. In them Paul and Silas do yet praise God until the prison doors of the spirit are opened. In them Jesus stands with his disciples in the upper room to hymn the prelude to the Mount of Olives. In them the Revelator catches the celestial music moving across the sea of glass mingled with fire and interprets the song of Moses and the Lamb. In them the Hundred and Forty and Four Thousand prepare the chorus of redemption and ascribe their praises to the Lamb that was slain. In them the final hope of the world comes to the universal consecration and the angel of the unfailing covenant shouts in triumph: "The kingdom of this world is become the kingdom of our Lord, and of his Christ. And He shall reign forever and ever, King of kings and Lord of lords. Hallelujah!"

JOURNAL OF THE GENERAL CONFERENCE OF 1936

FRIDAY MORNING, MAY 1, 1936

THE THIRTY-SECOND SESSION OF THE DELEGATED GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH convened in the Auditorium, Columbus, Ohio, on the first day of May, nineteen hundred thirty-six, at ten o'clock A. M.

MAY 1
FIRST
DAY.
Morning.

Bishop John L. Nuelsen, senior effective Bishop of the Church, called the Conference to order, saying:

In the name of the Father and of the Son and of the Holy Spirit, the Thirty-second Delegated General Conference of the Methodist Episcopal Church will now come to order for worship and for the transaction of business.

Devotions.

O praise the Lord, all ye nations: Praise Him, all ye people. For His merciful kindness is great toward us: And the truth of the Lord endureth forever. Praise ye the Lord.

The Bishop announced Hymn 162, beginning "O for a Thousand Tongues to Sing," which was sung, and the Apostles' Creed was recited by the entire assembly.

Prayer was offered by Bishop William F. McDowell.

Hymn 1, beginning "Holy! Holy! Holy! Lord God Almighty," was sung.

The Sacrament of the Lord's Supper was then administered under the direction of Bishops John L. Nuelsen, Edwin H. Hughes and H. Lester Smith, the complete ritual service appropriate to such administration being employed, after which the sacramental elements were distributed to the Bishops and to the members of the General Conference.

Sacrament
of the
Lord's Supper.

The Conference was then in recess.

At the close of the recess, Hymn 381, beginning "The Church's One Foundation Is Jesus Christ Her Lord," was sung, Musical Director Earl E. Harper leading the singing.

Recess.

The Conference then reconvened with Bishop Nuelsen presiding.

John M. Arters, Secretary of the last General Conference, at the request of the presiding Bishop, called the Conference roll. The Conference stood while the names of the following Bishops who have died during the quadrennium were called:

Roll Call.

WILLIAM BURT
EARL CRANSTON
JOHN WILLIAM HAMILTON

Deceased
Bishops.

MAY 1
FIRST
DAY.
Morning.

and also the name of the following deceased Ministerial Delegate-elect:

Deceased
Delegates-
elect.

FRANCIS ALEXANDER LAVIOLETTE of the Pacific Northwest Conference;

and the following deceased Lay Delegates-elect:

CHARLES FRANKLIN COFFIN of the Indiana Conference;

FRANK DAFOE of the Nebraska Conference;

and the following deceased Lay Reserve Delegate-elect:

CLYDE DANTON PROUDFOOT of the West Wisconsin Conference.

Bishops
Present.

The roll of Bishops was called and the following responded to their names:

WILLIAM F. McDOWELL
WILLIAM F. ANDERSON
JOHN L. NUELSEN
EDWIN H. HUGHES
FRANCIS J. McCONNELL
FREDERICK D. LEETE
WILBUR P. THIRKIELD
HERBERT WELCH
THOMAS NICHOLSON
ADNA W. LEONARD
JOHN W. ROBINSON
EBEN S. JOHNSON
ERNEST L. WALDORF
CHARLES E. LOCKE
ERNEST G. RICHARDSON
EDGAR BLAKE
FREDERICK T. KEENEY
H. LESTER SMITH
CHARLES L. MEAD
ROBERT E. JONES
MATTHEW W. CLAIR
GEORGE A. MILLER
TITUS LOWE
BRENTON T. BADLEY
WALLACE E. BROWN
RAYMOND J. WADE
JAMES C. BAKER
J. RALPH MAGEE
RALPH S. CUSHMAN

Missionary Bishop:

EDWIN F. LEE

Central Conference Bishops:

JOHN GOWDY
JASHWANT R. CHITAMBAR
JUAN E. GATTINONI
J. WASKOM PICKETT

MAY 1
FIRST
DAY.
Morning.

When the name of Bishop Charles W. Burns was called, the Secretary read the following telegram from him:

Bishop
Excused.

"Please excuse me until Tuesday morning.
Loving greetings. Charles Wesley Burns."

On motion of the Secretary, Bishop Burns was excused from attendance until Tuesday morning, May 5.

The roll of Delegates and of properly seated Reserve Delegates (marked "r") was called by Annual Conferences in alphabetical order and five hundred and sixty-nine persons responded to their names as follows: *

ALABAMA

Ministerial: John L. Brasher (r).

Delegates in
Attendance.

ATLANTA

Ministerial: Daniel H. Stanton. Lay: Walter L. Parks.

BALTIC AND SLAVIC

Ministerial: Adolf Bergmann.

BALTIMORE

Ministerial: Francis R. Bayley, Harry W. Burgan, Benjamin W. Meeks, Frank Steelman. Lay: George W. Crabbe, Edwin T. Dixon, Miss Lulie P. Hooper, D. Stewart Patterson.

BENGAL

Ministerial: Shot K. Mondol. Lay: Carolyn O. Mondol.

BLUE RIDGE-ATLANTIC

Ministerial: William A. Parsons. Lay: Jesse L. Thornburg.

BOMBAY

Ministerial: Ariel N. Warner. Lay: R. S. Mandrelle.

BURMA

Ministerial: Harry J. Harwood. Lay: U Ba Thein.

CALIFORNIA

Ministerial: Hugh K. Hamilton, Tully C. Knoles, Clouds Berry Sylvester. Lay: A. G. Bailey, Mrs. J. K. Cecil, Arthur P. Ferguson, Frank O. Merritt.

CENTRAL ALABAMA

Ministerial: Edward M. Jones. Lay: Lee W. Lynn.

* The arrangement of the delegates of the respective Conferences is in all cases alphabetical.

MAY 1
FIRST
DAY.
Morning.

CENTRAL CHINA

Ministerial: Edward James. Lay: Miss Etha M. Nagler.

CENTRAL GERMANY

Ministerial: Martin Funk (r). Lay: Walther Ritter.

CENTRAL NEW YORK

Ministerial: Charles W. Flint, Raymond H. Huse, Edwin E. Merring, Harry E. Woolever. Lay: George B. Ahn (r), Miss Florence Calkins, Neil D. Cranmer, Willard E. Jaquith.

CENTRAL NORTHWEST

Ministerial: Eric P. Swan. Lay: John N. Wennerstrom.

CENTRAL PENNSYLVANIA

Ministerial: Edgar R. Heckman, Allen C. Shue, James E. Skillington, Alvin S. Williams. Lay: Charles V. Adams, Richard W. Campbell.

CENTRAL PROVINCES

Ministerial: Carl F. H. Guse. Lay: Mrs. Satyavati S. Chitambar.

CENTRAL TENNESSEE

Ministerial: Harry L. Upperman. Lay: John W. Newman.

CENTRAL WEST

Ministerial: Luther R. Grant, Garfield L. Tipton. Lay: Lawrence H. Lightner, Miss Arsanian M. Williams.

CHILE

Ministerial: Moises V. Torregrosa. Lay: Gotthold T. Simpfendorfer.

CHUNGKING WEST CHINA

Ministerial: Jacob F. Peat. Lay: Raymond S. D. Yoh (r).

COLORADO

Ministerial: Orrin W. Auman, Ira G. McCormack, Charles E. Schofield. Lay: Mrs. Charles A. Latimer, Robert B. Spencer, William H. Spurgeon.

DAKOTA

Ministerial: Edward D. Kohlstedt. Lay: Melvin W. Hyde.

DELAWARE

Ministerial: John T. Fletcher, David H. Hargis, David W. Henry. Lay: Halley P. Johns, William H. Staten, Herbert S. Wilson.

DENMARK

Ministerial: Niels Mann.

DETROIT

Ministerial: Robert M. Atkins, Frank M. Field, Walter R. Fruit, Joseph M. M. Gray, Dunning Idle, Marshall R. Reed. Lay: Charles E. Allinger (r), Stephen G. Atkinson, Earl W. Jones, Donald C. Porritt (r), A. T. Tweedie.

EAST GERMAN

Ministerial: Paul Loescher. Lay: Charles M. Windels.

MAY 1
FIRST
DAY.
Morning.

EAST TENNESSEE

Ministerial: Edward H. Forrest. Lay: Miller W. Boyd.

EASTERN SOUTH AMERICA

Ministerial: Daniel E. Hall. Lay: Mrs. Minnie R. Gattinoni.

EASTERN SWEDISH

Ministerial: Edwin S. Dahl. Lay: John P. Bengtson.

ERIE

Ministerial: Henry H. Barr, Thomas E. Colley, William E. Davis.
Lay: Blaine H. Gifford, Edgar T. Welch, J. F. W. Wilkinson.

FINLAND

Ministerial: Vaino K. Aulanko. Lay: Oskari Tuukkanen (r).

FLORIDA

Ministerial: William P. Pickens. Lay: David A. Boyd.

FOOCHOW

Ministerial: E. Pearce Hayes, Harry W. Worley. Lay: James
L. Ding, Miss Ruby Sia.

GENESEE

Ministerial: Sylvanus S. Davies, Daniel W. Howell, Samuel A.
Keen, J. Wesley Searles. Lay: William W. Day, Merton S. Gibbs,
Mrs. Joseph M. Henderson, Leverett J. Simpson.

GEORGIA

Ministerial: Edmund J. Hammond. Lay: George S. McElroy.

GUJARAT

Ministerial: Royal D. Bisbee. Lay: Gilbert G. Christian.

HOLSTON

Ministerial: William M. Dye, James E. Milburn.

HYDERABAD

Ministerial: John Patterson. Lay: Elizabeth Shanthappa.

IDAHO

Ministerial: Heber G. McCallister. Lay: Hans J. Roan.

ILLINOIS

Ministerial: John E. Evans, Thomas N. Ewing, Iver M. Johnson,
Thomas B. Lugg, Harry W. McPherson, H. Clifford Northcott,
William G. Pulliam, William E. Shaw, Arthur M. Wells. Lay: Mrs.
Ira B. Blackstock, Mrs. R. E. Buford, Harold W. Fitch, Harvey
Gross, Mrs. William E. Hall, Lester H. Martin, C. J. Pritchett, H. R.
Snively, Benjamin Weir.

MAY 1
FIRST
DAY.
Morning.

INDIANA

Ministerial: Harry W. Baldrige, William B. Farmer, Orien W. Fifer, William C. Hartinger, John M. Walker. Lay: John A. Hoadley, Russell M. Kibler, T. Morton McDonald, W. W. Schwaninger (r), George N. Wiltse.

INDUS RIVER

Ministerial: Mott Keislar. Lay: Mrs. Edna B. Keislar.

IOWA-DES MOINES

Ministerial: Alfred H. Barker, Charles M. Edmundson, Levi P. Goodwin, James B. Kenna, David J. Shenton, Ulysses S. Smith. Lay: Mrs. H. S. Hollingsworth, Fred C. Huebner, Mrs. J. W. Neasham, James H. Peterman, Dean Taylor, William P. Wortman.

ITALY

Lay: Mrs. Ersilia Santi.

KANSAS

Ministerial: Oscar E. Allison, Harold C. Case, Charles I. Coldsmith, Calvin E. Holman, Christopher L. Hovgard. Lay: Jesse D. Bender, Thomas O. Cunningham, John C. Gaede, O. Grant Markham (r), Mrs. Henry E. Wolfe.

KENTUCKY

Ministerial: Samuel C. Rice, Harry C. Sims. Lay: Fred Brettschneider, Mrs. Colletta A. Godbey (r).

KIANGSI

Ministerial: William R. Johnson. Lay: Miss Edith Fredericks.

LEXINGTON

Ministerial: John B. Redmond, Benjamin F. Smith. Lay: Dennis A. Bethea, Richard A. Crolley.

LOUISIANA

Ministerial: William G. Alston, John W. Turner. Lay: Matthew S. Davage, Robert B. Hayes.

LUCKNOW

Ministerial: Masih Charan Singh (r). Lay: Mrs. Daisy L. Singh.

MAINE

Ministerial: John M. Arters, Arthur A. Callaghan, Carl N. Garland. Lay: Clinton D. Baldwin, Miss Margaret Currie, Irving W. Maxwell.

MALAYA

Ministerial: Raymond L. Archer. Lay: Vyravy D. Kuppusamy.

MICHIGAN

Ministerial: D. Stanley Coors, Lloyd H. Nixon, Albert H. Pellowe, Leroy T. Robinson, John L. Seaton. Lay: Smith Burnham, Luren D. Dickinson, Mrs. William H. White.

MINNESOTA

Ministerial: Samuel L. Parish, John A. Rinkel. Lay: Mrs. V. F. DeVinny, George R. Reineke (r).

MISSISSIPPI

Ministerial: Levi E. Johnson, Wiley L. Marshall. Lay: Elias W. Hall, Reuben H. McAllister.

MAY 1
FIRST
DAY.
Morning.

MISSOURI

Ministerial: Okey J. Carder, Loren M. Edwards, Arthur A. Halter, Ira M. Hargett, Edmund J. Kulp, Harris R. Runion. Lay: Mrs. Grace L. Bragg, Mrs. Jennie T. Burns, Charles W. Hanke, Leslie J. Lyons, John A. Taylor, William H. Walker.

MONTANA STATE

Ministerial: Horace Turner. Lay: J. Willard Baldwin.

NEBRASKA

Ministerial: Walter Aitken, John R. Bucknell, E. Guy Cutshall, E. Lamont Geissinger, Paul M. Hillman, Louis H. Kaub, Roy N. Spooner. Lay: Henry M. Greenslit, Mrs. F. G. Pennington, W. W. Reed, Walter S. Rogers, Miss Ella M. Watson.

NEWARK

Ministerial: Arlo A. Brown, Paul G. Dennis, Karl K. Quimby, J. Edgar Washabaugh. Lay: George D. Beattys (r), Samuel H. Clark, Mrs. Mildred A. Knight, Alexander S. McNear.

NEW ENGLAND

Ministerial: Lewis O. Hartman, Charles W. Jeffras, Daniel L. Marsh, Robert M. Pierce. Lay: Annie G. Bailey, Vincent P. Clarke, Sam T. Emery, Stanley O. MacMullen.

NEW ENGLAND SOUTHERN

Ministerial: James V. Claypool, Albert C. Knudson. Lay: Bertha M. Hope, George E. Keith.

NEW HAMPSHIRE

Ministerial: James N. Seaver. Lay: C. V. Kimball.

NEW JERSEY

Ministerial: Thomas S. Brock, Woodburne J. Sayre, Harold P. Sloan, Thomas J. J. Wright. Lay: Leroy S. Champion, Miss Helen B. Phillips, Frank C. Propert.

NEW YORK

Ministerial: Joseph W. Chasey (r), Claude C. Coile, Ezra S. Tipple. Lay: Mrs. D. Leigh Colvin, Chester A. Smith, Benjamin A. Matthews.

NEW YORK EAST

Ministerial: William H. Alderson, Lester W. Auman, Lynn Harold Hough, John W. Langdale, Loyd F. Worley (r). Lay: Mrs. Horatio Berry, Mrs. Charles H. Hardie (r), Harry N. Holmes, William W. Reid, Frank A. Horne.

NORTH AFRICA

Ministerial: Fred J. Kellar. Lay: Miss E. Gwendoline Narbeth (r).

MAY 1
FIRST
DAY.
Morning.

NORTH CAROLINA

Ministerial: Robert N. Brooks. Lay: David D. Jones.

NORTH CHINA

Ministerial: Walter W. Davis, Feng-Shan Kao. Lay: I-Hsin Liu, Paul L. Y. Shih.

NORTH DAKOTA

Ministerial: Silas E. Fairham, Charles L. Wallace. Lay: Arthur W. Cupler, Mrs. May L. Wolfer (r).

NORTH-EAST OHIO

Ministerial: Earl R. Brown, William W. Dieterich, Wilbur E. Hammaker, Warren O. Hawkins, Clarence D. Marston, W. Stanley Smith, Carroll Stewart, Louis C. Wright. Lay: William D. Archer, Charles S. Beetham, Arthur L. Hoover, Richard W. Johns, Franklin S. Johnson, George W. Nickels, Miss E. Jean Oram, Milton C. Robinson.

NORTH INDIA

Ministerial: Dan Singh Chowdhry. Lay: Henry R. Wilson.

NORTH INDIANA

Ministerial: Wesley H. Bransford, Fremont E. Fribley, Ottis T. Martin, A. Wesley Pugh, Clyde G. Yeomans. Lay: F. L. Ballinger, Hemer R. Gettle, Lee S. Leatherman, Mrs. W. C. Lytle, Roy R. Roudebush.

NORTHEAST GERMANY

Ministerial: Heinrich Schaedel.

NORTHERN MINNESOTA

Ministerial: J. Wilbert Lillico, George Mecklenburg, Thomas A. Stafford. Lay: Hiram A. Douglas, Mrs. F. F. Lindsay, Joseph S. Ulland.

NORTHERN NEW YORK

Ministerial: Maynard P. Beach, Aaron B. Corbin, Frederick A. Miller. Lay: H. Lester Paddock, Frank E. Sackett (r), W. Clyde Sykes.

NORTHWEST GERMANY

Ministerial: F. H. Otto Melle. Lay: Heinrich Stehl.

NORTHWEST INDIA

Ministerial: Carl C. Herrmann.

NORTHWEST INDIANA

Ministerial: Elmer Jones, G. Bromley Oxnam, Claude Young. Lay: Judson J. Hunt.

NORTHWEST IOWA

Ministerial: Maurice P. Arrasmith, Martin D. Bush, Adelbert L. Semans. Lay: Frank E. Anderson, Charles C. Harshbarger, Irvin L. Thoe.

NORTHWEST KANSAS

Ministerial: Davis B. Magee, Lester R. Templin. Lay: A. W. Barton, C. A. Kemp.

NORWAY

Ministerial: Alf Kristoffersen. Lay: Omar E. Borgen (r).

MAY 1
FIRST
DAY.
Morning.

NORWEGIAN AND DANISH

Ministerial: Thoralf Otmann Firing.

OHIO

Ministerial: George F. Barber, Charles M. Coulter, John A. Diekmann, Warren J. Dunham, Asa J. Kestle, Clarence H. LaRue, Arba Martin, Isaac E. Miller, Albert G. Schatzman, Edmund D. Soper, Edward R. Stafford. Lay: E. Dow Bancroft, Ernest H. Cherrington, Mrs. W. H. C. Goode, Albert L. Hannah, G. W. C. Hunt, Lester S. Invs, Charles A. Jones, Walter F. Kirk, Judson J. McKim, Mrs. C. C. Peale, John C. Speaks.

OKLAHOMA

Ministerial: William R. Johnson, Elza L. Jorns, George W. McDonald, Aaron S. Williamson. Lay: Ray O. Martin, Frank C. Thompson, William M. Vickery, W. H. Wilcox.

OREGON

Ministerial: Sidney W. Hall, Jabez C. Harrison, Louis Magin. Lay: Willis C. Hawley, Ernest W. Peterson, Francis M. Phelps.

PACIFIC NORTHWEST

Ministerial: Paul H. Ashby, Charles W. MacCaughey, John B. Magee, James E. Purdy, Roy L. Sprague (r). Lay: Chapin D. Foster, Joseph B. Hall, Charles A. Robbins, Mrs. Rufus Woods (r).

PHILADELPHIA

Ministerial: George W. Henson, Roy N. Keiser, J. S. Ladd Thomas, Robert C. Wells, Albert M. Witwer. Lay: Mrs. W. H. Dieveler, Charles F. Eggleston, G. Stanley Lynch, J. Wesley Masland, Daniel R. Pepper.

PHILIPPINE

Ministerial: Esteban T. Cruz. Lay: Mrs. Asuncion A. Perez.

PHILIPPINE NORTH

Ministerial: Burnt O. Peterson. Lay: Mrs. Juana A. Simangan.

PITTSBURGH

Ministerial: William K. Anderson, Sanford W. Corcoran, Benjamin F. Crawford, Ralph W. McKenzie, Joseph D. Piper. Lay: Calvin B. DeYoung (r), Joseph B. Henderson, Everett W. Jones, Mrs. P. N. Jones, Jackson C. McQuiston.

RHODESIA

Ministerial: Henry I. James. Lay: Miss Sarah N. King.

ROCK RIVER

Ministerial: Frederick C. Eiselen (r), Ralph M. Pierce, Horace G. Smith, Fred D. Stone, John Thompson. Lay: Edmund R. Alderson, Mrs. William H. Dangel, Harry L. Guyer (r), Thomas F. Holgate, Mrs. Winnifred M. Timmons (r).

MAY 1
FIRST
DAY.
Morning.

SAINT JOHNS RIVER

Ministerial: Lawrence Radcliffe. Lay: Fred B. Noble.

SAVANNAH

Ministerial: Robert L. Nunnally. Lay: Henry W. B. Smith.

SHANTUNG

Ministerial: Perry O. Hanson (r). Lay: Ruth E. Hanson.

SOUTH CAROLINA

Ministerial: Daniel S. Curry, Nathaniel W. Greene, George A. Thomas. Lay: Robert K. Gordon, Samuel J. McDonald, Thaddeus H. Pinckney.

SOUTH FLORIDA

Ministerial: Henry W. Bartley. Lay: Mrs. Mary M. Bethune.

SOUTH GERMANY

Ministerial: Jakob Elfner.

SOUTH INDIA

Ministerial: Earl A. Seamands. Lay: Charles N. Weston.

SOUTHERN

Ministerial: Robert L. Weldon. Lay: George E. Carter.

SOUTHERN CALIFORNIA

Ministerial: Walter C. Buckner, Jesse Lee Corley, James E. Dunning, Leonard Oechsli, Frank G. H. Stevens, George A. Warmer. Lay: Wray Andrew, Grover C. Bagby, J. Frank Burke, Claude C. Jenkins, W. W. Mather, Mrs. B. Dudley Snudden, Arthur Bush Stevens.

SOUTHERN ILLINOIS

Ministerial: Claude C. Hall, Laurence A. Magill, Albert R. Ransom, Clark R. Yost. Lay: Leonard Carson, Ethel T. Holland, Mrs. Winona P. McAnally (r), Jesse E. Miller.

SOUTHWEST

Ministerial: Zachariah R. Fields, Benjamin F. Neal. Lay: John S. Cullens, Isaac W. Young.

SOUTHWEST GERMANY

Ministerial: Jacob Schneider.

SOUTHWEST KANSAS

Ministerial: Jesse C. Fisher, Innis D. Harris, Albert E. Henry, Frank E. Mossman. Lay: Mrs. Anna Garland, Harold B. McKibbin, L. E. Tryon.

SWEDEN

Ministerial: Theodor Arvidson, Arvid Sundfeldt. Lay: Arthur Johnson, Sven Olsson (r).

SWITZERLAND

Ministerial: Ferdinand Sigg. Lay: Paul Baenteli (r).

TENNESSEE

Ministerial: George W. Lewis. Lay: Dorsey B. Granberry.

TEXAS

Ministerial: Matthew W. Dogan, Julius S. Scott. Lay: Mrs. Pinkey D. Johnson, Miles W. Jordan.

TROY

Ministerial: George C. Douglass, Freeman S. Kline, Edwin Lewis, James A. Perry. Lay: C. Homer Dean, Henrietta Gibson, Victor K. Moore, Harry N. Van Antwerp.

UPPER IOWA

Ministerial: Earle A. Baker, Arthur A. Brooks, W. Glenn Rowley. Lay: Frank R. Currie, Kermith S. Huehn, Mrs. Evelyn Riley Nicholson.

UPPER MISSISSIPPI

Ministerial: Lee M. McCoy, Edward F. Scarborough. Lay: Walter J. Coleman, James R. Reynolds.

VERMONT

Ministerial: Eldon H. Martin (r). Lay: Wesley Kelley (r).

WASHINGTON

Ministerial: William A. C. Hughes, Edgar A. Love, Robert M. Williams. Lay: Isaac M. Carper, Garrett D. Rawlings, Mrs. Fannie D. Tyler.

WEST TEXAS

Ministerial: Timothy B. Echols, Kay W. McMillan. Lay: Eldridge M. Cooper, Mrs. Cornelius S. Williams.

WEST VIRGINIA

Ministerial: James W. Engle, Roy McCuskey, Charles G. Stater, John L. Wolfe. Lay: Clyde O. Law, Roy Reger, H. Roy Waugh.

WEST WISCONSIN

Ministerial: Edwin C. Dixon, Arthur D. Willett. Lay: Mrs. Adolphus P. Nelson, N. O. Varnum (r).

WESTERN NORWEGIAN-DANISH

Ministerial: Gustav A. Storaker. Lay: John O. Jacobsen.

WILMINGTON

Ministerial: John J. Bunting, Walter E. Gunby, Ernest C. Hallman. Lay: Victor J. Carmine, Willis L. Overdeer, Edward J. Winder.

WISCONSIN

Ministerial: Ira E. Schlagenhauf, Robert B. Stansell, Frederick J. Turner. Lay: Edward P. Hocking (r), E. Howard Roberts.

WYOMING

Ministerial: George M. Bell, Mark A. Dawber, George R. Savige. Lay: Mrs. George C. Bright, Walter L. Hunt, Henry R. Van Deusen.

MAY 1
FIRST
DAY.
Morning.

MAY 1
FIRST
DAY.
Morning.

WYOMING STATE

Ministerial: Roy O. Hills. Lay: E. K. Morrow.

YENPING

Ministerial: Frederick Bankhardt. Lay: Gusta Robinett.

Quorum
Present.

The presiding Bishop declared the presence of a quorum and announced that the election of a Secretary was in order.

Secretary
Elected.

John M. Arters was then elected Secretary by acclamation, with power to name his assistants.

The Secretary announced the following as Assistant Secretaries, and their election was duly effected:

Assistant
Secretaries
Elected.

Robert N. Brooks, North Carolina.
John J. Bunting, Wilmington.
Gilbert G. Christian, Gujarat.
John E. Evans, Illinois.
Edgar R. Heckman, Central Pennsylvania.
Elza L. Jorns, Oklahoma.
Asa J. Kestle, Ohio.
Mrs. Mildred A. Knight, Newark.
D. Stewart Patterson, Baltimore.
Robert B. Spencer, Colorado.
Horace Turner, Montana State.
Harry L. Upperman, Central Tennessee.
Charles M. Windels, East German.
Albert M. Witwer, Philadelphia.

Gavel
Presentation.

The Secretary introduced Charles B. Ketcham of the North-East Ohio Conference, who presented to the presiding Bishop a gavel on behalf of the Ohio Methodist Historical Society and of the Old Hopewell Committee of his Conference. This gavel, made from the wood of the historic Old Hopewell Church, was accepted by Bishop Nuelsen with appropriate remarks.

Commission on
Entertainment
Report No. 1.

Claude C. Hall, Chairman of the General Conference Commission on Entertainment, presented Report No. 1 of the Commission as follows:

REPORT NO. 1

TO THE MEMBERS OF THE GENERAL CONFERENCE:

General
Conference
Program.

The Commission on Entertainment of the General Conference of 1936 presents for your approval the following program as outlined:

Thursday, April 30, 8 p. m.—Reception to Bishops, Delegates, and visitors under the auspices of the Local Committee of Columbus.

Friday, May 1, 10 a. m.—Opening of the General Conference with Communion Service. 8 p. m.—Reports from Bishops resident in Eastern Asia—Bishops Welch, Gowdy and Lee.

Saturday, May 2, 2:30 p. m.—Anniversary, Board of Home Missions. 8 p. m.—Entertainment under auspices of Local Committee.

Sunday, May 3, 2:30 p. m.—Anniversary, South American Missions and Reports from Bishops Gattinoni and Miller. 8 p. m.—Worship Service, Bishop W. N. Ainsworth, Macon, Ga., Methodist Episcopal Church, South, preaching.

MAY 1
FIRST
DAY.
Morning.

Monday, May 4, 2:30 P. M.—Anniversary, Board of Temperance, Prohibition, and Public Morals. 8 P. M.—Anniversary, Board of Temperance, Prohibition, and Public Morals.

Tuesday, May 5, 2:30 P. M.—Anniversary, American Bible Society. 8 P. M.—Entertainment under auspices of Local Committee.

Wednesday, May 6, 2:30 P. M.—Anniversary, Woman's Home Missionary Society. 8 P. M.—Reports from Bishops resident in Europe and North Africa—Bishops Johnson, Wade, and Nuelsen.

Thursday, May 7, 2:30 P. M.—Anniversary, Board of Home Missions and Church Extension. 8 P. M.—Anniversary, Board of Home Missions and Church Extension.

Friday, May 8, 2:30 P. M.—Board of Education, Peace Program, Commission on World Peace, Men's Work. 8 P. M.—Entertainment under auspices of Local Committee.

Saturday, May 9, 2:30 P. M.—Board of Education, Youth Assembly. 8 P. M.—Reports from Bishops resident in India—Bishops Badley, Robinson, and Chitambar.

Sunday, May 10, 2:30 P. M.—Pageant, Board of Hospitals and Homes. 8 P. M.—Worship Service. Dedication of new Hymnal.

Monday, May 11, 2:30 P. M.—Board of Education, Pageant, Educational Institutions for Negroes. 8 P. M.—Anniversary, Board of Education.

Tuesday, May 12, 2:30 P. M.—Anniversary, Board of Foreign Missions. 8 P. M.—Anniversary, Board of Foreign Missions.

Wednesday, May 13, 2:30 P. M.—Anniversary, Woman's Foreign Missionary Society. 8 P. M.—Entertainment under auspices of Local Committee.

Thursday, May 14, 2:30 P. M.—Held for General Conference business. 8 P. M.—Anniversary, Board of Pensions and Relief.

Friday and Saturday, May 15 and 16, 2:30 P. M.—Business Session. 8 P. M.—Business Session.

Sunday, May 17, 2:30 P. M.—Consecration of Bishops. 8 P. M.—Worship Service, Dr. Merton S. Rice preaching.

Monday and Tuesday, May 18 and 19, 2:30 P. M.—Business Session. 8 P. M.—Business Session.

COMMITTEE MEETING PLACES

Committee
Meeting
Places.

The following places have been assigned for the meetings of the Standing Committees:

Group A—Monday, Wednesday, Friday.

Boundaries, Livingston Ave. Methodist Episcopal Church, Livingston Ave. and South Third St.

Episcopacy, Central Presbyterian Church, 132 South Third St.

Hospitals, Independent Protestant Church, 72 East Mound St.

Itinerancy, St. John's Evangelical Protestant Church, 61 East Mound St.

State of the Church, Broad St. Methodist Episcopal Church, East Broad St. and Washington Ave.

Temporal Economy, First Congregational Church, 422 East Broad Street.

Group B—Tuesday, Thursday, Saturday.

Book Concern, Central Presbyterian Church, 132 South Third St.
Education, Broad Street Methodist Episcopal Church, East Broad St. and Washington Ave.

Foreign Missions, St. John's Evangelical Protestant Church, 61 East Mound St.

Home Missions, First Congregational Church, 422 East Broad St.

Pensions, Independent Protestant Church, 72 East Mound St.

MAY 1
FIRST
DAY.
Morning.

Temperance, Livingston Ave. Methodist, Livingston Ave. and South Third St.

SUBJECT TO CALL

Judiciary, Deshler-Wallick Hotel, Broad and High Streets.
American Bible Society, Broad Street Methodist Episcopal Church, East Broad Street and Washington Avenue.

Credentials, Resolutions, Fraternal Delegates, Federation, and Elected Chairmen, Office, Secretary of the General Conference.

Revision, Inquire, Secretary of the General Conference.

CLAUDE C. HALL, *Chairman*;

FRED D. STONE, *Secretary*;

JOHN L. HILLMAN,

MATTHEW S. DAVAGE,

CHARLES E. ALLINGER.

On motion of Claude C. Hall, Report No. 1 was adopted.

He then presented Report No. 2 of the Commission, as follows:

Commission on
Entertainment
Report No. 2.

REPORT NO. 2

TO THE MEMBERS OF THE GENERAL CONFERENCE:

In order to perfect the organization of the General Conference, the Commission on Entertainment offers the following for the conduct of business:

Conduct of
Business.

Resolved:

1. That the Rules of Order of the last General Conference be adopted by this General Conference until changed.

2. That the program submitted by the Commission on Entertainment be approved.

3. That the lists of members of the Standing Committees as printed in *The Daily Christian Advocate* be recognized as the official roll of the Standing Committees.

4. That when vacancies occur in the Standing Committees, they shall be referred to the individual delegations and that changes or corrections in membership shall be certified in writing by the Chairman of the delegation affected to the Secretary of the General Conference and be reported by him to the Secretary of the Standing Committee involved.

5. That the Bishops designated by the Board of Bishops be requested to preside at the organization of each of the Standing Committees until the Committee shall choose its chairman; and that the Secretary of the General Conference be requested to assign an assistant secretary to each Standing Committee to act until the Committee shall elect its secretary.

6. That the Secretaries of the several Standing Committees be instructed to return to the Secretary of the General Conference all memorials, etc., referred to the committees, after they have been considered, and also the records of the committee meetings.

7. That the Secretary of the General Conference be authorized to edit the *Journal* of this Conference for publication; that he be authorized to make such verbal changes in the phraseology of the *Journal* as may be necessary to correctness and uniformity, but not so as to change the meaning of any action of the General Conference; and that the published copy, properly certified by him, be the Official Journal of this Conference.

8. That the Publishing Agents be directed to place each morning three copies of *The Daily Christian Advocate* on the chair of each Delegate, and that copies be supplied for the use of the representatives of the press.

9. That members of the Commission on Entertainment be constituted a Committee on Expenses of Delegates and are hereby authorized to pay the same.

10. That the courtesies in the matter of seating distinguished guests of the General Conference in the special sections be referred to the Secretary of the General Conference and the Commission on Entertainment, and that the names of those to whom such recognition is given shall be entered in the *Journal* as a matter of record.

CLAUDE C. HALL, *Chairman*,
FRED D. STONE, *Secretary*.

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On motion of Claude C. Hall, Report No. 2 was adopted.

He then presented Report No. 3 of the Commission, as follows:

Commission on
Entertainment
Report No. 3.

REPORT NO. 3

TO THE MEMBERS OF THE GENERAL CONFERENCE:

The Commission on Entertainment of the General Conference recommends, in order to facilitate business and save unnecessary reporting, that the *Handbook* prepared by The Methodist Book Concern and distributed to Delegates be accepted as the official reports of the Bishops, Boards, various organizations represented there, and that these several reports be referred to the Standing Committees.

CLAUDE C. HALL, *Chairman*,
FRED D. STONE, *Secretary*.

Handbook
Contents
Referred.

On motion of Claude C. Hall, Report No. 3 was adopted.

George W. Henson, Secretary of the Committee on Rules, presented the Report of that Committee, explaining the proposed changes in the 1932 Rules of Order.

Committee on
Rules
Report No. 1.

TO THE MEMBERS OF THE GENERAL CONFERENCE:

REPORT NO. 1

COMMITTEE ON RULES

TITLE: PROPOSED CHANGES IN THE RULES OF ORDER FOR THE GENERAL CONFERENCE OF 1936

The Committee on Rules for the General Conference of 1936, after careful study of the Present Rules of Order now found in the *Discipline* of 1932, Paragraph 558, in order to expedite business and to provide for an economical time limit for the session of 1936, suggests certain changes in these Rules as indicated herein by portions in **bold-faced type**.

No. 1. SPECIAL ORDER OF BUSINESS

First day—10 A. M., Administration of the Lord's Supper, followed by the organization of the Conference and business appointed for the opening session. Organization of Committees arranged in Group A and Group B, in designated places, under direction of Bishops and Secretaries respectively assigned; Committees in Group A meet at 2:30 to 3:30 P. M. and in Group B at 4 to 5 P. M.

Second day—Business session, 8:30 A. M. Report of organization of committees in Group A and Group B; nominations, if any, from the General Superintendents and the Committee of Elected Chairmen. Episcopal Address. Committees meet: Group A, 2:30 to 3:30 P. M., and Group B, 4 to 5 P. M. for subcommittee assignments, completing organization, distribution of memorials, etc.

Special Order
of Business.

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Third day—Business session. Call of the Conferences. Memorial address. Adjournment at 10:15 A. M. Committees meet: Group A, 10:30 A. M., and Group B, 3 P. M.

Fourth day—Business session: Fraternal Addresses—no address to exceed 20 minutes except **as otherwise arranged by the Committee on Fraternal Delegates**. Adjournment, 10:10 A. M. Committees meet: Group B, 10:30 A. M., and Group A, 3 P. M.

Fifth day—Business session: Fraternal Addresses. Adjournment, 10 A. M. Committees meet: Group A, 10:30 A. M., and Group B, 3 P. M.

Sixth day—Business session: Fraternal Addresses. Adjournment, 10 A. M. Committees meet: Group B, 10:30 A. M., and Group A, 3 P. M.

Seventh day—Business session: Fraternal Addresses. At 11 A. M. Special Order—exercises appropriate to the retirement of General Superintendents, Missionary Bishops and other General Conference Officers. Committees meet under the Rules of Order.

Whenever the above special assignments are not filled as appointed, the business of the Conference should be immediately taken up under the Rules of Order. All Rules of Order that conflict in any way with this Special Order of Business and Procedure are hereby suspended.

All Special Programs, or Formal Addresses, shall be arranged for during sessions **not later than May 9, 1936**.

Rules of
Order.

NO. 2. RULES OF ORDER

ORGANIZATION

Rule 1. When a General Conference shall have been convened in accordance with the provisions of the Constitution, after the devotional service, the call of the roll shall be made by the Secretary of the preceding Conference in the following manner:

I. The names of the General Superintendents elected by the General Conference, Missionary Bishops, and Bishops or General Superintendents elected by Central Conferences who have died during the quadrennium, and the names of Delegates-elect who have died.

II. The names of the General Superintendents elected by the General Conference, Missionary Bishops and Bishops or General Superintendents elected by Central Conferences.

III. The roll of Delegates by Annual Conferences. Whenever a Conference is called, the Chairman of the Delegation shall report **in writing to the Secretary** the name of any Delegate who is absent. All Delegates, not reported absent, shall be recorded **in the Journal as present under the name of their respective Annual Conferences.**

IV. The final roll call shall be made under II and III.

V. If a quorum is present, the Conference shall organize by the election of a Secretary, by ballot if there be more than one nomination, otherwise by acclamation and by election of such Assistant Secretaries, upon nomination of the Secretary, as he may deem necessary. The Secretary shall perform during the quadrennium the duties assigned him.

TIME OF MEETINGS, RECESS AND ADJOURNMENT

Rule 2. After the first business day, the Conference shall meet at 8:30 A. M., and adjourn at 12:30 P. M. From 8:30 to 9 A. M. devotional services shall be conducted by a person designated by the Bishops. A recess of ten minutes shall be taken at 10:30 A. M.

THE PRESIDING OFFICER

Rule 3. The Presiding Officer shall take the chair at the hour to

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which the Conference stood adjourned, and bring forward all business according to the order of the Conference.

Rule 4. The Presiding Officer shall decide all Questions of Order, subject to an appeal to the Conference. In case of such appeal the question shall be taken without debate, but the appellant shall state the grounds of his appeal, and then the Presiding Officer shall state the grounds of his decision.

Rule 5. On assigning the floor to a Delegate and before he speaks, the Presiding Officer shall ascertain and distinctly announce his name and the Annual Conference which he represents.

ORDER OF BUSINESS

Rule 6. The regular Order of Business shall be:

I. DEVOTIONAL SERVICES

II. APPROVAL OF THE JOURNAL

The Committee on the *Journal*, consisting of five Delegates, shall examine the daily *Journal* of the Secretary, comparing it with the stenographic record, and shall report to the Conference in either of the following forms:

1. "We have examined the *Journal* and it is correct," or
2. "We have examined the *Journal* and it is correct except in the following particular or particulars."

If the report of the Committee be in form (1) above, the question shall be submitted, "Shall the *Journal* be approved?"

If the report of the Committee be in form (2), the question shall be submitted:

- a. "Shall the report of the Committee be adopted?"
- b. "Shall the *Journal* as corrected in accordance with the report of the Committee be approved?"

Any error subsequently discovered shall be reported by the Committee to the Conference.

III. REPORT OF COMMITTEE ON PRIVILEGED QUESTIONS

On the second business day, on the nomination of the Committee of Elected Chairmen as hereinafter provided, the Conference shall elect nine Delegates who shall be the Committee on Privileged Questions. To this Committee any Delegate shall submit what he considers a **privileged question** relative to the business of the Conference. The Committee shall determine whether the matter so submitted is or is not a **privileged question**. Any matter approved by this Committee as a **privileged question** shall be reported and acted upon each day immediately after the approval of the *Journal*. (See Rule 10.)

The following Calls shall be made in the order herein given, and shall be severally completed before the introduction of other business, except by a suspension of the Rules. They shall be repeated, in the same order, until dispensed with by a formal vote.

IV. CALL OF THE CONFERENCES

The Annual Conferences shall be called in alphabetical order, for the presentation of written resolutions for immediate passage.

1. When a resolution has been presented and read under the Call of the Conferences, and before the Delegate who introduces the resolution speaks, the question of consideration shall be raised by the Presiding Officer, who shall ask: "Is there objection to consid-

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eration?" If objection be raised, the Presiding Officer shall then ask, "Is the objection sustained?" And if a majority sustains the objection, consideration shall be denied, and only the subject of the resolution shall be recorded in the *Journal* and *The Daily Christian Advocate*. If consideration be not denied, the Delegate introducing the resolution may then speak.

2. If consideration is granted and the Delegate introducing the resolution has spoken, a motion of reference may be immediately made. This motion to refer may be amended and such amendments shall be decided without debate and in the reverse order of their presentation. If no motion to refer be made, or if a motion to refer has been negatived, the proposition shall be regarded as in possession of the Conference.

3. A motion to defer consideration and print in *The Daily Christian Advocate* shall prevail if sustained by one hundred Delegates, being taken without debate. In such a case the resolution shall be given precedence immediately after recess of the day it appears in *The Daily Christian Advocate*.

V. CALL OF THE CALENDAR

Following every completed Call of the Conferences, the reports of the several Standing and Special Committees and Commissions shall be called in the order in which they are filed with the Secretary.

VI. MISCELLANEOUS BUSINESS

Miscellaneous business may be introduced immediately after recess unless debate continues or Orders of the Day are called.

DUTIES AND PRIVILEGES OF DELEGATES

Rule 7. No Delegate shall absent himself from the sessions of the Conference unless excused.

Rule 8. When a Delegate desires to speak to the Conference he shall arise at his assigned seat, respectfully address the Presiding Officer, and, after recognition, proceed to the speaker's platform.

Rule 9. No Delegate shall be interrupted when speaking, except by the Presiding Officer to call him to order when he departs from the question, or uses personalities or disrespectful language; but any Delegate may call the attention of the Presiding Officer to any statement which he deems out of order, or which he construes as misrepresenting himself.

Rule 10. When a Delegate desires to speak to a privileged question, he shall state briefly the question in open Conference, and it shall not be in order for him to speak to the Conference until the Presiding Officer shall have decided that it is a privileged question. Privileged questions are limited strictly to matters relating to the rights and welfare of the individual Delegate or of the whole Conference, and must be of such immediate urgency as to justify the interruption of the regular order. (See Rule 6, III.)

Rule 11. No Delegate shall speak more than once on the same question until every Delegate who desires to speak shall have spoken, nor shall any Delegate speak more than twice on the same question, nor more than ten minutes at one time. (See also Rule 27 on Alternation.)

Rule 12. Resolutions shall be presented in triplicate. A motion shall be reduced to writing if the Secretary requests it.

Rule 13. All resolutions, reports, and communications to the Conference shall be read by the Secretary.

Rule 14. When a motion is made and seconded, or a resolution introduced and seconded, or a report read by the Secretary, it shall be deemed in the possession of the Conference.

Rule 15. The following motions shall be taken without debate:

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- I. To adjourn.
- II. To suspend the rules.
- III. To lay on the table.
- IV. To take from the table.
- V. To raise the question of consideration.
- VI. To call for the previous question.
- VII. To reconsider a nondebatable motion.
- VIII. To refer, only under Rule 6, IV (2).
- IX. To defer for printing, only under Rule 6, IV (3).

Rule 16. No new motion, resolution, or subject shall be entertained until the one under consideration has been disposed of, but one or more of the following motions may be made, and they shall have precedence in their order, namely:

- I. To fix the time to which the Conference shall adjourn.
This motion is subject to amendment, substitution, or it may be laid on the table.
- II. To adjourn.
- III. To take a recess.
- IV. To order the previous question. This motion cannot be laid on the table.
- V. To lay on the table.
- VI. To postpone to a given time.
- VII. To refer.
- VIII. To substitute.
- IX. To amend.
- X. To postpone indefinitely.

Rule 17. Only one amendment to an amendment shall be in order, but it shall be in order to move a substitute for the main question, and one amendment to the substitute, and if the substitute is accepted, it shall replace the original proposition.

Rule 18. Order of Voting. In voting when there is a substitute and amendments have been proposed to the original resolution and an amendment to the substitute has been moved, the Conference shall pursue the following order: The main question shall first be perfected by voting on the amendments proposed thereto, and the Conference shall vote upon the amendment to the substitute, then upon the question of substitution, and finally upon the question of adoption.

Rule 19. It shall be in order to move the previous question on any measure pending, except those which involve character, but the previous question shall operate only on the motion pending. If the call for the previous question be sustained by two thirds of the Delegates voting, the motion shall be put; nevertheless, after the previous question has been ordered, it shall be in order to lay on the table or to refer.

Rule 20. It shall not be in order for a Delegate after discussing the pending question to make any motion that closes debate.

Rule 21. When a vote is about to be taken any Delegate shall have the right to call for the division of any question if it be divisible into distinct propositions.

Rule 22. The motion to adjourn shall be taken without debate, and shall always be in order, except

- I. When a Delegate has the floor.
- II. When a question is actually put, or a vote is being taken, and before it is finally decided.
- III. When the previous question has been called and sustained and action under it is pending.

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IV. When a motion to adjourn has been negatived, and no business or debate has intervened.

V. When a motion to fix the time to which the Conference shall adjourn is pending.

Rule 23. Reconsideration. When any motion, resolution, or report shall have been acted upon by the Conference, it shall be in order for any Delegate who did not vote with the minority to move reconsideration; a motion to reconsider a nondebatable motion shall be decided without debate.

Rule 24. Changes of Discipline. All resolutions proposing changes of the *Discipline* shall state the words in the paragraph to be changed and the wording to be substituted, and shall be referred to a Committee or Commission: no such change shall be considered until at least one day after the report proposing it shall have been printed in *The Daily Christian Advocate*. While the report is under consideration, amendments which are germane shall be in order.

Rule 25. When any Delegate shall move the reference of any portion of the *Journal* of an Annual Conference, Central Conference, Central Mission Conference, Mission Conference, or Mission to any Committee, he must furnish at the same time a copy of the portion he wishes to have referred, prepared as provided by Rule 33.

Rule 26. I. Reports signed by the Chairman and Secretary, and minority reports signed by at least ten members of the Committees of Groups A and B, and minority reports of other Committees and Commissions signed by at least one fourth of the number of members thereof, shall be considered to be in the possession of the Conference after they shall have been printed in *The Daily Christian Advocate* for at least one day. In a minority report from **The Judiciary Committee**, one signature shall be sufficient. Minority reports shall bear the same serial numbers, with proper alphabetical notations, as the Committee report for which they are offered as substitutes. If there be two or more such reports, they shall be considered in their alphabetical order. All Committee reports shall be presented to the Conference upon paper bearing at the top the number of the report, the name of the Committee, the total membership of the Committee, the number present at the time the report was adopted, the number voting for the report, and the number voting against the report. Reports of Commissions and all the Committees except the Committees on Complimentary Resolutions, on Credentials and on **Privileged Questions** and those not listed in Groups A and B shall be printed in *The Daily Christian Advocate* for at least one day before being presented to the Conference, and they shall not be read unless by its order.

II. When the Chairman of a Committee is not in harmony with a report adopted by the Committee, it shall be his duty to state the fact to the Committee, which shall elect one of its members to represent it in the presentation and discussion of the report in the Conference; but if in such a case the Committee fail to select a representative, the Chairman shall designate a member to represent the Committee, and said representative shall have all the rights and privileges of the Chairman in relation to such a report.

III. The Delegate selected by the signers of a minority report to present their report shall have all the privileges in reference to the minority report that are given to the Chairman presenting the Committee report, except that the Chairman presenting the Committee report shall have the right of closing the debate on the question of substituting the minority report for the Committee report.

Rule 27. When reports of Committees and Commissions are under consideration, it shall be the duty of the Presiding Officer to ascertain, when he recognizes the Delegate, on which side he pro-

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poses to speak, and he shall assign the floor alternately for and against the pending question.

Provided, however, no report shall be finally decided or debate on a question closed without an opportunity for the presentation of that side of the question which has not been previously discussed by at least two Delegates.

Provided, moreover, that a Chairman making a report for his Committee or one of its members selected by the Committee or by its Chairman shall be entitled to ten minutes to close the debate. The Chairman representative of the Committee shall not be deprived of his right to close the debate even after the previous question has been ordered, and when a report consisting of two or more propositions has a seriatim consideration he shall be entitled to the same rights and privileges on each proposition. A similar privilege is granted to the Delegate in charge of a minority report. (See Rule 26, II and III.)

VOTING

Rule 28. Every Delegate shall vote who is within the bar of the Conference at the time a question is put, unless for special reasons he is excused by the Conference.

Rule 29. I. Voting shall be by the uplifted hand, but a count vote may be ordered, *then* the Delegates shall rise from their seats and stand until they have been counted. Delegates voting in the minority may have their votes recorded.

II. Votes may be taken also by ballot or by Ayes and Noes, and in either case they shall **also** be duly collected from Delegates officially engaged outside the bar of the Conference. It shall be in order for any Delegate to call for the Ayes and Noes, and if sustained by **seventy** Delegates, the vote thereon shall be in the following manner. The Secretary shall prepare uniform ballots upon which each Delegate shall write his name and vote. **These shall be returned to the several chairmen, who shall pass them to the Secretary for record. The detailed vote by delegations shall be published in the Journal and The Daily Christian Advocate.**

Rule 30. A call for a vote by orders must be made and seconded by Delegates of the same order, which call must be supported by one third of the Delegates of that order voting.

Rule 31. When voting by orders, the taking, announcing, deciding and recording the vote of each order shall be separate. Any incidental question bearing upon such vote shall be decided by the Conference acting as one body. A vote by orders shall be a count vote in which the vote of the order making the call shall be taken first and then that of the other order.

MEMORIALS, RESOLUTIONS, AND PAPERS FOR UNANNOUNCED REFERENCE

Rule 32. Memorials, petitions, resolutions, and miscellaneous papers for reference to a Committee must be sent in triplicate, without announcement, to the Secretary.

Rule 33. I. Delegates presenting such memorials, petitions, resolutions and miscellaneous papers for reference shall **endorse** plainly on the back the items in order, as follows:

1. Name of Delegate presenting paper.
2. Conference to which the Delegate belongs.
3. Conference, Society, Board, Delegate, Ministerial or Lay Member, Church, Organization from which the paper comes.
4. Subject to which it relates.
5. First name on the petition.
6. Number of other petitioners.
7. Committee to which **referred by Committee on Reference.**

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II. Memorials, petitions, resolutions and miscellaneous papers for reference to Committees may be mailed to the Secretary at any time within four months previous to the General Conference session for early classification and reference to the several Standing Committees and Commissions.

III. Memorials, petitions, resolutions and miscellaneous papers, endorsed according to Rule 33, I, must be delivered by the Secretary to the Committee on Reference (Rule 36) and published in the *Journal*. In the case of memorials and documents of unusual length, not intended for publication, one complete copy shall be furnished and two **additional** copies of the endorsement.

Rule 34. There shall be the following Standing Committees:

American Bible Society
Book Concern
Boundaries
Complimentary Resolutions
Credentials
Education
Episcopacy
Federation
Foreign Missions
Fraternal Delegates
Home Missions and Church Extension
Hospitals, Homes, and Deaconess Work
Itinerancy
Journal
Judiciary
Pensions and Relief
Privileged Questions
Reference
Revision
Rules
State of the Church
Temperance, Prohibition, and Public Morals
Temporal Economy

I. The Committee on The American Bible Society shall consist of one Ministerial Delegate and one Lay Delegate from each Episcopal Area.

II. The Committee on Complimentary Resolutions shall consist of seven Delegates.

III. The Committee on Credentials shall consist of seven Delegates. It shall report the absence of Delegates and the seating of Reserve Delegates, together with all other questions directly related to the attendance of Delegates. The report of this Committee shall be the basis of settlement with the Delegates for their per diem allowance.

IV. The Committee on Federation shall consist of seven Ministerial Delegates and eight Lay Delegates. To this Committee shall be referred all **memorials, petitions, resolutions, and miscellaneous papers** relating to Denominational Co-operation, Community Churches, and all other interests centering in Federation and Union.

V. The Committee on Fraternal Delegates shall consist of seven Delegates, who shall extend the courtesies of the Conference to Fraternal Delegates, and shall present them to the Conference at the time designated for their addresses.

(The General Conference Commission on Entertainment shall arrange for the entertainment of Fraternal Delegates.)

Rule 35. The Judiciary Committee shall consist of twenty-five Delegates. To it shall be referred all appeals coming to the Conference under the provisions of the *Discipline*, Rulings of the Bish-

ops, and all other questions specifically assigned to it by the Conference. It shall not be in order to *lay on the table* or to *postpone indefinitely* reports of this Committee.

Rule 36. *The Committee on Reference* shall consist of the Secretary of the Conference and two Ministerial Delegates and two Lay Delegates, of which Committee the Secretary of the Conference shall be secretary.

I. *The Secretary of the Conference* may also appoint an Assistant Secretary to co-operate with him in keeping the records of this Committee, which records shall be made a part of the *Journal*. To this Committee shall be referred **appeals, memorials, petitions, resolutions, miscellaneous papers**, and other documents, not otherwise provided for, which have been presented to the Conference and require its action.

II. *The Committee on Reference* shall refer and distribute as expeditiously as possible all **appeals, memorials, petitions, resolutions, and miscellaneous papers** referable to the **appropriate** Committees and Commissions.

III. *The Committee on Reference* shall number consecutively its references to the several Committees and shall publish in *The Daily Christian Advocate* the number, subject, and Committee reference of all documents.

IV. *The Committee on Reference* shall have power to withdraw a reference, either upon request or upon its own initiative, and to refer the same to another Committee. The Committee on Reference shall also have power to withhold from reference and publication any document which it shall deem **improper**. **Any document not referable to any existing Committee or Commission may be submitted by the Committee to the Conference.**

Rule 37. *The Committee on Revision* shall consist of **five** Delegates. To it shall be sent, for the correction of verbal errors and infelicities only, all Committee reports, except the reports of the Committee on Boundaries and **The Judiciary Committee**, as finally passed and before their final printing in *The Daily Christian Advocate*. To the Committee on Revision the Conference may refer any resolution or report for clarification and definiteness of statement.

Rule 38. *The Committee on Rules* shall consist of five Delegates, to which Committee shall be referred all matters pertaining to the Rules of Order and parliamentary procedure in the business of the Conference and Committees. **The Secretary of the General Conference shall be ex-officio member of this Committee.**

Rule 39. *The following Standing Committees*, arranged in two Groups, designated Groups A and B, shall meet on the days and at the hours fixed in the Special Order of Business, and after the sixth business day, at 3 P. M., on the following days:

Group A—Monday, Wednesday, Friday

Boundaries
Episcopacy
Hospitals, Homes, and Deaconess Work
Itinerancy
State of the Church
Temporal Economy

Group B—Tuesday, Thursday, Saturday

Book Concern
Education
Foreign Missions
Home Missions and Church Extension
Pensions and Relief
Temperance, Prohibition, and Public Morals

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The following references shall be made:

I. To the Committee on Book Concern, all memorials, petitions, **resolutions, and miscellaneous papers** relating to the Book Concern, the Book Committee, publications and publishing interests.

II. To the Committee on Boundaries, all memorials, petitions, **resolutions, and miscellaneous papers** relating to the Boundaries of Conferences.

III. To the Committee on Education, all memorials, petitions, **resolutions, and miscellaneous papers** relating to the Board of Education, our institutions of learning, Courses of Study, and all other questions affecting the educational interests of the Church; relating to Education for Negroes and all other matters affecting the educational interests of the Negro people; relating to Church schools, Methodist Brotherhood, Church School literature, and all other matters affecting our Church School work; relating to our Young People's work, the literature of the Epworth League, and all other matters affecting the interests of the Epworth League.

IV. To the Committee on Episcopacy, all memorials, petitions, **resolutions, and miscellaneous papers** relating to the General Superintendency, Missionary Episcopacy, and the Superintendency of Central Conferences.

V. To the Committee on Foreign Missions, all memorials, petitions, **resolutions, and miscellaneous papers** relating to the Board of Foreign Missions, Woman's Foreign Missionary Society, and all other matters relating to Missionary Work outside the United States.

VI. To the Committee on Home Missions and Church Extension, all memorials, petitions, **resolutions, and miscellaneous papers** relating to the Board of Home Missions and Church Extension, Woman's Home Missionary Society, City Evangelization, the Rural Church, and all other matters relating to Home Missionary work.

VII. To the Committee on Hospitals, Homes, and Deaconess Work, all memorials, petitions, **resolutions, and miscellaneous papers** relating to Hospitals, Homes, and Deaconess work.

VIII. To the Committee on Itinerancy, all memorials, petitions, **resolutions, and miscellaneous papers** relating to the Pastorate, the District Superintendency, Organization of and Membership in the Annual, Central, Central Mission, Mission Conferences or Missions, Ratio of Representation, Conference Claimants (except matters relating to Pensions and Relief), Local Preachers, and, also, the *Journals* of Annual, Central, Central Mission, and Mission Conferences.

IX. To the Committee on Pensions and Relief, all memorials, petitions, **resolutions, and miscellaneous papers** relating to the subject of Pensions and Relief for our Preachers, Missionaries, their widows and dependent children, Deaconesses, and other Church workers.

X. To the Committee on State of the Church, all memorials, petitions, **resolutions, and miscellaneous papers** relating to social service, labor, Sabbath observance, divorce, amusements, and the social and spiritual welfare of the Church not clearly belonging to other Committees.

XI. To the Committee on Temperance, Prohibition, and Public Morals, all memorials, petitions, **resolutions, and miscellaneous papers** relating to Temperance, Prohibition, Habit-Forming Drugs, the Social Evil, and other questions involving the attitude of the Church toward Public Morals.

XII. To the Committee on Temporal Economy, all memorials, petitions, **resolutions, and miscellaneous papers** relating to the business and administration of the Quarterly, District, Lay, Central Mission, Mission, Annual, Central, and General Conferences, and all temporal

matters relating to Church membership, property, finance, and other temporal interests, including statistical reports.

Rule 40. Assignment to Committees in Groups A and B. As soon as practicable after the election of Delegates, the Secretary of each Annual Conference shall call together the Ministerial **Delegates** and Lay Delegates for organization. They shall elect from their number a Chairman and a Secretary, and shall so assign their Ministerial Delegates and Lay Delegates to the Committees in Groups A and B that every Delegate of each Order shall be assigned to at least one Committee, **but no employee of the General Conference or any of its Boards shall be assigned to any Standing Committee dealing with the interests related to his field of employment.** When the number of Ministerial Delegates shall exceed the total number of Committees in Groups A and B, the Ministerial Delegates and Lay Delegates shall be assigned to the Committees, so that not more than two Delegates of each Order shall be assigned to any Committee, and such double assignment shall be made to committees only to the number to which the Delegates of each Order exceed the total number of the grouped Committees. The Chairman shall forward to the Secretary of the Conference immediately after the assignments have been completed the names and addresses of the Delegates, arranged alphabetically, indicating the Order to which each belongs and the Standing Committees in Groups A and B to which each is assigned, and from these returns the Secretary shall prepare the roll of these Committees, as far as possible in advance of the opening of the Conference.

*Rule 41. I. The quorum of every Committee in Groups A and B shall be **forty**;* in all Commissions and other Committees it shall be a majority of their members. Each Committee and Commission shall organize **by the election of a Chairman and a Secretary** and such **other** officers as may be required, and all business shall be conducted according to the Rules of Order of the Conference as far as they can be applied. Immediately after the organization of Committees and Commissions, the officers shall be reported to the Conference, and their names, with the local address of both Chairman and Secretary, shall be printed under the Roster of Committees in *The Daily Christian Advocate*.

II. Committees shall not originate business, but shall consider only those subjects referred to them by the Conference and those memorials, petitions, **resolutions, and miscellaneous papers** which are received by the Secretary of the Conference not later than the **eighth** business day of the Conference. They shall report on all the subjects before them.

III. After a subject has been referred to a Committee, it shall not be in order for any other Committee to consider that subject. But should a Committee ascertain that a subject which was intended for and belongs under the Rules to it, has been sent to another Committee, it shall report the fact to the Committee on Reference, which shall assign all the papers to the proper Committee. Should there be doubt about the reference, the same shall be reported at once by the Committee on Reference to the Conference.

IV. Committee reports changing the Discipline shall recite not only the line and paragraph to be amended, but also the sentence, section, or paragraph as amended.

V. Committees and Commissions whose hours of meeting are not specifically fixed by the Conference shall organize as soon as possible for the prompt performance of their duties.

VI. On the first and second business days, nominations for the Committees on the American Bible Society, Complimentary Resolutions, Federation, Fraternal Delegates, Journal, Reference, Revision,

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and Rules shall be presented by the General Superintendents for action by the Conference.

Rule 42. There shall be a Committee of Elected Chairmen, composed of the chairmen elected by the Committees of Groups A and B, Judiciary, Revision and Rules, of which Committee the Secretary of the Conference shall be chairman ex officio, and one of the Assistant Secretaries shall be designated for the Committee's Secretary. This Committee shall meet on the first business day at 8 P. M. and thereafter on order of the Conference or on call. On the second or third day, nominations for the Committee on Privileged Questions and the Judiciary Committee shall be presented by this Committee to the Conference.

MISCELLANEOUS

Rule 43. Demonstrations of approval or disapproval during the progress of debate shall be deemed a breach of order.

Rule 44. No persons, except Delegates, officers, ushers, and pages of the Conference shall stand in the open spaces of the Conference room or enter within the bar of the Conference.

Rule 45. The ushers shall keep the aisles clear for the exclusive use of Delegates, officers, ushers, and pages of the Conference, and none but Delegates shall be seated within the bar of the Conference.

Rule 46. In all matters not specified herein, the proceedings of the Conference shall be governed by established parliamentary law.

Rule 47. These rules may be suspended at any time by a vote of two thirds of the Delegates present and voting.

On motion of G. W. Henson, the first section of this report, entitled, "Special Order of Business," was adopted as presented.

On motion of G. W. Henson, the next section of this report, entitled, "Organization," was adopted as presented.

On motion of G. W. Henson, the next section of this report, entitled, "The Presiding Officer," was adopted as presented.

On motion of G. W. Henson, the report was amended in Rule 6, Section 3, entitled, "Report of Committee on Privileged Questions," by changing the line, "on the nomination of the Committee of Elected Chairmen," to "on the nomination of the Bishops."

On his further motion, Rule 6, Sections 1, 2 and 3 of the report, were adopted as amended.

On motion of the Secretary, the time was extended.

On motion of G. W. Henson, Rule 6, Section 4, of the report, was amended as follows:

The word "Annual" was inserted in the title, so as to read, "Call of the Annual Conferences," and elsewhere to the same end.

G. W. Henson agreed to a further consideration by the Committee of Section 4 (2).

On motion of G. W. Henson, Sections 5 and 6 of the report were adopted as presented.

G. W. Henson moved that the portion of the report entitled, "Duties and Privileges of Delegates," be adopted beginning with Rule 7 and including Rule 15.

E. J. Kulp moved to amend by changing the words in Rule 10 from "Privileged Questions" to "Questions of Privilege."

"Special
Order"
Adopted.

Additional
Sections
Adopted.

Proposals
to Amend
"Rules of
Order."

On motion of C. V. Adams, this amendment was placed upon the table.

The motion to adopt prevailed.

On motion of G. W. Henson, Rule 16 of the report was adopted.

On motion of G. W. Henson, Rules 17 to 26, inclusive, were adopted.

On motion of G. W. Henson, Rules 27 to 34, inclusive, were adopted.

G. W. Henson moved to amend Rule 35 of the report by inserting after the words, "twenty-five Delegates," the words, "nominated by the Bishops and elected by the Conference." This amendment, he announced, was accepted by his Committee.

F. G. H. Stevens moved to substitute for the proposed amendment an amendment providing that after the words, "twenty-five Delegates," there be inserted these words:

elected by the Delegates from each one of the eighteen Areas in the United States, one from each Area, and for the foreign sections, one each to be elected by the Delegates from Africa, Eastern Asia, Southern Asia, Europe and Latin America; and one to be appointed by the Bishops.

On motion of D. W. Howell, the substitute was placed on the table.

L. O. Hartman moved to substitute for the proposed amendment an amendment providing that after the words, "twenty-five Delegates," there should be inserted the words, "nominated by the Committee of Elected Chairmen and elected by the Conference."

On motion of A. M. Wells, this substitute was placed on the table.

F. R. Bayley moved to further amend Rule 35 by adding to the words, "postpone indefinitely reports of this Committee," these words, "except reports on questions specifically assigned to it by the General Conference."

G. W. Henson, on behalf of the Committee on Rules, accepted this amendment.

On motion, Rule 35, as thus amended, was adopted.

On motion of G. W. Henson, Rules 36 to 39, inclusive, were adopted, with an amendment to Rule 36, IV, proposed by T. E. Colley, and accepted by the Committee, changing the words, "may be submitted by the Committee to the Conference," to the words, "shall be submitted by the Committee to the Conference."

C. C. Hall moved to adjourn.

The motion to adjourn was lost.

On motion of G. W. Henson, the words,

but no employee of the General Conference or any of its Boards shall be assigned to any Standing Committee dealing with the interests related to his field of employment,

were deleted from Rule 40 of the report.

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Additional
Amendments
Adopted.

Deletion from
Rule 40.

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F. D. Stone moved to amend the report by inserting in an appropriate place the following resolution:

Be It Resolved, That the privilege of the floor, in the General Conference but not the right to vote or make motions, be granted to those corresponding secretaries, agents and editors of our General Boards elected by the General Conference or their own Boards, and that the Commission on Entertainment be instructed to provide seats for them on the floor of this Conference.

G. W. Henson requested F. D. Stone to accept an amendment to the resolution to the effect that after the words, "privilege of the floor," there be added the words, "in the General Conference and in the Standing Committees."

F. D. Stone declined to accept.

Proposed
Amendment
Referred.

On motion of J. E. Skillington, the amendment proposed by F. D. Stone was referred to the Committee on Rules for further study and report.

On motion of G. W. Henson, further action on Rule 40 at this time was deferred.

Deletion from
Rule 42.

On motion of G. W. Henson, Rules 41-47, inclusive, were adopted with the deletion from Rule 42 of the lines reading, on the second or third day, nominations for the Committee on Privileged Questions and the Judiciary Committee shall be presented by this Committee to the Conference.

Bishop Avila
Presented.

The Secretary introduced to the presiding officer, Rev. Sixto Avila, the General Superintendent of the Methodist Church in Mexico, and he was duly presented to the Conference.

On motion of the Secretary, the courtesy of a seat upon the platform, at his pleasure, was extended to Bishop Avila.

On motion of the Secretary, nominations for the membership of certain Standing Committees were received from the Bishops, through their Secretary, Bishop H. Lester Smith. These nominations were as follows:

Committee on
Complimentary
Resolutions.

Committee on Complimentary Resolutions: L. M. Edwards (Missouri), J. L. Ding (Foochow), Miss E. Jean Oram (North-East Ohio), H. W. Bartley (South Florida), E. A. Lowther (California), Mrs. S. S. Chitambar (Central Provinces).

Committee on
Credentials.

Committee on Credentials: C. L. Wallace (North Dakota), C. B. Sylvester (California), J. W. Engle (West Virginia), R. H. Burkhart (Holston), A. A. Brooks (Upper Iowa), N. W. Greene (South Carolina), C. A. Robbins (Pacific Northwest).

Committee on
Federation.

Committee on Federation: A. G. Schatzman (Ohio), R. L. Nunnally (Savannah), F. H. Trotter (Holston), C. R. Yost (Southern Illinois), R. O. Hills (Wyoming State), W. H. Wilcox (Oklahoma), E. M. Cooper (West Texas), F. M. Phelps (Oregon), M. W. Hyde (Dakota), E. T. Dixon (Baltimore), Joseph Beech (Chengtzu West China), Mrs. E. B. Keislar (Indus River),

F. H. O. Melle (Northwest Germany), D. E. Hall (Eastern South America), Miss S. N. King (Rhodesia).

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Committee on Fraternal Delegates: J. M. M. Gray (Detroit), J. B. Magee (Pacific Northwest), A. L. Semans (Northwest Iowa), H. E. Woolever (Central New York), R. N. Brooks (North Carolina), H. A. Douglas (Northern Minnesota), H. R. Snively (Illinois).

Committee on
Fraternal
Delegates.

Judiciary Committee: Jacob Cantlin (Rock River), E. H. Cherrington (Ohio), W. H. Spurgeon (Colorado), L. J. Lyons (Missouri), J. S. Scott (Texas), F. C. Huebner (Iowa-Des Moines), C. F. Eggleston (Philadelphia), S. W. Corcoran (Pittsburgh), W. C. Hawley (Oregon), T. A. Stafford (Northern Minnesota), W. C. Buckner (Southern California), F. R. Bayley (Baltimore), S. K. Mondol (Bengal), E. S. Dahl (Eastern Swedish), W. R. Fruit (Detroit), E. C. Dixon (West Wisconsin), M. S. Gibbs (Genesee), R. N. Spooner (Nebraska), C. W. Flint (Central New York), W. E. Hammaker (North-East Ohio), H. W. McPherson (Illinois), L. H. Lightner (Central West), V. P. Clarke (New England), B. A. Matthews (New York), H. R. Van Dusen (Wyoming).

Judiciary
Committee.

Committee on Journal: D. W. Howell (Genesee), F. G. H. Stevens (Southern California), E. J. Hammond (Georgia), L. R. Templin (Northwest Kansas), E. Pearce Hayes (Foochow).

Committee on
Journal.

Committee on Privileged Questions: H. G. Smith (Rock River), J. C. Harrison (Oregon), I. G. McCormack (Colorado), C. L. Hovgard (Kansas), Dean Taylor (Iowa-Des Moines), E. T. Welch (Erie), Edward James (Central China), F. C. Proport (New Jersey), J. M. Walker (Indiana).

Committee on
Privileged
Questions.

Committee on Reference: R. B. Spencer (Colorado), Arba Martin (Ohio), E. W. Peterson (Oregon), Claude Young (Northwest Indiana), J. M. Arters (Maine).

Committee on
Reference.

Committee on Revision: J. W. Langdale (New York East), E. L. Geissinger (Nebraska), Karl Miller (Southwest Kansas), W. H. Alderson (New York East), W. K. Anderson (Pittsburgh), A. B. Corbin (Northern New York), T. B. Lugg (Illinois).

Committee on
Revision.

Committee on Rules: T. F. Holgate (Rock River), G. W. Henson (Philadelphia), J. E. Skillington (Central Pennsylvania), W. C. Hartinger (Indiana), J. A. Diekmann (Ohio), J. M. Arters (Maine).

Committee on
Rules.

Committee on American Bible Society:

Committee on
American Bible
Society.

Atlanta, Mrs. M. M. Bethune (South Florida), D. H. Stanton (Atlanta).

Boston, J. N. Seaver (New Hampshire), V. P. Clarke (New England).

Chattanooga, J. L. Brasher (Alabama), J. L. Thornburg (Blue Ridge-Atlantic).

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- Chicago*, Mrs. W. H. Dangel (Rock River), W. G. Pulliam (Illinois).
Cincinnati, W. O. Hawkins (North-East Ohio), G. W. C. Hunt (Ohio).
Corvinton, G. W. Lewis (Tennessee), J. S. Cullens (South-west).
Denver, I. G. McCormack (Colorado), Mrs. Charles Latimer (Colorado).
Detroit, E. M. Mann (Northwest Indiana), D. S. Coors (Michigan).
Kansas City, A. E. Henry (Southwest Kansas), W. M. Vickery (Oklahoma).
New Orleans, L. E. Johnson (Mississippi), E. W. Hall (Mississippi).
New York, E. E. Merring (Central New York), H. L. Paddock (Northern New York).
Omaha, L. P. Goodwin (Iowa-Des Moines), W. S. Rogers (Nebraska).
Philadelphia, T. J. J. Wright (New Jersey), Mrs. G. C. Bright (Wyoming).
Pittsburgh, J. L. Wolfe (West Virginia), W. W. Day (Gene-see).
Portland, S. W. Hall (Oregon), J. B. Hall (Pacific North-west).
Saint Paul, I. E. Schlagenhauf (Wisconsin), Mrs. A. P. Nelson (West Wisconsin).
San Francisco, J. L. Corley (Southern California), W. W. Mather (Southern California).
Washington, A. C. Shue (Central Pennsylvania), Mrs. F. D. Tyler (Washington).
Cape Town, H. I. James (Rhodesia).
Chengtzu, J. F. Peat (Chungking West China).
Foochow, H. W. Worley (Foochow), J. L. Ding (Foochow).
Shanghai, Miss F. S. Kao (North China), Mrs. R. E. Hanson (Shantung).
Bombay, C. B. Hill (Bombay), C. N. Weston (South India).
Delhi, H. J. Harwood (Burma), Mrs. E. B. Keislar (Indus River).
Jubbulpore, C. F. H. Guse (Central Provinces), H. R. Wilson (North India).
Singapore-Manila, V. D. Kuppusamy (Malaya), B. O. Peterson (Philippine North).
Stockholm, V. K. Aulanko (Finland), Sigvart Sorenson (Norway).
Zurich, Martin Funk (Central Germany), Ersilia Santi (Italy).
Buenos Aires, D. E. Hall (Eastern South America), Mrs. M. R. Gattinoni (Eastern South America).

Committee on
American Bible
Society.
(Continued)

Santiago, Roberto Elphick (Chile), G. T. Simpfendorfer (Chile).

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On motion, these nominations were confirmed and the persons named were duly elected.

Bishop H. Lester Smith, Secretary of the Bishops, announced the following list of Bishops designated to organize the various Standing Committees:

Bishops to
Organize
Committees.

Episcopacy, Bishop Nuelsen.

Itinerancy, Bishop McConnell.

Boundaries, Bishop Magee.

Temporal Economy, Bishop Welch.

State of the Church, Bishop Leete.

Hospitals, Homes, and Deaconess Work, Bishop Hughes.

Book Concern, Bishop Leonard.

Foreign Missions, Bishop Johnson.

Home Missions, Bishop Waldorf.

Education, Bishop Robinson.

Pensions and Relief, Bishop Richardson.

Temperance, Prohibition, and Public Morals, Bishop Blake.

American Bible Society, Bishop Keeney.

Judiciary, Bishop Mead.

The Secretary read the following assignments of members of the Secretarial Staff to serve as Secretaries during the organization period of the various Standing Committees:

Secretarial
Staff
Assignments.

Episcopacy, The Secretary.

Itinerancy, John J. Bunting.

Boundaries, Horace Turner.

Temporal Economy, Edgar R. Heckman.

State of the Church, Asa J. Kestle.

Hospitals, Homes, and Deaconess Work, Robert N. Brooks.

Book Concern, Asa J. Kestle.

Foreign Missions, Edgar R. Heckman.

Home Missions, Albert M. Witwer.

Education, The Secretary.

Pensions and Relief, Robert N. Brooks.

Temperance, Prohibition, and Public Morals, Horace Turner.

Judiciary, The Secretary.

On motion of the Secretary, the Rules were suspended to permit the Committees in Group A to meet at 3 o'clock today, and the Committees in Group B at 4:30 o'clock.

Suspension of
Rules.

On motion of the Secretary, a telegram of sympathy was authorized to be sent to the family of Mrs. Luther B. Wilson, news of whose death had just been received by telegram.

Telegram of
Sympathy.

Announcements were made and the Conference was then, on motion, adjourned, with the benediction pronounced by Bishop John W. Robinson.

Adjournment.

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DAY.
Evening.

FRIDAY EVENING, MAY 1, 1936

The Conference convened at 8 o'clock with Bishop John W. Robinson presiding.

Hymn 485, beginning, "Watchman, Tell Us of the Night," was sung, and prayer was offered by Bishop Jashwant R. Chitambar.

The presiding Bishop was heard in a statement concerning the work of the Methodist Episcopal Church in foreign fields, after which he presented Bishop Herbert Welch of the Shanghai Area, who reported upon the work of his Area.

Reports of
Bishops Welch,
Gowdy and
Lee.

The presiding Bishop presented Bishop John Gowdy of the Foochow Area, who reported upon the work of his Area.

The presiding Bishop presented Bishop Edwin F. Lee of the Singapore-Manila Area, who reported upon the work of his Area.

Announcements were made and Hymn 483, beginning, "From All the Dark Places of Earth's Needy Races," was sung.

Bishop William F. Anderson pronounced the benediction.

SATURDAY MORNING, MAY 2, 1936

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SECOND
DAY.
Morning.

The Conference convened at 8:30 o'clock with Bishop Francis J. McConnell presiding, who announced that Bishop Frederick D. Leete would conduct the devotional service.

Devotions.

Hymn 164, beginning, "All Hail the Power of Jesus' Name," was sung, and the Collect was repeated in unison.

Bishop Leete delivered an address based on St. Luke 4. 31-37, after which he closed the devotional period with prayer.

Hymn 178, beginning, "Spirit of Life, In This New Dawn," was sung.

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal*, reported having examined the *Journal* for the sessions of May 1, and the Committee found the same correct. The report was accepted and the *Journal* thus approved.

G. C. Douglass presented the following resolution, which, on his motion, was adopted:

Book Editor to
Edit Discipline.

WHEREAS, the *Book of Discipline*, 1932, Paragraph 402, states, "The Book Editor shall have editorial supervision of all manuscripts and printed matter intended for publication in book form or intended to bear the imprint of The Methodist Book Concern," and

WHEREAS, the *Discipline* naturally falls within this provision, therefore

Resolved, that the editing of the *Discipline* shall be a part of the official duties of the Book Editor, who may secure such help as he may require.

JOHN H. RACE
GEORGE C. DOUGLASS
O. GRANT MARKHAM

On motion of C. C. Hall, authority was given to the ushers to distribute printed copies of the Episcopal Address at the close of the reading of the same.

J. E. Skillington moved that the first hour on Monday morning, after the report of the Committee on Privileged Questions, be made the order of the day for the report of the World Service Commission. Later, by common consent, he changed this motion to read Tuesday morning, instead of Monday morning.

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DAY.
Morning.

A. A. Brown moved, as a substitute for the pending motion, that the recommendation of the Committee of Elected Chairmen be adopted, providing that on Monday morning, after the delivery of the Memorial Address, there should be consideration of the Plan of Union, all interfering Rules to be suspended.

Orders of the
Day
Determined.

This motion was temporarily held in abeyance by the presiding officer, and L. M. Edwards moved that the pending motion be placed on the table. This motion prevailed.

The motion of A. A. Brown was then presented by the presiding officer, and prevailed.

J. E. Skillington moved that the report of the World Service Commission be made the order of the day on Wednesday morning immediately after the approval of the *Journal*.

W. E. Shaw moved that the entire matter involved in this motion be referred to the Committee of Elected Chairmen for study and report.

On motion of H. E. Woolever, the previous question was ordered.

The motion to refer prevailed.

On motion of T. A. Stafford, the Committee of Elected Chairmen was instructed to select as early a date as possible for the presentation of the report of the Commission on Conference Claimants' Legislation.

T. A. Stafford requested unanimous consent for the printing in *The Daily Christian Advocate* of the following resolution:

RESOLUTION RE ADOPTION OF THE REPORT OF THE COMMISSION ON
CONFERENCE CLAIMANTS' LEGISLATION

Re Report
Commission on
Conference
Claimants'
Legislation.

(1) *Resolved*, that this General Conference adopt the Pension Code as presented in pages 353 to 373 of the General Conference Handbook as a substitute for the following portions of the *Discipline* of 1932:

Par. 169, Endowments for Supply Pastors; Par. 213, Sec. 2, Age of Retirement; Par. 339, Sec. 1, 2, Nature of Claim; Par. 340, Sec. 1-3, Annual Conference Organizations; Par. 341, Sec. 1-3, Anniversaries; Par. 342, Sec. 1, 2, Apportionment; Par. 343, Sec. 1-9, Conference Stewards; Par. 344, Sec. 1, 2, Methods of Distribution; Par. 345, Sec. 1-12, Annuity Regulations; Par. 346, Sec. 1-5, Service Distribution; Par. 347, Sec. 1-5, Necessitous Distribution; Par. 348, Connectional Relief; Par. 349, Sec. 1-8, Fund for Supply Pastors; Par. 471 to and including Par. 476, Board of Pensions and Relief; Par. 477, Chartered Fund.

(2) That the following Articles of the Pension Code containing important new matter be referred to the Committee on Pensions and Relief for examination and if deemed necessary, said committee shall propose amendments to the code to be submitted not later than seven days before adjournment of the General Conference:

Article IX, Board of Conference Stewards; Article X, Apportion-

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Morning.

ment; Article XI, Proportional Payment; Article XVII, Divided Annuity Responsibility; Article XXI, Reserve Funding; Article XXII, Financial Policy.

(3) That amendments to the pension laws of 1932 which originate in memorials approved by the Committee on Pensions and Relief for recommendation to this General Conference, shall state in every case the article and section of the code which would be affected thereby, as well as the paragraph and section of the *Discipline* of 1932.

Unanimous consent was granted.

Philippine
Islands'
Problems.

J. M. Walker moved that certain papers now in the hands of the Secretary, and dealing with problems affecting our work in the Philippine Islands, be referred to a special committee of eleven, to be appointed by the Bishops, for consideration and report.

The motion prevailed.

G. Bromley Oxnun moved to reconsider the action just taken.

This motion prevailed.

E. R. Stafford moved to place on the table the motion for the creation of a special committee of eleven.

This motion prevailed.

F. R. Bayley moved that the entire matter now under consideration be referred to the Judiciary Committee.

This motion prevailed.

Changed
Committee
Membership.

Bishop H. Lester Smith, Secretary of the Bishops, announced a change in the membership of the Committee on American Bible Society, placing in nomination Moises V. Torregrosa in place of Roberto Elphick.

On motion, Moises V. Torregrosa was elected to membership on this Committee, representing the Santiago Area.

The Secretary read the following telegram:

Telegram From
the Bishops
M. E. Church,
South.

"To the Bishops and Members of the General Conference Methodist Episcopal Church.

"The College of Bishops Methodist Episcopal Church South assembled in Nashville send Christian greetings and pray that in all you do you may have the mind of Christ and that through you His Kingdom may be greatly advanced and especially that the outcome of your deliberations may hasten the day when once more American Methodism shall present solid front to the world.

John M. Moore,
Secretary."

On motion of the Secretary, it was voted that the text of this telegram be incorporated in the records, and that an appropriate reply thereto be sent.

Organization of
Standing
Committees.

The Secretary reported the results of the organization of the Standing Committees in Groups A and B, as follows:

EPISCOPACY

Chairman, Orien W. Fifer (Indiana),
Vice-Chairman, Victor K. Moore (Troy),
Secretary, Ernest W. Peterson (Oregon).

ITINERANCY

Chairman, William C. Hartinger (Indiana),
Secretary, E. Pearce Hayes (Foochow).

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BOUNDARIES

Chairman, Bishop J. Ralph Magee,
Secretary, Horace Turner (Montana State).

TEMPORAL ECONOMY

Chairman, John B. Magee (Pacific Northwest),
Secretary, Mark A. Dawber (Wyoming).

STATE OF THE CHURCH

Chairman, Daniel L. Marsh (New England),
Vice-Chairman, Joseph M. M. Gray (Detroit),
Secretary, Claude C. Jenkins (Southern California).

HOSPITALS, HOMES, AND DEACONESS WORK

Chairman, John A. Diekmann (Ohio),
Secretary, Harold B. McKibbin (Southwest Kansas).

BOOK CONCERN

Chairman, Fred D. Stone (Rock River),
Vice-Chairman, Benjamin W. Meeks (Baltimore),
Secretary, Matthew S. Davage (Louisiana).

FOREIGN MISSIONS

Chairman, G. Bromley Oxnam (Northwest Indiana),
Vice-Chairman, William K. Anderson (Pittsburgh),
Secretary, Mrs. Grace L. Bragg (Missouri).

HOME MISSIONS

Chairman, Thomas S. Brock (New Jersey),
Vice-Chairman, Robert M. Pierce (New England),
Secretary, Ira G. McCormack (Colorado).

EDUCATION

Chairman, John L. Seaton (Michigan),
Vice-Chairman, Loren M. Edwards (Missouri),
Secretary, Roy McCuskey (West Virginia).

TEMPERANCE, PROHIBITION, AND PUBLIC MORALS

Chairman, Harry E. Woolever (Central New York),
Vice-Chairman, George W. Crabbe (Baltimore),
Secretary, Robert M. Atkins (Detroit).

JUDICIARY

Chairman, Francis R. Bayley (Baltimore),
Vice-Chairman, Henry R. Van Deusen (Wyoming),
Secretary, Charles F. Eggleston (Philadelphia).

The presiding officer next presented the Order of the Day, it being the continued consideration of the report of the Committee on Rules.

Order of the
Day.

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DAY.
Morning.

Rule 40
Amended.

G. W. Henson, Secretary of the Committee, offered for consideration, certain amendments to Rule 40 proposed by E. H. Cherrington, which amendments were read by the Secretary as follows:

Amend Rule 40 by inserting after the words "at least one Committee" the words, "in Group A and one Committee in Group B" so that the Rule shall read:

"They shall elect from their number a Chairman and a Secretary and shall assign their Ministerial Delegates and Lay Delegates in such manner as they may determine, to the Committees in Groups A and B so that no Annual Conference shall be without a Delegate of each order in every Committee and so that every Delegate of each Order shall be assigned to at least one Committee in Group A and one Committee in Group B."

Further amend Rule 40 by substituting after the words, "When the number of Ministerial Delegates shall exceed the total number of Committees in," these words, "each Group, Ministerial Delegates and Lay Delegates shall be assigned to the Committees in Group A and likewise in Group B, so that not more than two Delegates of each Order shall be assigned to any Committee in either Group and such double assignment shall be made to Committees in each Group only to the number by which the Delegates of each order exceed the total number of Committees in each Group," so that the Rule shall read:

"When the number of Ministerial Delegates shall exceed the total number of Committees in each Group, Ministerial Delegates and Lay Delegates shall be assigned to the Committees in Group A, and likewise in Group B, so that not more than two Delegates of each order shall be assigned to any Committee in either Group and such double assignment shall be made to Committees in each Group only to the number by which the Delegates of each order exceed the total number of Committees in each Group."

Stone
Resolution
Re-referred.

On motion of G. W. Henson, these amendments were adopted. G. W. Henson moved that the resolution offered by F. D. Stone, and previously referred to the Committee on Rules, be now withdrawn from that Committee and referred to the Committee on Rules appointed for this session.

This motion prevailed.

Rule 6
Amended.

G. W. Henson reported for the Committee on Rules an amendment to Rule 6, Section 4 (2) of the report, by substituting for the words, "This motion to refer may be amended and such amendments shall be decided without debate," the words, "This motion to refer may be amended and the motion with the amendments shall be decided without debate."

On his further motion, this amendment was adopted.

On motion of G. W. Henson, the words, "This motion to defer may be made immediately after consideration has been granted," were added to Rule 6, Section 4 (3).

On motion of G. W. Henson, Rule 6, Section 4, of the report, entitled, "Call of the Conferences," was adopted as amended.

On motion of G. W. Henson, the entire report of the Committee on Rules was adopted as amended.

Seating
Rearrangement.

On motion of the Secretary, it was voted that the Secretary, in connection with the Commission on Entertainment, be allowed

to redispense of unoccupied seats on the Conference floor, for the convenience of certain members.

On motion of J. W. Langdale, the Committee on Reference was requested to send all matters relating to the Federal Council of the Churches of Christ in America to the Committee on State of the Church.

The presiding officer presented Bishop Edwin H. Hughes, who read the Quadrennial Episcopal Address. (See page 134.)

R. M. Pierce offered the following resolution, which, on his motion, was adopted:

The General Conference calls upon the members of the Methodist Episcopal Church throughout the world to take particular heed of the challenge to righteous living and to a world-wide crusade inspired by the principles of and under the name of Jesus Christ as brought before us so ably in the Bishops' Address of 1936. We definitely urge the prayerful reading and consideration of the entire message.

We especially urge the reading of the following words from this address by every District Superintendent to his next round of Quarterly Conferences, holding this statement up before our entire official membership as a glorious banner under which Methodists may march and labor in the coming days:

"The God who empowered Wesley for his day will empower us for ours, if with humble spirit and real faith we come to him. Our problem is solved, not by imitating Wesley, but by appropriating Wesley's Lord, who still waits to give blessing to his followers, not as a spiritual luxury but as a preparation for spiritual service. . . . The redemption of the planet requires a tremendous motive and an incalculable dynamic. . . . Only a Great Redeemer can save this great world. . . . Our Savior is not a second Buddha nor another Mohammed. He is the panacea for the world's sins, the refuge for the world's sorrow, the hope of the world's future; the Way, the Truth, the Life. His is the only name given under heaven among men whereby they can be saved. . . . It is our prayerful and assured conviction that the Church has never had such a wonderful opportunity as it has today."

RALPH M. PIERCE
JOHN THOMPSON
THOMAS F. HOLGATE
ROBERT B. STANSELL
CHARLES W. FLINT
JOHN L. SEATON
WILLIAM E. SHAW

W. A. C. HUGHES
MARSHALL R. REED
JOSEPH M. M. GRAY
C. R. YOST
E. GUY CUTSHALL
HAROLD PAUL SLOAN
E. D. KOHLSTEDT

The Secretary offered the following resolution, which, on his motion, was adopted:

Resolved: That we recommend the printing of the entire Episcopal Address in all our official publications.

MAY 2
SECOND
DAY.
Morning.

Reference
Federal
Council
Matters.

Quadrennial
Episcopal
Address.

Appreciation
Episcopal
Address.

Episcopal
Address
Referred to
Committees.

MAY 2
SECOND
DAY,
Morning.

Resolved, further, that such recommendations therein contained as call for action by this Conference be referred to the appropriate Standing and Special Committees of the Conference.

Reporting
Additional
Committee
Assignments.

W. E. Shaw moved that the Chairmen of the Conference delegations affected by the recent revision of Rule 40, giving the privilege to five or six Conferences to increase the members of the Standing Committees, be instructed to report to the Secretary the names of the additional Committee assignments and that the Secretary of the General Conference shall in turn report these additional assignments to the various Standing Committees.

The motion prevailed.

Call of the
Conferences.

On motion of the Secretary, the Call of the Conferences was begun for the purpose of introducing resolutions to be put on immediate passage. Responses were received as here indicated:

BALTIMORE

G. W. Crabbe presented the following resolution, and moved its adoption:

WHEREAS, the country is ravaged by a re-established liquor traffic which has learned nothing and forgotten nothing, constituting an imperative challenge to the Christian Church, and

WHEREAS, the government of the United States, so far from erecting a constructive legislative and administrative policy to replace prohibition, has permitted the return throughout the land of the worst evils of the saloon and has encouraged the prevalence of alcohol addiction by the enactment of thirty-four laws within three years, which laws have for their certain end an increase in the use of intoxicants and of all the manifest evils which proceed from that use, and

Committee on
Destruction
of Liquor
Traffic
Proposed.

WHEREAS, further, the resulting tide of crime, economic waste, accidental destruction of life and property, diversion of relief funds which have a tax origin to the till of the saloon, and other natural consequences too numerous to catalog, impose upon all citizens of every opinion, an intolerable burden and menace to the safety and future of our homes and children; and

WHEREAS, the present enlistment and organization of the Christian forces which alone can or will defend our homes and basic institutions against this monstrous warfare is inadequate; therefore

Be It Resolved, that the General Conference of the Methodist Episcopal Church, in assembly at Columbus, Ohio, in the month of May, 1936, hereby empowers and directs the Bishops to appoint a committee of Ministers and Laymen which shall, in co-operation with the Board of Temperance, Prohibition, and Public Morals, officially invite the responsible officials and assemblies of our sister denominations to appoint Delegates who shall meet our Delegates in conference to consider ways and means most effective to restrain and finally compass the destruction of that arch-foe of our country and of all mankind, the liquor traffic.

G. W. CRABBE
FRANK STEELMAN
H. W. BURGAN

On motion of C. B. Sylvester, this resolution was referred to the Committee on Temperance, Prohibition, and Public Morals.

CENTRAL ALABAMA

E. M. Jones offered the following resolution, which, on his motion, was adopted:

WHEREAS, the African Methodist Episcopal Church is holding its General Conference session in New York City, and

WHEREAS, the African Methodist Episcopal Zion Church is holding its session at Raleigh, North Carolina, therefore

Be It Resolved, that we request the Secretary of this General Conference to send these sister Churches our greetings and best wishes.

MAY 2
SECOND
DAY.
Morning.

Greetings to
A. M. E. Zion
General
Conference.

DAKOTA

E. D. Kohlstedt offered the following resolution, which, on his motion, was adopted:

Tribute to
W. H. G.
Gould.

APPRECIATION OF W. H. G. GOULD

The death of W. H. G. Gould is not only an irreparable loss to the Board of Home Missions and Church Extension, but to the Methodist Episcopal Church. As a Delegate to six General Conferences, he demonstrated his devotion to duty, his ability as a clear thinker and a convincing advocate of constructive legislation. Many measures of far-reaching significance to Methodism, now a part of her connectional church polity, bear the imprint of this leading layman's astute mind.

Born at Mt. Carmel, Pennsylvania, in 1869, Mr. Gould closed his earthly career in Philadelphia on December 10, 1933. An alumnus of Dickinson College and the University of Pennsylvania, this master of legal fundamentals won enviable recognition in the practice of his profession, because of his dependable interpretations, power of analysis, and clarity of statement.

Mr. Gould was an outstanding member of the Board of Home Missions and Church Extension for twenty-eight years; and, during the greater part of that time, its able attorney. An exceptional combination of intellectual alertness and spiritual mindedness, a man of sterling qualities and character, to whom the reality of moral and spiritual values was a paramount consideration in any worth-while appraisal of debatable issues and proposed procedures, his voice registered convictions that usually resulted in constructive action.

Devoted to the promotion of Christian ideals of life and human relationships, Mr. Gould wholeheartedly shared the social, professional, political, and religious life of his community. As far as time and strength would permit, he identified himself in every forward movement in behalf of human welfare; busied himself with numerous charitable and philanthropic enterprises; and participated in many missionary, educational, and benevolence programs of national and world-wide significance.

A man's religion must be measured by what it enables him to do. Those who knew Mr. Gould will agree that the service factor in his life was of broad dimensions. He had an experience which gave him the perennially triumphant assurance of close kinship to God, through Christ his Redeemer. This resulted in an enthusiastic espousal of his Saviour's cause throughout the world. He could say with Emerson: "All I have seen teaches me to trust the Creator for all I have not seen;" in this relationship with God he understood these significant words of Jesus: "Blessed are they that have not seen and yet have believed."

There is nothing more beautiful than the benediction of a life dominated by spiritual incentives and consecrated to unselfish serv-

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SECOND
DAY.
Morning.

ice. One can imagine no more priceless heritage to family and friends than the memory of a life whose primary purpose was to make a substantial contribution toward the sum total of good in the world, thereby ensuring the economic, social, and spiritual enrichment of mankind.

Mr. Gould was far more than an administrative colleague, interested in and identified with the cause of Home Missions; as an intimate friend and counselor, he held our full confidence throughout the period of our personal and official fellowship. His memory will also be enshrined in the hearts of many, to whom he rendered vital services.

The spirit of William H. G. Gould, whose sacrificial and fruitful service record is his most eloquent eulogy, might well be characterized by the following suggestive lines from the pen of an unknown writer:

DON'T QUIT

When things go wrong, as they sometimes will,
When the road you're trudging seems all up-hill,
When funds are low and the debts are high,
And you want to smile but you have to sigh,
When care is pressing you down a bit,
Rest if you must, but don't you quit;
Life is queer with its twists and turns,
As every one of us sometimes learns,
And many a failure turns about,
When he might have won had he stuck it out.
Don't give up, though the pace seems slow—
You may succeed with another blow.
Often the goal is nearer than
It seems to a faint and faltering man.
Often the struggler has given up,
When he might have captured the victor's cup,
And he learned too late, when the night slipped down,
How close he was to the golden crown.

KANSAS

C. L. Hovgard presented the following resolution, and moved its adoption:

Instructions to
Ministry and
Laity.

WHEREAS, many Conferences have lost in Church membership, and WHEREAS, we have sustained an exceedingly great loss in our Disciplinary Benevolences, and

WHEREAS, in the last few years we have given much attention to the by-products of Christianity, such as political, economic, and industrial reforms, and given much time to peace propaganda, religious education and social service; therefore

Resolved, that this General Conference encourage its ministry and laity not to forget these, but focus their energy upon the regeneration and transformation of the individual and society.

On motion of D. L. Marsh, this resolution was referred to the Committee on State of the Church.

NEW YORK

C. A. Smith presented the following resolution, and moved its adoption.

WHEREAS, the conversion of John Wesley in the Aldersgate Street

meeting house in London, May 24, 1738, was one of the most momentous events in the religious and social history of mankind, marking, as it did, the spiritual birth of Methodism, and

WHEREAS, the celebration of this event by our Church in May, 1938, could be made a great stimulus to the development of the spiritual life of our Church and of all Christian people,

Resolved, that this General Conference hereby authorizes the appointment by the Bishops of a Commission, to be known as The John Wesley Commission, to be composed of an equal number of ministers and laymen, to take the necessary steps to celebrate in May, 1938, the conversion of this great spiritual leader of mankind in a fitting and proper manner.

On motion of C. B. Sylvester, this resolution was referred to the General Conference Commission on Evangelism.

NEW YORK EAST

J. W. Langdale presented the following resolution, which, on his motion, was adopted:

In May, 1924, at Springfield, David G. Downey last responded "Here" at the General Conference roll call. Six times a member of this body, four times the head of his delegation, his own Conference continued to honor him by making him delegate emeritus when in 1928 he retired from active service. No man will be better or longer remembered. Firm in his convictions, fearless, direct, commanding, he was at the same time a sympathetic, loyal, understanding friend. To every subject and into every situation he brought clarity and light. And now he walks with God—forever—in the day that knows no night.

Resolved, That we express our love for our brother, David G. Downey; a great pastor, a great leader, a great friend, a great Christian.

J. W. Langdale presented an additional resolution as follows, and, on his motion, it was adopted:

For more than eighty years Frank Mason North gave outstanding service to the Church and the Kingdom, in pastoral and administrative work. His knowledge of the foreign field and its problems made his judgment and counsel of great value. In the General Conference, of which he was five times a member, he was a master in his field. A few months ago, as the Christmas season dawned, the new life dawned for him.

Resolved, that we express our pride in Frank Mason North as a brother in the faith, a far-seeing religious statesman, a writer of notable hymns; one who had social vision, a profound faith in God and a serene belief in immortality.

ROCK RIVER

T. F. Holgate presented the following resolution, and moved its adoption:

Resolved, that the General Conference appoint early in this session a Commission whose duty it shall be to represent the Church in the public announcement of the findings of the General Conference on social, economic, and political questions and, in the light of the deliverances of this and previous General Conferences, to interpret

MAY 2
SECOND
DAY.
Morning.

John Wesley
Commission
Proposed.

Tribute to
David G.
Downey.

Tribute to
Frank Mason
North.

Commission on
Findings and
Interpretation
Proposed.

MAY 2
SECOND
DAY.
Morning.

the attitude of the Church toward such questions in the intervals between sessions of General Conference.

The Commission shall consist of twenty-five persons, nominated by the Bishops and elected by the General Conference, twelve Laymen and thirteen Ministers, of whom three shall be Bishops.

On the question of consideration being raised, the objection to consideration was not sustained.

F. O. Merritt moved this resolution be referred to the Committee on State of the Church, which motion prevailed.

F. C. Eiselen presented the following resolution, which, on his motion, was adopted:

Message to
W. S. Bovard.

WHEREAS, Dr. William S. Bovard, for many years prominent in the educational affairs of the Methodist Episcopal Church, for four years as Corresponding Secretary of the Board of Sunday Schools and for eight years as Corresponding Secretary of the Board of Education of the Methodist Episcopal Church, has been confined to his bed for five months, though showing considerable improvement during the past two weeks, and

WHEREAS, Doctor Bovard is sending his greetings and good wishes to this session of the General Conference, therefore

Be It Resolved, that the General Conference instruct the Secretary of the Conference to send a message of sympathy and good wishes to Doctor Bovard.

F. C. EISELEN
W. B. FARMER
H. G. SMITH

WYOMING

Appreciation
of
John H. Race.

G. M. Bell presented the following resolution, which, on his motion, was adopted:

WHEREAS, Rev. John H. Race, D.D., a member of the Wyoming Annual Conference, has announced his decision to retire from the office of Publishing Agent of the Methodist Episcopal Church at this session of our General Conference, a position which he has filled with conspicuous devotion and efficiency for the past twenty-three years, and

WHEREAS, for the last seven consecutive General Conferences he has worthily represented his Conference as a Delegate, and as such rendered competent service on the various committees to which he was assigned, and

WHEREAS, he has faithfully filled the important office of treasurer of the Episcopal Fund for the last fifteen years, and

WHEREAS, he has for forty-six years magnified the calling of the Methodist ministry, forty-five of which have been spent in the Wyoming Annual Conference, serving with notable distinction as Pastor, Teacher, University President, and Publishing Agent, therefore

Be It Resolved, first, that we express to Doctor Race our most sincere appreciation of the unselfishness of his love for his Church, for his untiring zeal in the performance of the duties of his varied offices, however difficult and challenging, for his constant courtesy in all his contacts and relationships, for the wisdom, the energy, the enthusiasm, which has always characterized his service for his Church. Through all these long and useful years he has been a workman of whom we have not been ashamed and, now that he is voluntarily stepping aside in the fullness and maturity of his beautiful life, we earnestly pray for him the continuance of his good

health, and that he may have many years granted to him in which to enjoy the fruitage of his well spent days.

Second, that he be invited to the privilege of a seat on the platform for the remainder of the session.

Third, that this resolution be placed in *The Daily Christian Advocate*.

Wyoming Conference Delegation, and
J. M. M. Gray

MAY 2
SECOND
DAY.
Morning.

Bishop H. Lester Smith, Secretary of the Bishops, announced the following changes in the membership of the Standing Committees:

Changes in
Committee
Membership.

American Bible Society, for the Stockholm Area, Omar E. Borgen (Norway) instead of Sigvart Sorensen (Norway).

Committee on the Journal, H. W. Worley (Foochow) instead of E. Pearce Hayes (Foochow).

Announcements were made and the Conference adjourned with the benediction pronounced by Bishop Wilbur P. Thirkield.

Adjournment.

MONDAY MORNING, MAY 4, 1936

MAY 4
THIRD
DAY.
Morning.

The Conference convened at 8:30 o'clock, with Bishop Edwin H. Hughes presiding.

Hymn 72, beginning, "This Is My Father's World," was sung, and the Collect was repeated in unison, followed by the Lord's Prayer, likewise repeated.

Devotions.

Bishop Matthew W. Clair was presented to deliver the devotional address, which was based on St. John 14. 1-14.

Prayer was offered by Bishop Clair and Hymn 220, beginning, "Majestic Sweetness Sits Enthroned," was sung.

D. W. Howell, for the Committee on the General Conference Journal, reported having examined the *Journal* for the session of May 2, and the Committee found the same correct.

Journal.

On motion of W. R. Johnson (Kiangsi), the Rules were suspended to permit T. F. Holgate to propose a correction in the *Journal*.

Suspension of
Rules.

The Secretary presented a copy of the *Journal*, which evidenced correctness, and thereupon the report of the Committee on the *Journal* was accepted and the *Journal* thus approved.

The Secretary, speaking for the Committee of Elected Chairmen, proposed the following Order of Business for today:

Order of
Business
Adopted.

1. Consideration of the report of the General Conference Commission on Conference Claimants Legislation.

2. Introduction of a resolution having to do with the report on Supervisional System.

3. The Order of the Day as printed—the Memorial Address to be followed by recess. After recess, consideration of the proposed Plan of Union, this to occupy the remainder of the morning hour, the morning sessions of the Committees to be cancelled.

MAY 4
THIRD
DAY.
Morning.

John R. Mott
a Guest.

4. Committees in Group A to meet this afternoon; no other Committees scheduled to meet.

On motion of the Secretary, this Order of Business was adopted.

H. G. Smith, Chairman of the Committee on Privileged Questions, recommended that Dr. John R. Mott be given a seat on the platform during his visit to the General Conference today and tomorrow.

The motion prevailed.

H. G. Smith announced the time of meeting for the Committee on Privileged Questions to be each morning immediately after adjournment.

Report
Commission on
Conference
Claimants
Legislation
Referred.

On motion of T. A. Stafford, the report of the Commission on Conference Claimants Legislation was referred to the Committee on Pensions and Relief, with instructions to embody therein all memorials that affect the subject matter of the Pension Code, the Committee to bring in later a completed Code that will carry everything with it in one unified document.

Report
Commission on
Supervisional
System.

L. C. Wright, Chairman of the Commission on Supervisional System, presented the report of that Commission, with certain explanations.

On motion, the time was extended.

L. C. Wright moved that the report be received and action upon it deferred until the vote upon the Plan of Union has been taken, and that the Secretary provide for the earliest possible hour thereafter for action upon this report by the General Conference.

H. P. Sloan moved to amend that this report be referred to the next General Conference, whether it be of our own Church, or of the proposed United Church.

On motion of A. A. Brown, the amendment was placed on the table.

The motion to defer prevailed.

Order of the
Day.

The presiding officer presented the Order of the Day, it being the Memorial Address.

Hymn 521, beginning, "It Singeth Low in Every Heart," was sung, and the Secretary read the names of those in whose honor the address was delivered:

BISHOPS

Names on
Honor Roll.

William Burt.....	April 9, 1936
Earl Cranston.....	August 18, 1932
John William Hamilton.....	July 24, 1934

MINISTERIAL DELEGATE-ELECT

Francis Alexander LaViolette.....	August 22, 1935
Pacific Northwest Conference	

LAY DELEGATES-ELECT

Charles Franklin Coffin.....December 16, 1935
Indiana Conference

Frank Dafoe.....November 13, 1935
Nebraska Conference

LAY RESERVE DELEGATE-ELECT

Clyde Danton Proudfoot.....January 5, 1935
West Wisconsin Conference

FORMER GENERAL CONFERENCE OFFICIALS

David George Downey.....March 7, 1935
William Arthur Elliot.....August 27, 1935
William Henry Gulick Gould.....December 10, 1933
Frank Mason North.....December 17, 1935
Louis Marion Potter.....April 26, 1934
Claudius Buchanan Spencer.....July 14, 1934

Bishop Herbert Welch was then presented to the Conference for the delivery of the Memorial Address. (See p. 675.)

Memorial
Address.

Hymn 522, beginning, "How Happy Every Child of Grace," was sung, and Bishop Welch led in prayer.

A recess was taken at this time.

Recess.

The Conference reconvened, and Musical Director Earl E. Harper presented the Allegheny Singers of Allegheny College, led by M. J. Luvaas. The Singers rendered two selections by Suderman, entitled, "He Is Blessed," and "Hosanna."

Special Music.

The presiding officer introduced the Order of the Day, consideration of The Plan of Union, with the following words:

Order of
the Day.

"In the order established, Bishop McDowell will now present an introductory statement on behalf of your Commission."

Bishop William F. McDowell, Chairman of the Commission on Interdenominational Relations was heard in this introductory statement.

Consideration
of the Plan
of Union.

H. E. Woolever, Secretary of this Commission, was introduced to present the formal report adopted by the Joint Commission on Unification.

On motion of H. E. Woolever, the presiding Bishop was given opportunity to speak upon this report, after which it was to be under discussion by the Conference.

At the request of the presiding officer, Bishop Frederick D. Leete took the Chair and presented Bishop Hughes for an interpretation of the Plan of Union.

After this interpretation, Bishop Hughes resumed the Chair.

On motion of E. H. Cherrington, the reading of the proposed Plan of Union was dispensed with.

MAY 4
THIRD
DAY.
Morning.

F. R. Bayley moved that the General Conference adopt this Plan of Union.

Discussion of the Plan followed.

The motion of E. A. Lowther for the previous question did not prevail.

Consideration
of the Plan
of Union.
(Continued)

On motion of the Secretary, the time was extended. Discussion continued.

On motion of F. E. Mossman, the previous question was ordered. The motion of B. F. Crawford that the vote be taken by Orders, did not prevail.

The Secretary appointed the following Tellers:

Wray Andrew, C. M. Coulter, I. M. Hargett, R. W. McKenzie, Horace Turner, A. G. Williamson.

Plan of
Union
Adopted.

The proposed Plan of Union was then adopted by the Conference by the following count vote:

For the Plan of Union.....	470
Against the Plan of Union.....	83

After the announcement of this vote, the Conference stood to sing, "We're Marching to Zion."

Introductions.

The Conference remained standing while the presiding officer presented Bishops John M. Moore and William N. Ainsworth of the College of Bishops of the Methodist Episcopal Church, South, and also Dr. John R. Mott, a layman of the Methodist Episcopal Church.

Order of the
Day for
Tomorrow
Adopted.

The Secretary, speaking for the Committee of Elected Chairmen, moved that the following Order of the Day be followed for tomorrow, with the suspension of all interfering Rules:

1. The reception of Fraternal Delegates, to be followed by a recess of ten minutes.

2. The consideration of World Service interests.

3. The consideration of the report of the Commission on Supervisional System.

Afternoon Committee meetings of Group B only, to be held at 2:30 o'clock.

This motion prevailed.

Committee
Membership
Change.

Bishop H. Lester Smith, Secretary of the Bishops, announced the substitution of the name of W. W. Davis for that of Edward James on the Committee on Privileged Questions, and this substitution was approved by the Conference.

Telegram of
Sympathy.

I. E. Miller announced the death of the mother of Mrs. Ralph E. Diffendorfer and moved that the Secretary of the General Conference be authorized to wire sympathy to the family.

This motion prevailed.

I. E. Miller, speaking for the Local Committee on Entertainment, announced certain changes in the meeting places of the Standing Committees.

Bishop William F. McDowell was recognized to introduce Mrs.

Earl Cranston, and the presiding officer presented her to the Conference, which arose in her honor.

Announcements were heard and the Conference adjourned, with the benediction pronounced by Bishop John M. Moore.

MAY 4
THIRD
DAY.
Morning.

Mrs. Cranston
Presented.

Adjournment.

TUESDAY MORNING, MAY 5, 1936

The Conference convened at 8:30 o'clock, with Bishop Frederick D. Leete presiding.

Hymn 382, beginning, "Glorious Things of Thee Are Spoken," was sung, and Bishop Frederick T. Keeney was presented to be in charge of the devotional service.

MAY 5
FOURTH
DAY.
Morning.

Devotions.

Bishop Keeney led in the Collect, which was recited in unison, and delivered an address based upon Romans 16. 1-15, after which he led in prayer.

Hymn 289, beginning, "O Still in Accents Sweet and Strong," was sung.

D. W. Howell, for the Committee on the General Conference Journal, reported having examined the *Journal* for the session of May 4, and the Committee found the same correct.

Journal.

The report was accepted, and the *Journal* thus approved.

On motion of the Secretary, O. Grant Markham, Treasurer of the General Conference Expense Fund, was introduced to present his quadrennial report, without reading.

Report
Treasurer
General
Conference
Expense Fund.

On motion of the Secretary, this report was received and referred to the Committee on Book Concern.

H. G. Smith, for the Committee on Privileged Questions, presented Bishop Ralph S. Cushman, Chairman of the General Conference Commission on Evangelism, for the presentation of a recommendation from that Commission.

Bishop
Cushman
Introduced
"The Upper
Room."

Bishop Cushman addressed the Conference upon the merits of the devotional publication entitled, "The Upper Room," urging its wider use by our pastors and our membership.

L. M. Edwards, Secretary of the Commission, moved that a gift distribution of "The Upper Room" be made to the Delegates and that we cultivate the general use of this devotional booklet among our people, with the slogan of, "One Million Copies in Use by 1937."

This motion prevailed.

H. G. Smith, for the Committee on Privileged Questions, recommended the granting of the floor to C. W. Flint for the presentation of a resolution, to be received and printed in *The Daily Christian Advocate*.

Resolution re
Election of
Bishops.

C. W. Flint presented the following resolution, and moved that we defer consideration thereon and print it in *The Daily Christian Advocate*:

WHEREAS, the General Conference has approved the Plan of Union

MAY 5
FOURTH
DAY.
Morning.

and confidently expects Union to be consummated during this ensuing quadrennium, and

WHEREAS, provision is made in the Plan of Union for the election of Bishops by Jurisdictions, and

WHEREAS, the Methodist Episcopal Church, South, at its General Conference in 1934 retired three Bishops and for various considerations, including anticipation of union, elected no Bishops, and

WHEREAS, if the law appertaining to retirement prior to 1932 were now in effect or if the enactment of 1932 applies only to Bishops elected in 1932 and thereafter, the number of effective General Superintendents (elected by the General Conference) will, after retirements at this Conference, be nearly twice the number of those in the Methodist Episcopal Church, South, and

WHEREAS, Paragraph 245, Section 4 of the *Discipline*, providing for the appointment of a General Superintendent who has retired to take charge of an Area or parts of an Area under certain conditions, can easily be amended to facilitate the method and to extend the conditions of such appointment, including provisions enabling a Resident Bishop to call upon retired General Superintendents for such assistance as may be needed from time to time, and

WHEREAS, several General Superintendents, who have been or will be retired, will be available for such emergency appointments during the ensuing quadrennium, and

WHEREAS, further, it may be possible to suspend the rules for retirement of Bishops for a quadrennium and thus provide for the assignment to appropriate Areas, for the whole or for a part of the quadrennium, of Bishops who otherwise would be retired, and

WHEREAS, our work abroad can, in the main, be adequately cared for by the provision of the preceding paragraph or by Bishops elected by Central Conferences or by Missionary Bishops, and

WHEREAS, many of our leaders, including some Bishops, are of the opinion that partly by the foregoing provisions and partly by rearrangements, the work of supervision can be cared for during the period preceding union without additional General Superintendents, and

WHEREAS, some consideration should be given to the fact that in addition to the current salaries and expenses of the next quadrennium, the Episcopal Fund is in arrears \$98,513 in overdue and unpaid salaries of the past quadrennium, therefore

Be It Resolved, first, that the Committee on Episcopacy be requested so to arrange the Areas and residences of the General Superintendents and to introduce necessary or desirable amendments or legislation, to the end that the work of the Church during the ensuing quadrennium may be supervised by the General Superintendents who are effective at the close of this General Conference without the election of additional General Superintendents by this Conference; second, that the General Superintendents be requested so to organize their Areas and so to delegate more of their duties to District Superintendents that their time and energy may be given mainly to the major matters of administration during this period pending the consummation of union.

C. W. FLINT	J. M. M. GRAY
D. L. MARSH	J. J. MCKIM
T. F. HOLGATE	J. M. WALKER
T. S. BROCK	J. S. ULLAND
A. A. BROWN	F. A. HORNE
G. W. HENSON	F. R. BAYLEY
H. R. VAN DEUSEN	C. O. LAW

Text of
Resolution.

E. J. Kulp moved as an amendment that this resolution be referred to the Committee on Episcopacy.

On motion of D. L. Marsh, the amendment was placed upon the table.

The motion to defer and print prevailed.

H. G. Smith, for the Committee on Privileged Questions, recommended the granting of ten minutes in order to hear Dr. John R. Mott.

This recommendation was adopted and the presiding officer introduced to the Conference Dr. John R. Mott, a layman of our Church.

Dr. Mott addressed the Conference. (See p. 1244.)

The presiding officer announced the Order of the Day to be the reception of certain Fraternal Delegates, and Assistant Secretary E. R. Heckman read the following credentials:

COLLEGE OF BISHOPS, METHODIST EPISCOPAL CHURCH, SOUTH, TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, COLUMBUS, OHIO.

Dear Fathers and Brethren:

The College of Bishops of the Methodist Episcopal Church, South, have great joy in sending to your General Conference as Fraternal Messenger the Reverend Bishop William Newman Ainsworth, Doctor of Divinity and Doctor of Laws.

Bishop Ainsworth, before his election to the Episcopacy, was a member of the South Georgia Conference, as was his father before. He served the leading pastorates in his Conference. For four years he was President of the Wesleyan College, the oldest college for women in the United States. He was elected to the Episcopacy in 1918 at Atlanta. He has Episcopal supervision of the Conferences in Texas, Alabama, Mississippi, Tennessee and Georgia; and for one quadrennium he was in charge of the Conferences in the Orient. He served on the First Commission on Unification, and he is a member of the Joint Commission that has formulated the Plan of Methodist Union now before the three Churches.

Bishop Ainsworth will bear to you the fraternal greetings of our entire Church, and will assure you of our sincere hope and prayer that God may lead you in the deliberations of your great body and will bless you with all spiritual prosperity, through Jesus Christ, our Lord and Saviour. Fraternally,

The College of Bishops of the Methodist Episcopal Church, South,

JOHN M. MOORE,
Secretary.

J. M. M. Gray, Chairman of the Committee on Fraternal Delegates, was presented for the introduction of Bishop Ainsworth, and the presiding officer appropriately presented the Bishop to the Conference.

Bishop Ainsworth addressed the Conference. (See p. 595.)

At the conclusion of this address, Hymn 417, beginning, "All Praise to our Redeeming Lord," was sung.

Assistant Secretary E. R. Heckman read the following credentials:

MAY 5
FOURTH
DAY.
Morning.

Address by
Dr. John R.
Mott.

Special Order
of Business.
Reception of
Fraternal
Delegates.

Credentials.
Bishop W. N.
Ainsworth

Fraternal
Message of
Bishop W. N.
Ainsworth.

MAY 5
FOURTH
DAY.
Morning.

TO THE BOARD OF BISHOPS AND THE GENERAL CONFERENCE METHODIST
EPISCOPAL CHURCH.

Dear Fathers and Brethren, Beloved in the Lord:

Credentials,
Rev. John Calvin
Broomfield.

It is our great pleasure to send to you as the Fraternal Messenger from the Methodist Protestant Church, the Reverend John Calvin Broomfield, Doctor of Divinity, of Pittsburgh, Pa., who is this month closing his second successive term as the President of our General Conference, to which office he was elected at the centennial session held in Baltimore, Md., in 1928. He has magnified his office, and brought honor to the Church he has represented and served through these years.

Doctor Broomfield may, and we trust will, have a unique distinction as he stands before you today. If the Plan of Union is adopted by the constituent bodies, he will be the last representative from our Church to yours. Ere another quadrennium comes around, man willing, we shall all be one in fact as well as spirit. So may it be!

Doctor Broomfield truly comes to represent us. He will speak for us to you. We have not censored his address. We do not need to, for what he saith unto you will be as if we spoke.

May God pour out His spirit upon you mightily in these days! May they be days of spiritual vision and Pentecostal power!

Signed in behalf of the General Conference of the Methodist Protestant Church.

G. W. BATES,
Secretary.

J. M. M. Gray, Chairman of the Committee on Fraternal Delegates, was presented for the introduction of President Broomfield, and the presiding officer appropriately presented him to the Conference.

Fraternal
Message of
President
Broomfield.

President Broomfield addressed the Conference. (See p. 604.)

At the conclusion of this address, the Hymn entitled, "We're Marching to Zion," was sung.

Recess.

The Conference was in recess at this juncture.

Following the recess, the Cleveland District Preachers Quartette was heard in two songs, entitled, "The Wonderful Story," and "Jesus, Rose of Sharon."

Telegram of
Appreciation.

The Conference reconvened, and the Secretary read the following telegram, which, on his motion, was ordered incorporated in the records:

The General Conference Methodist Episcopal Church:

Please accept our appreciation of your kind expression of sympathy in the passing of our beloved mother from us to the reunion with her adored life's companion.

JULIETTE WILSON THOMAS,
LUTHER B. WILSON, JR.

Selection of
Fraternal
Delegate
Announced.

The Secretary read the following telegram, which, on his motion, was referred to the Committee on Fraternal Delegates:

The Secretary of the General Conference:

This certifies that Reverend J. F. Williams has been selected and appointed Fraternal Delegate to your Conference from the African Methodist Episcopal Church.

WILLIAM D. GASTON,
Secretary, Bishop's Council, African Methodist Episcopal Church.

On motion of the Secretary, reports of the Committee on Credentials made to date, including today's report, were accepted without reading and ordered printed in the record of today's session. They are as follows:

MAY 5
FOURTH
DAY.
Morning.

REPORT No. 1

May 2, 1936

The Committee on Credentials met and organized as follows: Charles L. Wallace, elected Chairman; Charles A. Robbins, elected Secretary.

Committee on
Credentials.
Report No. 1.

Donald C. Porritt, of the Detroit Conference, appeared before the Committee and asked to be excused for the days of Monday, Tuesday and Wednesday, May 4, 5, and 6. Because of sufficient reasons presented, the Committee granted this request, with the understanding that no one would be seated in his place.

CHARLES L. WALLACE, *Chairman*.
CHARLES A. ROBBINS, *Secretary*.

REPORT No. 2

May 4, 1936

The Credentials Committee met on this date and passed on the following changes:

Committee on
Credentials.
Report No. 2.

Charles W. Evans, of the West Virginia Conference, was seated of this date in place of Mrs. Harvey W. Harmer.

Roy L. Sprague, Reserve of the Pacific Northwest Conference, was seated in place of Francis A. LaViolette, deceased.

W. W. Schwaninger, Reserve of the Indiana Conference, was seated in place of Charles F. Coffin, deceased.

Mrs. J. Floyd McLain, Reserve of the Nebraska Conference, was seated in place of Frank Dafeo, deceased.

Masih Charan Singh, Reserve of the Lucknow Conference, was seated in place of Bishop-elect J. Waskom Pickett.

John L. Brasher, Reserve of the Alabama Conference, was seated in place of John F. Owen.

Martin Funk, Reserve of the Central Germany Conference, was seated in place of Albert J. Ohlrich.

Mrs. Mary L. Wolfer, Reserve of the North Dakota Conference, was seated in place of Howard E. Simpson.

Sven Olsson, Reserve of the Sweden Conference, was seated in place of Ernst Eklof.

Oskari Tuukkanen, Reserve of the Finland Conference, was seated in place of Sakari E. Jahnsson.

Eldon H. Martin, Reserve of the Vermont Conference, was seated in place of Arthur W. Hewitt.

All of the above, with the exception of Charles W. Evans, were seated on May 1, 1936. Mr. Evans was seated on May 4, 1936.

CHARLES L. WALLACE, *Chairman*.
CHARLES A. ROBBINS, *Secretary*.

REPORT No. 3

May 5, 1936

The Credentials Committee met on this date and passed upon the following changes:

Frederick C. Eiselen, of the Rock River Conference, was seated for Friday and Saturday, May 1 and 2, in place of Ernest F. Tittle.

Committee on
Credentials.
Report No. 3.

MAY 5
FOURTH
DAY.
Morning.

Committee on
Credentials.
Report No. 3.
(Continued.)

Mrs. Winnifred M. Timmons, of the Rock River Conference, was seated in place of Jacob Cantlin for Friday, May 1.

Harry L. Guyer, of the Rock River Conference, was seated in place of James R. Jackson until he arrives.

Perry O. Hanson, of the Shantung Conference, was seated on May 1, in place of Hiram H. Ts'ui.

The following Delegates were seated as of May 4, 1936:

Eugene C. Warriner, Michigan.
Edgar Y. Dobbins, New Jersey. (r)
Edgar A. Lowther, California.
David D. Jones, North Carolina.
Allan MacRossie, New York.
Jacob Cantlin, Rock River.
Albin Lundstrom, Finland-Swedish.
Yrjo Jarnberg, Finland-Swedish.
Sidney H. Shurtleff, Dakota.
Ralph W. Sockman, New York.
Roy L. Smith, Southern California.
B. Clark Sandford, New York.
Roy V. Jordan, Southern Illinois.
Ernest F. Tittle, Rock River.
Lincoln H. Klein, Kansas.
W. F. Callfas, Nebraska.

The following Reserves were seated as of May 1, 1936, in place of the Delegates:

Raymond S. D. Yoh in place of Tze Y. Yang, Chungking West China.

George B. Ahn in place of Albert G. Odell, Central New York.

Donald C. Porritt in place of Ernest M. Chappell, Detroit.

Horace W. Sherwood in place of Frank R. Fisher, Dakota.

George F. Reineke in place of Walter C. Coffey, Minnesota.

George H. Beattys in place of Charles C. Parlin, Newark.

Mrs. Chas. H. Hardie in place of H. Almon Chaffee, New York East.

Omar E. Borgen in place of Sigvart Sorenson, Norway.

Mrs. Rufus Woods in place of Fermen L. Pickett, Pacific Northwest.

CHARLES L. WALLACE, *Chairman.*

CHARLES A. ROBBINS, *Secretary.*

Re illness
M. N. Smith.

G. A. Warmer, on a question of privilege, presented the following telegram with reference to the illness of Merle N. Smith, many times a General Conference Delegate:

"Morning report Doctor Smith very favorable Doctor assures complete recovery if absolute rest obtained"

On motion of G. A. Warmer, the Conference authorized the Secretary to send a heartening telegram to Dr. Smith.

Report of the
World Service
Commission.

The presiding officer called for the Order of the Day, the report of the World Service Commission, and introduced Bishop Ernest L. Waldorf, the Chairman of that Commission, for its presentation.

Bishop Waldorf was heard in a formal statement with reference to the report of this Commission.

J. A. James, Chairman of the Committee which prepared this report, read a digest of the same.

J. E. Skillington, Secretary of the World Service Commission, was heard on behalf of the report.

Additional speakers were W. B. Farmer, Bishop Edgar Blake, and L. J. Lyons.

During this presentation, the motion of the Secretary to extend the time prevailed.

L. J. Lyons moved:

(1) That those parts of the report which suggest changes, or additions, in General Conference legislation be referred to the Committee on Temporal Economy.

(2) That the remainder of the report be referred to a Special Committee of twenty-one, to be appointed by the Bishops, three of whom shall be Bishops, and that said Committee be charged with the duty of surveying said report and suggesting ways and means of stirring the Church to a better recognition of its responsibility toward the World Service interests and responsibility of the Church, and report back to the Conference not later than May 12.

Special
Committee on
World Service
Authorized.

This motion prevailed.

The Secretary announced a change of seating for Heinrich Schaedel, pursuant to the order of the Conference.

Change of
Seating.

The Secretary announced the following organization for the Committee on Pensions and Relief:

Chairman, Arthur M. Wells, Illinois.

Vice-Chairman, John Thompson, Rock River.

Secretary, Everett W. Jones, Pittsburgh.

Officers of the
Committee on
Pensions and
Relief.

On motion of the Secretary, the time limit for receiving memorials was set for Thursday night, May 7, at midnight.

Time limit
for Memorials.

J. M. M. Gray introduced to the Conference Rev. A. J. Weeks, D.D., editor of the Southwestern *Christian Advocate* of the Methodist Episcopal Church, South, and Secretary of the Methodist Ecumenical Council for the Western Section.

Dr. A. J. Weeks
Introduced.

Announcements were made and the Conference adjourned with the benediction pronounced by Bishop Thomas Nicholson.

Adjournment.

WEDNESDAY MORNING, MAY 6, 1936

The Conference convened at 8:30 o'clock, with Bishop Herbert Welch presiding, who presented Bishop Eben S. Johnson to be in charge of the devotional service.

MAY 6
FIFTH
DAY.
Morning.

Hymn 305, beginning, "O Gracious Father of Mankind," was sung, and the Collect was recited in unison, followed by the Lord's Prayer.

Bishop Johnson was heard in a devotional address based upon Ephesians 3. 14-21, using the Moffatt translation, and led in prayer at its close.

Devotions.

Hymn 164, beginning, "All Hail the Power of Jesus' Name," was sung.

D. W. Howell, for the Committee on the General Conference

Journal.

MAY 6
FIFTH
DAY.
Morning.

Journal, reported having examined the *Journal* for the session of May 5, and the Committee found the same correct.

The report was accepted, and the *Journal* thus approved.

H. G. Smith, for the Committee on Privileged Questions, recommended that the Chairman of the Judiciary Committee be privileged to present a brief minute of a memorial character.

This recommendation was adopted.

F. R. Bayley, Chairman of the Judiciary Committee, thereupon presented the following minute and moved that it be printed, without reading, both in the *Journal* and in the *Daily Christian Advocate*. This motion prevailed.

Tributes to
J. B. M.
Stephens, L. D.
Baldwin, and
J. R. Gettys.

Judge J. B. M. Stephens served upon the Committee of the Judiciary in 1928 and 1932, being vice-chairman in the 1932 session. He brought to our Committee profound knowledge of the civil law, having served in his County Court and the Supreme Court of the State of New York for twenty-seven years. At the same time he had a thorough and sympathetic knowledge of the history and *Discipline* of the Methodist Episcopal Church. His quiet and dignified bearing in all committee discussions brought him the high respect and affection of all the members.

L. D. Baldwin, Esq., of Newark Conference, served upon this Committee during the last session of the General Conference in 1932. Through the generosity of himself and his brother, the Brothers College was created and endowed. Mr. Baldwin was one of the leaders of the New York bar, endowed with a talented legal mind and with large experience in the Civil law. He devoted most patient and careful attention to the work of this Committee. His judgment and opinions carried great weight and his fine brotherly bearing won the affection of all. His presence will be greatly missed from this Committee and from the Board of Education of our Church, of which he had been a valuable member for many years.

Dr. James R. Gettys was a member of six General Conferences. He gave unstintingly to this Committee, and to the Board of Pensions and Relief. He served with devotion on the Committee on Judiciary in two General Conferences, bringing to it a wise and clear judgment, being especially experienced in all pension matters. He loved his Church, and stood valiantly for its historic heritage. In the autumn of 1935, when the leaves began to fall, his labors were finished here, and he entered into his rest.

The Nebraska Delegation wishes to concur in this expression.

F. R. BAYLEY, *Chairman*.

CHARLES F. EGGLESTON, *Secretary*.

Committee on
Credentials.
Report No. 4.

C. L. Wallace, Chairman of the Committee on Credentials, moved that the report of this Committee for today be adopted, without reading, as follows:

REPORT NO. 4

The Committee on Credentials met on May 5, 1936, and acted upon the following changes:

Wesley Kelley, of the Vermont Conference, was seated May 1 in place of Pliny J. Hamilton.

Calvin B. DeYoung, of the Pittsburgh Conference, was seated May 1 in place of Elmer L. Kidney.

O. Grant Markham, of the Kansas Conference, was seated May 1 and 2 in place of Lincoln H. Klein.

Miss E. Gwendoline Narbeth, of the North Africa Conference, was seated May 1 in place of Mrs. Lillian G. Kellar.

N. O. Varnum, of the West Wisconsin Conference, was seated for the period of May 1 to 12, inclusive, in place of Frank O. Whitchee.

Carl H. Fowler, of the New York Conference, was seated May 5.

Mrs. Winona P. McAnally, of the Southern Illinois Conference, was seated May 1 and 2 in place of Roy V. Jordan.

Roy V. Jordan, of the Southern Illinois Conference, was seated May 4.

CHARLES L. WALLACE, *Chairman*.

CHARLES A. ROBBINS, *Secretary*.

MAY 6
FIFTH
DAY.
Morning.

C. W. Flint moved that the resolution presented by him yesterday pertaining to the retirement and election of Bishops be referred to the Committee on Episcopacy, with instructions to report back to this body not later than Saturday morning.

On motion of O. W. Fifer, the Rules were suspended.

O. W. Fifer moved to amend the pending motion by changing, "report back not later than Saturday morning," to "report back as early as possible."

The amendment was adopted.

The motion, as amended, was adopted.

G. W. Henson, Secretary of the Committee on Rules, presenting an amendment referred to this Committee, read the same as follows:

Resolution Re
Episcopal
Elections.

Proposed
Amendment to
the Rules
of Order.

Be It Resolved, that the privilege of the floor, but not the right to vote or make motions, be granted to those corresponding secretaries, agents and editors of our General Boards elected by the General Conference or their own Boards, and that the Commission on Entertainment be instructed to provide seats for them on the floor of this Conference.

G. W. Henson presented for consideration the following, not as an amendment, but as a separate resolution:

Resolution Re
Special Seating
Privileges.

Whenever any matter is under consideration by this General Conference directly affecting their work, the privilege of the floor, without the right to vote or make motions, shall be granted to those Executive Secretaries (in some cases legally called Corresponding Secretaries) of our General Boards, and the Publishing Agents and the Editors, some of whom are elected by the General Conference, others by their respective benevolent boards, but who have not been elected members of this General Conference. The Commission on Entertainment of the General Conference is hereby instructed to provide seats for them on the floor of the Conference.

J. M. M. Gray moved to refer this resolution to the Judiciary Committee.

On motion of C. C. Hall, the motion to refer was placed on the table.

The motion of A. S. Williams that the resolution be placed on the table did not prevail.

John Thompson moved to amend the resolution so that the provision therein requiring secretaries and others to speak only on subjects affecting their own Boards or organizations, be removed.

MAY 6
FIFTH
DAY,
Morning.

On motion of C. B. Sylvester, the previous question was ordered.

The motion to amend did not prevail.

The motion to adopt the resolution prevailed.

Conference
Photographs.

The Secretary, on a question of privilege, announced that arrangements had been made for an immediate indoor photograph and also for an outdoor photograph of the members of the General Conference to be taken upon adjournment.

P. M. Hillman, editor of the *Daily Christian Advocate*, on a question of privilege, was heard in making certain corrections in the contents of today's *Advocate*.

H. G. Smith, for the Committee on Privileged Questions, recommended that Mrs. Maude Ballington Booth be introduced to the Conference.

Address of
Mrs. Maude
Ballington
Booth.

This recommendation was adopted, and the presiding officer appropriately presented Mrs. Maude Ballington Booth, representing the Volunteers of America. Mrs. Booth addressed the Conference. (See p. 1247.)

Special Order
of Business.
Reception of
Fraternal
Delegates.

The presiding officer next introduced the Order of the Day, the reception of certain Fraternal Delegates, and the Secretary read the following credentials:

THE GENERAL CONFERENCE, THE METHODIST EPISCOPAL CHURCH,
COLUMBUS, OHIO, U. S. A.

Credentials of
Dr. Frederick
W. Heckelman.

Dear Fathers and Brethren:

We of the Japan Methodist Church are following you in intercession for God's blessing as you engage in the arduous tasks of these sessions; and it gives us deep pleasure to be able to send you greeting in Christian fellowship through Dr. Frederick W. Heckelman who comes to you with the credentials of our Church, as Fraternal Delegate.

Dr. Heckelman has for more than thirty years been a missionary of your Church to ours—having come to Japan in the year before the Japan Methodist Church was founded—and by his abilities and long experience he is well qualified to represent us. For years he carried the responsibilities of District Superintendent, and in many other ways he has served as a builder and a counselor of the Church.

At present Dr. Heckelman is a professor in the college of Aoyama Gakuin in Tokyo. He is doing conspicuous work among the students of the metropolis, and is thoroughly conversant with the problems of young people, as well as with the situation throughout our Church at large.

We commend him to you with the assurance that he will convey to you our deep affection and the earnest prayers of our Church that in all things you may be guided by the unchanging wisdom of our Heavenly Father, and enriched in every undertaking by the grace that is in our Lord Jesus Christ.

MOTOZO AKAZAWA,
For the Japan Methodist Church.

J. M. M. Gray, for the Committee on Fraternal Delegates, appropriately presented Dr. Frederick W. Heckelman, a member of the North-East Ohio Conference and missionary to Japan, as the Fraternal Delegate from the Japan Methodist Church.

Dr. Heckelman was heard in the delivery of his fraternal message. (See p. 615.)

The Secretary read the following communication from Dr. Samuel McCrea Cavert, the General Secretary of the Federal Council of the Churches of Christ in America.

My Dear Mr. Secretary:

In reply to your courteous invitation of October 23 to name someone to represent the Federal Council of the Churches of Christ in America as a Fraternal Delegate to the General Conference of the Methodist Episcopal Church, I have it in mind, if it is agreeable to you, to urge Rev. Dr. Ivan Lee Holt, pastor of the St. John's Methodist Episcopal Church of St. Louis and now president of the Federal Council, to serve in this capacity.

Very sincerely yours,

SAMUEL MCCREA CAVERT,
General Secretary.

J. M. M. Gray, for the Committee on Fraternal Delegates, presented Dr. Ivan Lee Holt, President of the Federal Council, as its fraternal messenger, and the presiding officer introduced him to the Conference.

Dr. Holt was heard in the delivery of his fraternal message. (See p. 626.)

L. M. Edwards presented the following resolution, and moved its adoption:

Resolved, That we, the members of this General Conference, have listened with great profit and delight to the address on behalf of the Federal Council of the Churches of Christ in America, and with added interest because the messenger, the Reverend Dr. Ivan Lee Holt, is an honored minister of the Methodist Episcopal Church, South, being pastor of St. John's Church in St. Louis. His election to the presidency of the Federal Council is a worthy recognition of his mental and spiritual pre-eminence.

Resolved, further, That we share the feeling of gratification on the part of our sister Church in this recognition, being drawn into a new sense of intimacy through our action of Monday favorable to the proposed plan of Methodist union.

LOREN M. EDWARDS
EDMUND J. KULP
LESLIE J. LYONS
CHARLES W. HANKE
MRS. GRACE L. BRAGG
ARTHUR A. HALTER

The motion to adopt prevailed.

On a question of privilege, Bishop E. H. Hughes read the following telegram:

The Board of Missions of the Methodist Episcopal Church, South, now in session in Nashville, Tennessee, instruct me as a member of the Board, and the Senior Bishop of the Church, to say to the General Conference of the Methodist Episcopal Church that we have heard with pleasure of the impressive majority vote cast by the members of the General Conference in favor of the plan proposed for the union of American Methodism. We believe that you and we are now making definite progress toward the realization of our long treasured ideal of a reunited Methodism.

EDWIN D. MOUZON.

MAY 6
FIFTH
DAY.
Morning.
Fraternal
Message of
Dr. Heckelman.

Credentials of
Dr. Ivan Lee
Holt.

Fraternal
Message of
Dr. Holt.

Resolution
Commendatory
of Dr. Holt.

Congratulatory
Telegram from
the Board of
Missions,
Methodist
Episcopal
Church, South.

MAY 6
FIFTH
DAY.
Morning.

J. J. Bunting moved that proper response to this message be sent by Bishop William F. McDowell, Chairman of our Commission on Interdenominational Relations, and by the Secretary of the General Conference.

This motion prevailed.

Change in
Membership
Committee on
American
Bible Society.

Bishop H. Lester Smith, Secretary of the Bishops, announced the following change in the membership of the Committee on American Bible Society:

A. N. Warner in place of C. B. Hill, for the Bombay Area. On motion, this change was approved.

Adjournment.

Announcements were made and the Conference adjourned with the benediction pronounced by Bishop Welch.

WEDNESDAY EVENING, MAY 6, 1936

MAY 6
FIFTH
DAY.
Evening.

The Conference convened at 8 o'clock with Bishop John Gowdy presiding.

Hymn 479, beginning, "Jesus Shall Reign Where'er the Sun," was sung, and prayer was offered by the presiding Bishop.

The presiding Bishop presented Bishop Eben S. Johnson, of the Capetown Area, who reported upon the work of his Area.

Musical Director Earl E. Harper was heard in a solo entitled, "Dear God, Our Father, at Thy Knee Confessing."

The presiding Bishop presented Bishop Raymond J. Wade, of the Stockholm Area, who reported upon the work of his Area.

Bishop John L. Nuelsen, of the Zurich Area, was presented by the presiding Bishop and he reported upon the work of his Area.

Hymn 475, entitled, "O Zion Haste," was sung, and Bishop Eben S. Johnson pronounced the benediction.

THURSDAY MORNING, MAY 7, 1936

MAY 7
SIXTH
DAY.
Morning.

The Conference convened at 8:30 o'clock with Bishop Adna W. Leonard presiding, who presented Bishop George A. Miller to be in charge of the devotional service.

Hymn 182, beginning, "O Spirit of the Living God," was sung, and the Collect was recited in unison, followed by the Lord's Prayer.

Devotions.

Bishop Miller delivered a devotional message based upon St. Matthew 13. 24-39, at the conclusion of which he led the Conference in prayer.

Journal.

D. W. Howell, for the Committee on the General Conference Journal, reported having examined the *Journal* for the session of May 6, and the Committee found the same correct.

The report was accepted, and the *Journal* thus approved.

General
Conference
Expenses.

J. J. McKim, on a question of privilege, moved that the Book Committee be requested to ascertain the approximate daily cost to the Church at large of this session of the General Conference, based on a twenty-one day session, and that they cause their

estimate to be published in *The Daily Christian Advocate* on Friday, May 8.

This motion prevailed.

J. W. Langdale announced the death of Wallace H. Finch, a member of recent General Conferences, and a member of the Book Committee, and introduced the following resolution, which, on his motion, was adopted:

Resolved, that the General Conference expresses its sympathy with his family and his people, and

Resolved, that the Secretary of the General Conference be requested to telegraph this action to his family.

MAY 7
SIXTH
DAY.
Morning.

Death of
Wallace H.
Finch.

H. G. Smith, for the Committee on Privileged Questions, recommended that R. W. Sockman be granted the privilege to present a request from the Commission on World Peace.

This recommendation was approved.

R. W. Sockman asked for the privilege of introducing to the Conference tomorrow, just before recess, certain fraternal visitors who come on behalf of World Peace. His request was approved.

World Peace
Advocates to
be Heard.

H. G. Smith, for the Committee on Privileged Questions, recommended that privilege be granted to L. H. Hough to introduce a resolution on social questions.

This recommendation was approved.

L. H. Hough introduced the following resolution, which, on his motion, was adopted:

Report
Requested on
Social and
Economic
Matters.

Resolved, that we request the Committee on State of the Church to report on all subjects dealing with social and economic matters so that they shall reach the floor of this body not later than May 15, in order to give time for careful and intelligent consideration on the part of the Conference.

LYNN HAROLD HOUGH
WILBUR E. HAMMAKER
RALPH W. SOCKMAN
EZRA S. TIPPLE
ALEXANDER S. MCNEAR

GEORGE W. HENSON
J. S. LADD THOMAS
FRANK G. H. STEVENS
EDMUND D. SOPER
ALLAN MACROSSIE

H. G. Smith, for the Committee on Privileged Questions, recommended that D. L. Marsh be privileged to introduce a matter of courtesy for the Boston University School of Theology.

This recommendation was approved.

D. L. Marsh invited the members of the Conference and others to be the guests of Boston University at a dinner at 5:30 o'clock P. M. on Saturday at the Deshler-Wallick Hotel.

Invitation
from Boston
University.

H. G. Smith, for the Committee on Privileged Questions, recommended that J. E. Skillington be privileged to present an appropriate tribute to Horace Lincoln Jacobs.

This recommendation was approved.

J. E. Skillington presented the following resolution which, on his motion, was adopted:

WHEREAS, Horace Lincoln Jacobs, D.D., native of Pennsylvania, graduate of Pennsylvania College and of Drew Theological Sem-

Appreciation of
Horace Lincoln
Jacobs.

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SIXTH
DAY.
Morning.

inary, for fifty-one years a member in effective relation of the Central Pennsylvania Annual Conference, and for nine consecutive quadrenniums a representative of that Conference in the General Conference, is now ill at his home in Woolrich, Pennsylvania; therefore

Be It Resolved, that this General Conference instruct its Secretary to send greetings in love to Doctor Jacobs with assurance of our prayers; and

WHEREAS, the record of service of Doctor Jacobs in the General Conferences from 1900 to 1932 was not only extraordinary in the extent of its continuous duration but even more extraordinary, even distinguished in its character; and

WHEREAS, the Central Pennsylvania Annual Conference has unanimously elected Doctor Jacobs Delegate Emeritus to this General Conference; therefore

Be It Resolved, that the Secretary of the General Conference be instructed to record the name of Horace Lincoln Jacobs as "Delegate Emeritus" in the recorded roll of the General Conference and at the head of the list of Delegates from the Central Pennsylvania Annual Conference.

JAMES E. SKILLINGTON
ALVIN S. WILLIAMS
ALLEN C. SHUE
EDGAR R. HECKMAN
CHARLES V. ADAMS
RICHARD W. CAMPBELL

H. G. Smith, for the Committee on Privileged Questions, recommended that privilege be given to J. M. Walker for the introduction of a matter to be referred to the Judiciary Committee.

This recommendation was approved.

J. M. Walker presented the following resolution, which, on his motion, was adopted:

Question of
General
Conference
Presidency
Referred.

Inasmuch as there is confusion between Paragraphs 231 and 44 of the *Discipline* as to whether a General Superintendent elected by a Central Conference may legally preside over the General Conference; therefore

Be It Resolved, that this question be referred to the Judiciary Committee for decision and report.

JOHN M. WALKER	THOMAS F. HOLGATE
CHARLES W. MACCAUGHEY	MATTHEW W. DOGAN
ORIEN W. FIFER	ROBERT C. WELLS
EZRA S. TIPPLE	RAYMOND L. ARCHER

H. G. Smith, for the Committee on Privileged Questions, recommended that privilege be given to E. T. Welch, and to the presiding officer, for the introduction of distinguished representatives of the Methodist Episcopal Church, South.

This recommendation was approved.

E. T. Welch introduced to the presiding officer Judge Martin E. Lawson, President of the Judicial Council of the Methodist Episcopal Church, South, and he was in turn presented to the Conference.

The presiding officer introduced Dr. T. D. Ellis, Secretary of the Board of Church Extension of the Methodist Episcopal Church, South.

The presiding officer presented to the Conference Dr. T. Albert

Introduction of
Judge Martin
E. Lawson, Dr.
T. D. Ellis, and
Dr. T. Albert
Moore.

Moore, formerly Moderator of the United Church of Canada, the present Secretary of that Church and a member of the Ecumenical Council.

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SIXTH
DAY.
Morning.

A. W. Pugh, on a question of privilege for the whole house, presented the following motion, and moved its adoption:

That the General Conference instruct the Treasurer of the General Conference Expense Fund to prepare and publish in *The Daily Christian Advocate* a supplementary financial statement showing amounts received from Annual Conferences during the period from April 17 to April 30, and showing total amounts apportioned to and paid by these Conferences for the quadrennium.

Re General
Conference
Expenses.

The motion to adopt prevailed.

L. M. Edwards, on a question of privilege, offered a correction in today's *Daily Christian Advocate* to the effect that E. A. Lowther is the Secretary of the Committee on Complimentary Resolutions.

Secretary of the
Committee on
Complimentary
Resolutions.

The presiding officer introduced the Order of the Day, the consideration of the report of the Commission on Supervisional System.

Report of the
Commission on
Supervisional
System.

L. C. Wright, Chairman of this Commission, presented the report and made the following motion:

Moved that the three sections in the report on Jurisdictional Conferences, Bishops and General Conference, be referred to the Continuing Commission of this body in the Uniting Conference, in harmony with Article V under "Uniting Conference," in the Plan of Unification; that the three sections on Church Conference, Annual Conference, and Connectional Board be referred to the Standing Committee on Temporal Economy, and that the section on District Superintendents be referred to the Committee on Itinerancy.

This motion to refer prevailed.

Report
Referred.

E. A. Lowther introduced the following resolution, which, on his motion, was adopted:

WHEREAS, the Commission on our Supervisional System, authorized by the General Conference of 1932, has prosecuted a thorough and sympathetic study of our total supervisional, connectional, and promotional agencies during the past quadrennium;

Appreciation of
the Work of the
Commission.

WHEREAS, this study has been made available to the entire Church through its press, thus furnishing our leaders, Ministerial and Lay, a valuable source document of the mind of Methodism;

We, therefore, desire to go on record with a vote of sincere appreciation of the tireless labors of this Commission and its skilled services toward making the Church a more effective agency in the service of Christ and His Kingdom.

Bishop H. Lester Smith, Secretary of the Bishops, presented nominations from the Bishops for the Special Committee on World Service, recently ordered. These nominations are as follows:

Special
Committee on
World Service.

BISHOPS

Bishop Titus Lowe,
Bishop Herbert Welch,
Bishop Adna W. Leonard.

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DAY.
Morning.

Committee,
Personnel.
(Continued)

MINISTERS

J. M. M. Gray, Detroit,
W. E. Hammaker, North-East Ohio,
Lawrence Radcliffe, St. Johns River,
L. M. Edwards, Missouri,
W. E. Shaw, Illinois,
R. C. Wells, Philadelphia,
B. F. Smith, Lexington,
J. C. Harrison, Oregon,
J. A. Rinkel, Minnesota.

LAYMEN

C. D. Baldwin, Maine,
R. R. Roudebush, North Indiana,
E. K. Morrow, Wyoming State,
W. L. Overdeer, Wilmington,
H. J. Roan, Idaho,
E. T. Welch, Erie,
Mrs. W. H. C. Goode, Ohio,
Mrs. E. R. Nicholson, Upper Iowa,
H. R. Snavelly, Illinois.

On motion, these nominations were confirmed and the persons named were duly elected.

The presiding officer introduced the Order of the Day, the reception of certain Fraternal Delegates.

The Secretary read the following credentials:

TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE OF THE
METHODIST EPISCOPAL CHURCH, COLUMBUS, OHIO.

Dear Fathers and Brethren:

I have the honor to certify that Rev. Hyung Ki Lew, M.A., S.T.M., General Secretary of the Department of Education, has been chosen as Fraternal Messenger to your General Conference. Brother Lew is a graduate of Ohio Wesleyan, Boston, and Harvard Universities. He is one of your many worthy sons in Korea. He was elected to the General Secretaryship of the Department of Education of the Korean Methodist Church in 1932 and re-elected at our Second General Conference in 1934 for another term of four years. He will also represent the Korea Sunday School Association at the World Sunday School Convention at Oslo next July.

Brother Lew will bring you the sincerest greetings from our entire Church which is praying to God for the success of this General Conference and praising Him for the great influence that Methodism is exerting throughout the world.

May God bless you all.

Fraternally yours,

J. S. RYANG,

General Superintendent, Korean Methodist Church.

J. M. M. Gray, for the Committee on Fraternal Delegates, appropriately introduced Rev. H. K. Lew as the Fraternal Delegate from the Korean Methodist Church, and the presiding officer presented him to the Conference.

Rev. H. K. Lew then delivered his fraternal message. (See p. 630.)

Special Order
of Business.
Reception of
Fraternal
Delegates.

Credentials of
Rev. H. K.
Lew.

Fraternal
Message of
Rev. H. K.
Lew.

On motion of John Thompson, the Conference voted that Dr. Roberta S. Hall, mentioned in the address of Rev. H. K. Lew, be later introduced to the Conference.

MAY 7
SIXTH
DAY.
Morning.

On motion of the Secretary, the Rules were suspended in order to complete the reception of fraternal delegates.

Assistant Secretary E. R. Heckman read the following credentials:

From the United Church of Canada

TO THE BISHOPS AND MINISTERIAL AND LAY DELEGATES, THE METHODIST EPISCOPAL CHURCH

Credentials of
Dr. William
Harold Young.

Dear Fathers and Brethren:

The General Council of the United Church of Canada has appointed the bearer, the Rev. William Harold Young, M.A., D.D., as Fraternal Delegate to convey the cordial fraternal greetings of the ministers and members of the United Church of Canada to the General Conference of the Methodist Episcopal Church.

It has been the joy of the United Church of Canada, while consummating union of the Methodist, Presbyterian, and Congregational Churches to preserve the continuity of the traditions of each of these communions and, therefore, to greatly strengthen the influence of our Christian religion in almost every community throughout the Dominion.

Our United Church holds with tenacity those doctrines of free grace and full salvation which gave Methodism her glorious victories in your Republic and our Dominion, and recognizes the principles of Church government concerning the ministry, the sacraments, and the nature of the Church which have been characteristic of Methodism throughout all those years of early settlement and developing populations in both the United States and Canada.

Rev. Dr. Young is one of our much beloved ministers, the son of a former Methodist minister. For more than a decade he has been the minister of a most aggressive former Methodist congregation into which a former Presbyterian congregation was happily united a few years ago. Dr. Young is deeply interested in all the general activities of the United Church, and is a recognized leader among us. He will both convey to you our fraternal greetings and apprise you of the work of our United Church in her wide-spread areas throughout Canada, Newfoundland, and Bermuda, as well as our mission work in India, Africa, China, Japan, Korea, and Trinidad.

We commend Dr. Young to your fellowship and shall appreciate every courtesy and kindness given him.

With earnest prayers for the Divine blessing upon your General Conference and upon all your Christian activities throughout the world,

Yours faithfully,

T. ALBERT MOORE,
Secretary.

J. M. M. Gray, for the Committee on Fraternal Delegates, appropriately introduced to the presiding officer, Dr. William Harold Young, Fraternal Delegate from the United Church of Canada, who presented him to the Conference, and Dr. Young was heard in the presentation of his fraternal message. (See p. 634.)

Fraternal
Message of
Dr. William
Harold Young.

The presiding officer next introduced to the Conference Dr. Roberta S. Hall, forty-five years a missionary to the people of Korea.

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SIXTH
DAY.
Morning.

On motion of the Secretary, Bishop J. Waskom Pickett was granted the privilege of the floor to make a very important statement of an unusual character as a message from certain groups in India.

Bishop Pickett presented the following communication:

"We, members of the depressed classes in the United Provinces, have come to know that you are going to America to attend the General Conference of your Church and that you will confer with the officers of the International Missionary Council. We therefore request you to convey our greetings and this message to the members of the Conference and Council and to the Christian public of America.

"Caste Hindus and Arya Samajist missionaries do a great deal of propaganda in America; and we, whom Hinduism has crushed and kept in subjection, are not able to raise our voices even in India, much less in foreign countries.

"The census of India (1931) shows a population of 351,000,000. Of these, 240,000,000 are counted as Hindus. The upper caste Hindus who number 75,000,000 have seized and held the land, trade, wealth, political power and leadership, all positions in the public service and control of the legislatures and local governing bodies. They also have the press in their hands.

"There remain 160,000,000 so-called Hindus who are known as Sudras or serving classes, 75,000,000 of whom are Achut Sudras or Untouchables. After the conquest of the Aryans, those who submitted to them became touchable Sudras; but we who did not submit and recognize Aryan supremacy became Untouchables, or depressed classes. We are the real producers of everything and do all the hardest work. In return we are made to live half-starved and half-naked all our lives. All the profits of our hard labor go to the caste Hindus, Brahmans, landlords, money-lenders and traders. They, with the priests and politicians, have barred our way to progress.

"Christian missionaries have come to our rescue. Many of our number have received the Gospel and embraced Christianity. Some have reached high positions and are looked upon with respect. The few of us who have received education, and are now in the forefront of the fight for the rights of our brethren, are largely the product of Christian Missions.

"The caste Hindus, seeing the great work of the missionaries, have started institutions, styling them for the uplift of the depressed classes, but the work of these institutions is just the same as to depute the lion to educate the lamb or the cat to reform the mice. These caste Hindus want us to remain their slaves. They object when anyone tries to help us. Their religion is a sham. We renounce Hinduism as the instrument of our sufferings. We will not remain subject to it.

"Reverend Sir, we bring our condition before you with the humble request that you place the same before the General Conference and the Christians of America, appealing to them to help us from their vast resources of understanding and sympathy and material possessions. We are sure that the liberty of our dumb millions can come only through the grace of the Lord Jesus. We see in the Bible that He served the poor and needy all His life and at last died in their cause. His followers are bound to be our friends and helpers.

"In conclusion we beg to ask that the General Conference, the Missionary Council, and the Christians of America pray the Almighty Father to save us from our oppressors and to enable us, realizing His will for our lives, to achieve in Jesus Christ the destiny for which God made us."

Message from
Certain Groups
in India.

On motion of the Secretary, this communication was referred to the Committee on Foreign Missions.

D. W. Howell, for the Committee on the General Conference *Journal*, announced the following organization of that Committee:

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Organization of
the Committee
on *Journal*.

Chairman, Daniel W. Howell, Genesee.

Secretary, Frank G. H. Stevens, Southern California.

L. O. Hartman called attention to a change in the published name of the Vice-Chairman of the Committee on Home Missions, it now being Robert M. Pierce, New England, instead of Ralph M. Pierce, Rock River.

Vice-Chairman
of the
Committee on
Home Missions.

The presiding officer introduced to the Conference Dr. W. H. Scott, former President of the Ohio State University.

Dr. W. H.
Scott
presented.

Announcements were made and the Conference adjourned with the benediction pronounced by Bishop W. N. Ainsworth.

Adjournment.

FRIDAY MORNING, MAY 8, 1936

The Conference convened at 8:30 o'clock with Bishop Matthew W. Clair presiding, who presented Bishop Brenton T. Badley, to be in charge of the devotional service.

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Morning.

The first stanza of Introit No. 593 was sung, followed by the singing of Hymn 145, beginning, "Above the Hills of Time the Cross is Gleaming."

The Collect was recited in unison, followed by the Lord's Prayer.

Devotions.

Bishop Badley's devotional address was based upon the words of the Apostle Paul, "I believe God," and at its close the Bishop led in prayer.

Daniel W. Howell, for the Committee on the General Conference *Journal*, reported having examined the *Journal* for the session of May 7, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Journal.

The Secretary, on a question of high privilege for the entire body, asked that D. W. Henry be given the privilege of the floor for certain explanations. Privilege was permitted.

Explanations
of D. W. Henry
and Others.

D. W. Henry, speaking for Robert M. Williams, Willis J. King, and himself, disavowed any connection with a defamatory document, found to be in circulation today.

Robert M. Williams was heard in similar disavowal.

Horace G. Smith, Chairman of the Committee on Privileged Questions, recommended that L. O. Hartman be permitted to present a memorial tribute to the late George H. Spencer.

This recommendation was approved, and L. O. Hartman presented the following tribute, and moved its adoption:

Tribute to
George H.
Spencer.

In the death of Dr. George H. Spencer of the New England Conference, not only has that Conference and the Boston Area suffered a great loss, but world-wide Methodism has been made poorer by his departure. He was a Delegate to three General Conferences—1924,

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DAY.
Morning

1928 and 1932—and furnished significant leadership in their discussions and deliberations.

As chairman of the Standing Committee on Pensions and Relief at Kansas City, Dr. Spencer rendered valuable service to that important cause, and as a member of the World Service Commission in recent years was ever tireless in his efforts to further the missionary, educational and philanthropic enterprises of the Methodist Episcopal Church.

He was a typical New Englander, open-minded, tolerant, forward-looking, a lover of justice and mercy, impatient of all sham and hypocrisy, enduring and courageous. He had an agile mind, quickly penetrating to the very heart of any question or problem. In debate he was brilliant, well nigh irresistible when a profound conviction had once taken hold of his soul. Deeply religious in the best sense of the word, Dr. Spencer had a warm, sympathetic heart and was always ready to find some good in everyone with whom he came into contact. Indeed, he seemed sometimes to search for worthy motives in men whose intentions were called into question.

Text of
Tribute to
Dr. Spencer.

Dr. Spencer never shirked a duty. In the numerous committees, commissions, conferences, societies and other organizations in which he held membership he never played a passive role but was ever ready, often at great personal sacrifice, to carry his share of the load and to give generously of the fruits of his insight and judgment in helping to achieve worth-while results.

In the days just ahead, we shall sadly miss the tall form, the vibrant voice, the captivating smile of this noble man of God. He was a beautiful influence for righteousness and truth, and we today thank the Heavenly Father for the gift of his life.

The motion to adopt prevailed.

H. G. Smith, for the Committee on Privileged Questions, recommended that A. S. McNear be permitted to introduce a resolution concerning James R. Joy.

This recommendation was approved, and A. S. McNear presented the following resolution of appreciation, which, on his motion, was adopted:

Appreciation of
Dr. James
R. Joy.

The term of service of Dr. James R. Joy of the Newark Conference, as editor of *The Christian Advocate* of New York, a position he has held for more than twenty years, expires with this General Conference, and he has announced his wish to retire.

It is altogether fitting that this General Conference shall pay a well deserved tribute to his faithfulness in every work he has undertaken, his loyalty to the Church, and his efficiency as editor during all these years.

Dr. Joy has been connected directly and indirectly with The Methodist Book Concern of New York for nearly fifty years. For a number of years he was a member of the editorial staff connected with Sunday School Literature. Thirty years ago, upon the invitation of Dr. James M. Buckley, he became assistant editor of *The Christian Advocate*, and served as such during the term of editorship of Dr. Buckley, and later during the term of Dr. George P. Eckman.

Upon the resignation of Dr. Eckman in 1915, Dr. Joy was elected by the Book Committee as editor of *The Christian Advocate* to fill the vacancy caused by the resignation of Dr. Eckman; and by the General Conference of 1916. He was re-elected by the General Conferences of 1920, 1924, 1928, and 1932. Only once before during all

the one hundred and ten years' history of *The Christian Advocate*, was any layman elected to the editorship, and that occurred some years before the Civil War.

Dr. Joy has been a member of the Board of Foreign Missions for the last twenty years. He has been elected as a Delegate to seven General Conferences, on four of which he led the Newark Lay Delegation. He acted as Secretary of the Episcopacy Committee for four General Conferences. He also served on every Unification Commission since 1916, including the present one. He has been Chairman of the Advocate Editorial Board from its inception, the board which includes all of the official papers.

His term of service as Editor exceeds that of any of his predecessors, excepting only Dr. Buckley.

This General Conference desires to express its appreciation of the faithfulness, the zeal, the devotion to his task, and the efficiency which has always characterized his conduct of the office of editor of this historic Methodist weekly, to which he brought a trained and cultured mind, a fine literary style, a broad sympathy and a kindly and religious spirit so necessary in maintaining the high character of this great Advocate of the Church.

This General Conference expresses its appreciation of his esteemed and valuable service which has always been free from self-seeking; of his good will, and helpfulness to all men and to all worthy causes; of his ideal exercise of the duties of his position which meant to him the opportunity to serve and to be useful. Truly it can be said of him that he has been "among us as he that serveth"; and thus has he exemplified Christianity according to Christ. May this bring to him, as it surely will, its own reward. We extend to him the hope that with many years of life and health, he may continue his usefulness to the Church and the Kingdom of Heaven.

ALEXANDER S. MCNEAR
SAMUEL H. CLARK
MRS. MILDRED A. KNIGHT
GEORGE H. BEATTYS

J. EDGAR WASHABAUGH
KARL K. QUIMBY
ARLO A. BROWN
PAUL G. DENNIS

F. D. Stone, Chairman of the Committee on Book Concern, presented Report No. 1 of that Committee, printed later on Page 194 of *The Daily Christian Advocate*, entitled, "The Retirement of Dr. John H. Race and Dr. James R. Joy."

Committee on
Book Concern.
Report No. 1.

By common consent the rules were suspended to permit the introduction of this report before printing, and F. D. Stone moved that the Report be adopted.

The motion to adopt the Report prevailed.

H. G. Smith, for the Committee on Privileged Questions, recommended that Mrs. D. Leigh Colvin be permitted to introduce Mrs. Ida B. Wise Smith, the National President of the Woman's Christian Temperance Union.

This recommendation was approved, and Mrs. D. Leigh Colvin appropriately presented Mrs. Smith to the presiding Bishop, who in turn introduced her to the Conference.

Address of
Mrs. Ida B.
Wise Smith.

Mrs. Smith addressed the Conference. (See p. 1251.)

The presiding Bishop presented to the Conference Dr. J. M. Rowland, Editor of the *Richmond Christian Advocate*, an organ of the Methodist Episcopal Church, South.

Dr. J. M.
Rowland
Introduced.

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SEVENTH
DAY.
Morning.

The presiding Bishop introduced Bishop W. N. Ainsworth, Fraternal Delegate from the Methodist Episcopal Church, South, for a parting message.

Farewell
Message of
Bishop
Ainsworth.

Bishop Ainsworth appropriately addressed the Conference. (See page 603.)

The Hymn, beginning, "God Be With You Till We Meet Again," was sung.

Order of the
Day
Established.

G. Bromley Oxnam moved that the Report of the Committee on Foreign Missions, dealing with the Next Steps in Missions, be made the Order of the Day immediately after the approval of the *Journal* on Wednesday morning, May 13.

Time for
Hymnal
Dedication
Fixed.

The motion to establish such an Order of the Day prevailed.

C. C. Hall, Chairman of the Commission on Entertainment, presented M. S. Davage, a member of that Commission, for the introduction of a resolution, as follows:

"Your Commission requests that at the services of dedication of the new Methodist Hymnal to be held on Sunday night, May 10, the seats of the Delegates be reserved until 7:45 o'clock."

On motion of M. S. Davage, this resolution was adopted.

C. C. Hall, Chairman of the Commission on Entertainment, asked for the privilege of the floor for O. Grant Markham, Treasurer of the General Conference Expense Fund, for the purpose of making a necessary statement as Treasurer, and, on his motion, the privilege was granted.

Re General
Conference
Expenses.

O. Grant Markham was then heard on matters having to do with the daily costs and total expenses of the present General Conference.

Special Order
of Business.
Reception of
Fraternal
Delegates.

The approved Order of the Day being the reception of Fraternal Delegates, J. M. M. Gray, Chairman of the Committee on Fraternal Delegates, was presented by the presiding Bishop, and introduced to the Conference Rev. J. F. Williams, the Fraternal Delegate of the African Methodist Episcopal Church.

The Secretary read the following letter from the Council of Bishops of the African Methodist Episcopal Church:

Credentials of
Rev. J. F.
Williams.

This will certify that our Church has elected and named as Fraternal Delegate to your General Conference, our Brother, Rev. J. F. Williams, whose address is 171 Lexington Ave., Columbus, Ohio.

Yours fraternally,

WILLIAM D. JOHNSON,
Secretary, Bishop's Council.

Fraternal
Message of
Rev. J. F.
Williams.

Rev. J. F. Williams was heard in the delivery of his fraternal message. (See page 641.)

The Secretary read the following letter:

TO THE BISHOPS, GENERAL OFFICIALS AND DELEGATES OF THE METHODIST EPISCOPAL CHURCH, ASSEMBLED IN COLUMBUS, OHIO:

Greeting:

Credentials of
Dr. P. K.
Fonvielle.

This is to certify that the Rev. P. K. Fonvielle, A.M., D.D., one of our outstanding ministers of our denomination, is the Fraternal

Messenger to bring greetings and welcome spirit to your august body.

Sincerely yours,
A. M. E. Zion Church.
H. C. WEEDEN,
General Secretary.

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DAY.
Morning.

J. M. M. Gray, Chairman of the Committee on Fraternal Delegates, presented to the Conference Dr. P. K. Fonvielle, the Fraternal Delegate of the African Methodist Episcopal Zion Church, and he addressed the Conference. (See p. 648.)

Fraternal
Message of
Dr. P. K.
Fonvielle.

J. M. M. Gray, Chairman of the Committee on Fraternal Delegates, requested the privilege of the floor for Bishop George A. Miller to present and to interpret a message from the Fraternal Delegate of the Mexican Methodist Church, Bishop Sixto Avila.

Fraternal
Message of
Bishop
Sixto Avila.

Obedient to the approved request, Bishop Miller fittingly introduced Bishop Avila, interpreting his message to the Conference. (See page 653.)

The presiding Bishop introduced R. W. Sockman to present a deputation of delegates from certain historic peace churches in America.

Representatives
from Historic
Peace Churches
Presented.

R. W. Sockman presented to the Conference the following representatives of the Church of the Brethren :

C. RAY KEIM	} Representing Manchester College, North Manchester, Indiana
L. W. SHULTZ	
O. W. NEHER	

R. W. Sockman presented to the Conference representatives from the Society of Friends, as follows :

ALVIN T. COATE, Indianapolis, Indiana

WALTER COLLINS, President Wilmington College, Wilmington, Ohio

CLARENCE E. PICKETT, Philadelphia, Pa.

Dr. Clarence E. Pickett was then introduced and spoke for the deputation. (See page 1248.)

Address of
Dr. Clarence E.
Pickett.

On motion of the Secretary, the following order of business was adopted for the remainder of today :

Order of
Business
Established.

First, recess for ten minutes ;

Second, Call of the Conferences ;

Third, Call of the Calendar.

The Conference was then in recess for ten minutes.

Recess.

At the expiration of the recess period, the Conference reconvened, and the choir from Bennett College was heard in the rendition of two spirituals, entitled, "It's Me, O Lord," and "Certainly Lord."

The second Call of the Conferences was introduced :

Second Call
of the
Conferences.

DELAWARE

D. W. Henry presented the following tribute to the memory of Charles A. Tindley, and, on his motion, it was adopted :

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DAY.
Morning.

Tribute to
Charles Albert
Tindley.

We shall never see another like Charles Albert Tindley. His life has passed into the world's history which, among its records, has none like unto him. For, as Mr. Emerson says, "God, once in a hundred years or so, creates a great man, and then breaks that mold forever." He was one of God's great men. He did not shine with an artificial or borrowed light. His brilliancy was from within. It was a radiation and not a reflection. His supreme achievement was the achievement of being himself, thus creating a market for his wares and ruling that market without competition.

He was great in his climb.

In the story of his life and work lies a romance that can scarcely be duplicated in prose or poetry. No man began so low and climbed so high as he. Born in a lowly cabin on the Eastern Shore of Maryland—a new Moses in the solitude of the desert where are forged all great and terrible thoughts—a child of nature and vicissitude—learning to read at seventeen and reading no other book than the Bible, the book of great hopes and great sorrows dictated often by prophets to the sound of fetters which they dragged through Babylon and Nineveh—a hod carrier in Philadelphia and a janitor of the church of which he later became its most illustrious pastor; he rose by the sheer bootstraps of an indomitable will, tapped the sources of knowledge and forced them to pour him out rivers of oil until, with his matchless eloquence, he stood side by side with the most favored of all time, and through the catholicity of his human sympathies became a friend of the Governor of his state, a counselor to the Mayor of his city in times of universal distress; and, at the end, enjoyed perhaps a wider circle of friends and admirers than any of his contemporaries.

He was great as a man.

Though he spent much time surveying the skies of his intellectual and spiritual horizon, he was happiest among folk without regard to kind or station and he loved all with an affection that was elemental and real. In his contemplation of the stars he never scorned the base degrees by which he did ascend. Besieged by admirers and showered with honors from every conceivable source, he was still Charlie to his humble townsfolk and Tindley to his brethren. In his characteristic sense of fun which sometimes asserted itself even in times of great tensiity, in the breadth of his sympathies and charities, the characterization of the poet Kipling was eminently fitting, "he walked with kings nor lost the common touch."

He was great as an orator and preacher.

These belong together, because in him, oratory was not of the vapid platitudinous variety, it was the vehicle of his message. Some one has suggested that true oratory consists not so much in what one says, but in him who says it. Whenever and wherever he spoke, he had a theme that was for the betterment of mankind. He was trying to move men but he was trying to move them to do something that was worth doing. And he could not have stood for thirty years in the van of public acclaim, and be more sought after at the end than at the beginning, unless he had been of unimpeachable sincerity, or unless he had something to say worth saying and said it well. Without a technical education, he spoke with a logic and a language that was a marvel even to the most cultured. The pulpit was his throne from which he ruled with unrivaled power and effectiveness. His towering physique, his commanding voice, his matchless eloquence, his cogent reasoning, his inimitable style and unbounded faith, all combined to render him one of the most popular preachers of his time.

He was truly great as a preacher. Sparkling in his originality, transcendent in natural gifts, riotous in faith, studious in habits,

modest in manner, charming in spirit and God was with him. Among his many successes, his "Match Box," his "Heaven's Christmas Tree," his "Salute to Old Glory" will ever remain as monumental masterpieces to his memory.

He learned to read by merest accident through the use of bits of paper that he chanced to find along the roadside and through the services of a friend who assisted him in the interpretation of the letters thereon. This crude beginning provided the basis for his becoming one of the most widely read and cultured among his brethren. Unable to follow the prescribed channels of learning he entered every door available to him through private study, pursuing correspondence courses in Greek at the Boston School of Theology and studying Hebrew under Professor Speaker of the Hebrew Synagogue in Philadelphia, being later honored with the degree of D.D. from Bennett College, Greensboro, North Carolina, and Ph.D. from the Brandywine School.

The poetry of Tindley deserves mention in any effort to describe his life, for as the progress of a people is best reflected in its poetry and art, the singing of Tindley but charts the course of his thinking in his spirit.

He describes his conversion as "A stranger cutting the rope that bound his poor soul to stake upon the shoals of Sin and Death." To the call to service, he responds in the music of resignation, "If it be thy will, Dear Saviour, here am I, send me." As he faces some great challenge in the path of duty for which he feels unequal, he breaks out in the lines of elemental faith, "Though the mountains are high and the valleys low, I will go if the Father holds my hand." The blessings of life were pictured as a great Christmas tree upon which there is a package within the reach of all. Heaven, to him, was the release of the spirit to enjoy its rightful domain—"a world where pleasure reigns, no mourning soul shall roam its plains. And to that land of peace and glory I want to go some day." His life and work constitute a Divine achievement, ever enshrined in the repository of the grateful hearts of all who knew to love him.

DAVID H. HARGIS
JOHN T. FLETCHER
DAVID W. HENRY
HERBERT S. WILSON
HALLEY P. JOHNS
WILLIAM H. STATEN

ERIE

T. E. Colley presented the following tribute to the memory of William A. Elliott, which, on his motion, was adopted:

WHEREAS, William Arthur Elliott, Professor of Greek Language and Literature at Allegheny College, completed his earthly life with honor and distinction, dying suddenly on August 27, 1935, and

WHEREAS, he served the Methodist Episcopal Church in a wide range of activities, as a wise and forceful teacher of youth, as the mentor of a host of Methodist ministers in the ranks of the Erie and many other Annual Conferences, as a faithful servant of the Church, being at the time of his death a member of the Book Committee and a member of the Commission on Unification, which subject he held close to his heart, and

WHEREAS, he was an honored and effective member of the last five General Conferences,

Be It Resolved, that this body instruct the Secretary to express to the bereaved family our sincere sympathy and that this resolution

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Tribute to
Charles Albert
Tindley.
(Continued.)

Tribute to
William Arthur
Elliott.

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be incorporated in the *Journal* as a token of affectionate esteem and remembrance.

THOMAS E. COLLEY
WILLIAM E. DAVIS
HENRY H. BARR
EDGAR T. WELCH
BLAINE H. GIFFORD
J. F. W. WILKINSON

KIANGSI

W. R. Johnson introduced the following resolution, and addressed the Conference thereupon:

Resolution
re U. S. Co-
operation in
International
Movements.

WHEREAS, nations which share richly "in the benefits of international relations are in duty bound to share the responsibilities of such relationships," and "the problems of war among nations must be at last worked out by agreement among nations," and

WHEREAS, by such co-operative action among states, a degree of progress has been achieved through the League of Nations, particularly in defining aggression and in specifying the aggressor nations in certain cases and these decisions are such as have won the general approval of mankind, and

WHEREAS, contrary to widely held expectations, the focusing of world opinion against the condemned nations has not been sufficient to halt their aggressions, Abyssinia being today largely overrun; while China's territory, since September, 1931, month by month and year by year, is increasingly occupied by foreign troops, and

WHEREAS, the failure of all means yet applied to halt these two instances of flagrant aggression has encouraged other treaty-breaking powers to defy the League of Nations and the moral condemnation of the world, therefore,

Be It Resolved, that we urge the Government of the United States and all other governments to co-operate responsibly in international movements calculated to establish justice among nations to the end that international relations may one day be established upon the basis of reason and love rather than upon selfishness and hate.

WILLIAM R. JOHNSON
And Others

On motion of F. O. Merritt, this resolution was referred to the Committee on State of the Church.

MAINE

Report of
Voting on
Constitutional
Amendments.

Assistant Secretary E. R. Heckman, speaking for the Secretary, presented a report on voting on certain Constitutional Amendments submitted to the Annual and Lay Conferences during the past quadrennium. The report is as follows:

There came to the Secretary of the General Conference in 1934 a mandate of the West Wisconsin Annual Conference to submit to the Annual and Lay Conferences of the Methodist Episcopal Church a constitutional amendment to Paragraph 48, Section 3, *Discipline* 1932, providing that the words "The Plan Of" be stricken out of that Section.

Obedient to this mandate, the proposed constitutional amendment was duly submitted and the voting thereon received and recorded as follows:

Annual Conference Vote: For 2168; Against 3950.

Lay Conference Vote: For 1794; Against 2806.

These votes indicate a rejection of this proposed amendment by the Annual and Lay Conferences, making further action thereon unnecessary.

There came to the Secretary of the General Conference in 1934 a mandate of the Rock River Lay Conference to submit to the Annual and Lay Conferences of the Methodist Episcopal Church a constitutional amendment providing for changes in Paragraph 40, Section 1, *Discipline* 1932, so that General Conference Delegates shall be elected by Central Conferences outside the jurisdiction of the United States.

Obedient to this mandate, the proposed constitutional amendment was duly submitted and the voting thereon received and recorded as follows:

Annual Conference Vote: For 2354; Against 3739.

Lay Conference Vote: For 2664; Against 2062.

These votes indicate a rejection of this proposed amendment by the Annual and Lay Conferences, making further action thereon unnecessary.

Upon the same mandate, that of the Rock River Lay Conference, certain proposals necessary to the before mentioned amendment, but submitted separately, were voted upon as follows:

To Amend Paragraph 40:

Annual Conference Vote: For 2213; Against 3608.

Lay Conference Vote: For 2480; Against 2037.

To Amend Paragraph 41:

Annual Conference Vote: For 2218; Against 3594.

Lay Conference Vote: For 2737; Against 1874.

These votes indicate a rejection of these proposals by the Annual and Lay Conferences, making further action thereon unnecessary.

Upon the same mandate, that of the Rock River Lay Conference, there came the proposal to amend Paragraph 48, Section 3, *Discipline* 1932, in order to provide for Episcopal Term Tenure and Prescribing Episcopal Powers and Duties.

This proposed constitutional amendment was duly submitted and the voting thereon received and recorded as follows:

Annual Conference Vote: For 1382; Against 4016.

Lay Conference Vote: For 1828; Against 2821.

These votes indicate a rejection of this proposed amendment by the Annual and Lay Conferences, making further action thereon unnecessary.

Upon the same mandate, that of the Rock River Lay Conference, there came the proposal to amend Paragraph 48, Section 4, *Discipline* 1932, empowering the General Conference to Revoke, Alter or Amend the General Rules.

This proposed constitutional amendment was duly submitted and the voting thereon received and recorded as follows:

Annual Conference Vote: For 1598; Against 4056.

Lay Conference Vote: For 1772; Against 2860.

These votes indicate a rejection of this proposed amendment by the Annual and Lay Conferences, making further action thereon unnecessary.

There came to the Secretary of the General Conference in 1935 a mandate of the Northwest Indiana Conference to submit to the Annual and Lay Conferences of the Methodist Episcopal Church constitutional amendments proposing to amend Paragraph 40, 41 and 42, *Discipline* 1932, in order to provide for the election of General Conference Delegates by Central Conferences.

Obedient to this mandate, the proposed constitutional amendments were duly submitted and the voting thereon received and recorded as follows:

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Report of
Voting on
Constitutional
Amendments.
(Continued.)

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To Amend Paragraph 40, Section 1:

Annual Conference Vote: For 1390; Against 2625.

Lay Conference Vote: For 1917; Against 1104.

Report of
Voting on
Constitutional
Amendments.
(Continued.)

To Amend Paragraph 40, Section 2:

Annual Conference Vote: For 1369; Against 2361.

Lay Conference Vote: For 1753; Against 1112.

To Amend Paragraph 40, by adding a new Section:

Annual Conference Vote: For 1327; Against 2337.

Lay Conference Vote: For 1646; Against 1089.

To Amend Paragraph 41, by substitution:

Annual Conference Vote: For 1363; Against 2353.

Lay Conference Vote: For 1516; Against 1321.

To Amend Paragraph 42:

Annual Conference Vote: For 1200; Against 2320.

Lay Conference Vote: For 1410; Against 1206.

These votes indicate a rejection of these proposed amendments by the Annual and Lay Conferences, making further action thereon unnecessary.

On motion of the Secretary, this report was adopted.

NEBRASKA

E. G. Cutshall presented a tribute to the memory of Isaac B. Schreckengast, which, on his motion, was adopted without reading, as follows:

Tribute to
I. B.
Schreckengast.

Resolved, that whereas the grim reaper has removed from our educational work a noble spirit, a wise thinker, and a fruitful educator, and has taken to a rich reward the mind of a great Methodist saint, we take this opportunity to write into the records of a body of which he was, many times, a member the revered name of Isaac B. Schreckengast. He served well and long. His works follow after him. He laid foundations upon which others try to build. The friends of Nebraska Wesleyan University, the Board of Education of the Methodist Church and a wide territory of Church work desire to place his name among the immortals of our Methodism. God bless the memory of a noble man, Isaac B. Schreckengast.

E. GUY CUTSHALL
LOUIS H. KAUB
WALTER AITKEN
JOHN R. BUCKNELL
E. LAMONT GEISSINGER
PAUL M. HILLMAN
ROY N. SPOONER

HENRY M. GREENSLIT
W. F. CALLFAS
ELLA M. WATSON
WALTER S. ROGERS
MRS. F. G. PENNINGTON
W. W. REED
I. J. NISLEY

NEW YORK

Mrs. D. Leigh Colvin presented the following resolution, which, on her motion, was adopted:

Resolution Re
W. C. T. U.
and Frances
E. Willard.

WHEREAS, there will occur in 1939 the one hundredth anniversary of the birth of Frances E. Willard, that able champion of the rights of women and the cause of total abstinence, that fearless and mighty enemy of the American liquor traffic, and one of the founders of the Woman's Christian Temperance Union, and

WHEREAS, the Woman's Christian Temperance Union began in her

honor two years ago a five-year program of spiritual education, total abstinence education, character education, citizenship education and peace education, which will culminate in 1939 at a national convention to be held at Rochester, New York, within twelve miles from her birthplace at Churchville, New York, and

WHEREAS, Frances E. Willard was a Methodist, a Methodist leader, and an elected Delegate to the Methodist General Conference of 1888, but not seated, because Methodism at that time had not reached its later progressive thinking under which women were admitted to membership in its governing body, therefore,

Resolved, that this General Conference endorse the five-year program of the Woman's Christian Temperance Union in honoring Frances E. Willard; that it urge the women of the Church to become members of the Woman's Christian Temperance Union; and that the Church through its ministry and laity do all possible to call the attention of our people to the life and work of Frances E. Willard, and the contribution she made to the moral progress of America and the world.

NORTH-EAST OHIO

L. C. Wright moved that the report of the ad interim Commission on Adequate Support and Equitable Apportionment be edited, printed in *The Daily Christian Advocate* and referred to the Committee on Temporal Economy.

This motion prevailed.

Report of the
Commission on
Adequate
Support and
Equitable
Apportionment.

PHILADELPHIA

R. C. Wells presented a tribute to the memory of Charles M. Boswell, which, on his motion, was adopted as follows:

WHEREAS, the Rev. Dr. Charles M. Boswell, for many years connected with the Board of Home Missions and Church Extension as Assistant Secretary and Corresponding Secretary, and a member of the General Conference for six consecutive quadrenniums, was called to his eternal reward on December 20, 1935, we hereby record our high appreciation of his faithful services rendered to the Church, his unflinching devotion to the cause of Evangelism, characteristic of his entire ministry, and his genuinely fine spirit of Christian love and brotherly affection.

Tribute to
Charles M.
Boswell.

C. F. Eggleston presented the following resolution, which, on his motion, was adopted:

WHEREAS, a number of Conference Historical Societies of the Methodist Episcopal Church, in conjunction with similar societies of the Methodist Episcopal Church, South, and the Methodist Protestant Church, have united in organizing the "Association of Methodist Historical Societies" for the purpose of promoting, through local historical societies, the discovery, collection and cataloguing of historical books, pamphlets, manuscripts, also the creation of a system of exchange of duplicates, looking to the formation of a general catalogue of such collections of source material; therefore

Be It Resolved, that the General Conference recognizes and approves the formation of the "Association of Methodist Historical Societies" and suggests the affiliation therewith of all our Historical Societies as well as those of other branches of Methodism, to the end that the writings and mementoes of the fathers be preserved, that historical research be encouraged, and a complete survey of

Resolution
Recognizing the
"Association of
Methodist
Historical
Societies."

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historical materials relating to our common Methodism may be made and become accessible to all our people.

CHARLES F. EGGLESTON
EZRA S. TIPPLE
ERNEST C. HALLMAN
J. S. LADD THOMAS

JOHN THOMPSON
LEWIS O. HARTMAN
FRANCES R. BAYLEY
GEORGE W. HENSON

PITTSBURGH

W. K. Anderson presented a resolution extending greetings to William F. Conner which, on his motion, was adopted as follows:

Appreciation of
W. F. Conner.

WHEREAS, Dr. William F. Conner, five times a General Conference Delegate of the Pittsburgh Conference, and for many years the honored chairman of the Book Committee, by reason of advancing age finds it impossible to be present at the seat of the General Conference for the first time in over a quarter century;

Be It Resolved, that we, his undersigned colleagues in the Pittsburgh Conference, send him our affectionate greetings, and invite the members of the General Conference of 1936 to join us in this gesture of appreciation.

R. W. MCKENZIE
J. B. HENDERSON
E. W. JONES
C. B. DEYOUNG
W. K. ANDERSON

S. W. CORCORAN
C. A. HARTUNG
MRS. P. N. JONES
J. C. MCQUISTON
B. F. CRAWFORD

SOUTH FLORIDA

Appreciation of
Bishop
Frederick T.
Keeney.

Mrs. Mary McLeod Bethune presented a resolution in honor of Bishop Frederick T. Keeney, which, on her motion, was adopted as follows:

The Reverend Frederick T. Keeney, D.D., has just completed his second quadrennium as General Superintendent of the Atlanta Area, which includes the South Florida and Florida Conferences.

During that period the Florida Conferences have experienced a growth and development in systematic organization, membership, self-sustenance and spiritual vigor such as cannot be equalled in any other period of similar length since the Conferences were created. This commendable growth the members of the Florida Conference freely attribute to the inspiring influence afforded by the matchless leadership and winning personality of our beloved General Superintendent.

As an administrator, he has inspired improved methods in the conduct of business, and has marshalled support for pastoral charges struggling against seemingly insurmountable difficulties; as an educational executive, he has brought keen sagacity, enthusiasm and tact to the chairmanship of the trustee board of our Conference school, Bethune-Cookman College, during the period of its greatest academic unfolding to date—of maturing into a quality of program warranting recognition by the most authoritative accrediting agencies in the country; as a teacher, he has inspired youths to open up their hearts to the divine call to special forms of Christian service and to apply themselves to more thorough preparation for the tasks ahead; as spiritual adviser he has brought consolation to the troubled, aged and infirm, and has wrought harmony in places where confusion existed; as Evangelist he has persuaded souls into the household of faith, and has set a personal example of righteous conduct, wholesome and above reproach; as Gospel missionary, he

has so fired ministry and laity with missionary service and zeal that out of their poverty they have made contributions to World Service which compare favorably with the offerings of any other similar group in Methodism.

We view with genuine regret the inevitable turn in the hand of time that marks for retirement from active service this strong and valiant man of God. We voice the unanimous sentiment of ministers and laymen in the Florida and South Florida Conferences in offering to you this memorial as a testimony of the universal love and esteem in which he is held throughout the length and breadth of the land of sunshine and flowers.

HENRY W. BARTLEY
MRS. MARY McLEOD BETHUNE
WILLIAM P. PICKENS
DAVID A. BOYD

TROY

H. N. Van Antwerp presented the following amendment to ¶ 90, *Discipline*, 1932, which, on his motion, was referred to the Committee on Temporal Economy:

"The Bishop shall, where the record indicates failure to comply with the law of ministerial support, call the pastor and lay member before the Conference for an explanation of their failure to pro rate, citing, ¶¶ 327-328."

Proposed
Amendment to
¶ 90,
Discipline,
1932.

J. A. Perry introduced the following resolution, which, on his motion, was referred to the Committee on Education:

We bring unstinted commendation to the Commission on Graduate Study for the exceptional work it has done in promoting graduate study among the pastors of the Methodist Episcopal Church. Indeed its work has extended far beyond our own boundaries.

Resolution Re
Graduate
Courses of
Study.

In this general direction, and with the object of more complete and unified endeavor on the part of our ministers as related to continuous, persistent, and serious study; as related to solving the outstanding problems in the various parishes through diligent effort and longer plans; as related to a broad view and thorough understanding of the whole field of the pastorate, the following outline of procedure for those desiring it, is submitted to the Commission on Graduate Study or such other commission or department as the Committee on Education may see fit to refer it:

I. A minister may register or matriculate after three years in the pastorate for the larger course.

II. The Commission on Graduate Study to be instructed to select a staff of teachers and educators for this special undertaking.

III. A major and minor subject in the Graduate Courses, probably involving several courses in each, with some independent research, and a thesis in the major.

IV. A parish project to comprehend the foremost need of the parish.
A. Suggested period of Project Work to be not less than three years, and preferably four or five years.

B. Report or thesis on the undertaking (Parish Project) which would show: first, what methods were pursued; second, what were the stages of progress; third, how this project work related itself to the entire work of the parish; fourth, the tangible results accomplished.

1. A written account which would pass inspection both as to form and as to content.

2. The character and extent of the work to be passed by someone

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familiar with the parish, and by someone brought in from outside. The veto of either should reject the passing of the work.

a. If the candidate, whose project work was rejected, had passed the selected courses of study, he might then proceed to revise, improve, and expand the parish work to submit the project at a later date.

C. The thesis should show evidence of analytical and creative ability.

V. A Comprehensive Examination at the close of the course to ascertain the general grasp of the candidate on the total field naturally belonging to the pastor and preacher.

VI. The expense of operating this school and supervision would be borne jointly by the candidates and the Commission on the Courses of Study.

Suitable recognition of a character commensurate with the large task and creative effort involved shall be made by the Commission. This might be done by creation of a society, membership in which would be in itself a mark of distinction and achievement, such as American College of Applied Christianity, or Fellowship of Theological Associates, or possibly a degree.

WEST WISCONSIN

E. C. Dixon presented a tribute to the memory of Clyde D. Proudfoot, which, on his motion, was adopted as follows:

Tribute to
Clyde D.
Proudfoot.

WHEREAS, Brother Clyde Danton Proudfoot, first Reserve Lay Delegate of the West Wisconsin Conference, who, because of the unavoidable absence of Brother F. O. Whitcher, first Lay Delegate, would have been seated in this General Conference, has been removed by death, and who for many years was prominent in the activities of our Church in the State of Iowa, his last years being spent in Wisconsin where he continued the same devoted service he had developed in his early life; therefore

Be It Resolved, that we record our very great regret at his sudden passing, and our high appreciation of his splendid character and of his useful service as a life-time worker in the Church, particularly as a Sunday School Superintendent and Teacher for a third of a century; and be it further

Resolved that our Secretary be instructed to send appropriate word of this action to Mrs. Proudfoot at Monroe, Wisconsin.

E. C. DIXON
A. D. WILLETT
MRS. A. P. NELSON
N. O. VARNUM

WILMINGTON

J. J. Bunting presented a resolution concerning the Bi-Centennial of the birth of Richard Whatcoat, which, on his motion, was adopted as follows:

Resolution Re
Bi-Centennial
of Richard
Whatcoat.

Richard Whatcoat was born two hundred years ago. Christian environments blessed his childhood and he came to maturity with good moral habits. When, by change in residence, these were endangered he found his God and himself under the direction of the Holy Spirit as he listened to the Gospel preached by the Methodists. In the year 1770 he was admitted to Conference membership and appointed to that town where Bunyan dreamed and wrote the immortal allegory. In the troubled years which closed the eighteenth century, Whatcoat answered the Macedonian Call, and, commissioned by Rev. John Wesley, and in company with Coke and Vasey, came

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to American shores in 1784 to lay the foundation of the Methodist Episcopal Church. As pastor, presiding elder and companion of Asbury he ministered in the young Church for sixteen years. The General Conference of 1800 elected him a General Superintendent. Six years later, triumphant in the faith, he died in the love of the Church.

WHEREAS, this is the 200th Anniversary of his birth, be it resolved, that the Methodist Episcopal Church in General Conference assembled, give this moment of time to his memory.

WHEREAS, Bishop Whatcoat served much, and probably most of his time in the territory now embraced by the Wilmington Annual Conference, and his mortal remains rest in Dover, historic Capital of Delaware, not far from Barratt's Chapel, may it not be resolved that the delegation of that Conference be allowed to employ this means to keep alive the name and service of that Scriptural and Saintly Bishop? And we express our appreciation to a member of said Annual Conference, Rev. S. B. Bradley, who has just published the only complete biography of Bishop Whatcoat. The book is the Wilmington Conference's commemoration of the 200th Anniversary of this founding Church father.

WHEREAS, all Conferences east of the Mississippi River have reaped from his sowing, and his labors follow him throughout Methodism, be it further resolved that all Annual Conferences yet to convene in this year nineteen thirty-six shall find time, if possible, to pause awhile and commemorate the birth of the first Bishop elected by a General Conference, and render tribute to the labor and life of this humble, able and consecrated servant of our Church.

JOHN J. BUNTING
ERNEST C. HALLMAN
WALTER E. GUNBY
EDWARD J. WINDER
WILLIS L. OVERDEER
VICTOR J. CARMINE

On motion of the Secretary, the time was extended.

WYOMING

Mrs. G. C. Bright presented a petition from a group of Methodist women, and moved its adoption as follows:

Appalled, during a decade which, by Christendom, might and should have been made forever significant in the zealous creation of a warless world, but which, on the contrary, must go down in history as the decade in which thousands of so-called Christians succumbed to a moral, social, and spiritual lethargy so deadly that the world again stands on the very edge of war's awful abyss, we, the undersigned, women of Methodism, beg to bring the following statement to your thoughtful attention:

Had the women of Methodism alone taken seriously to heart and set in motion every phase of the clearly defined and challenging recommendations on World Peace as handed down to us from and since the General Conference of 1924, women of the world might have answered in a Christlike way the piteous cry of Menen, the Empress of Ethiopia: a cry sent flashing through the ether across most of the world on the night of September 11 last, a cry which the press states "Unfortunately was not heard in this country because of intentional interference."

The text of this touching appeal, broadcast from Addis Ababa to the women of the world was sent to the *New York Times* by wireless in full, and was quoted in part by members of the Associated Press

Resolution Re
Women and
World Peace.

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in Scranton, Pennsylvania, under date of the following Monday, September 16, 1935.

The text of this cry was in part as follows:

"Imperialistic ambition has arisen in the case of one of our neighbors with whom we only wish to live peacefully. . . . In all latitudes, climes and countries . . . women are inspired by the same spirit: the love of peace. War always has been the greatest of the evils to overwhelm humanity. . . . Whatever their native land women should reprove brute force and detest war which destroys homes and results in the killing of husbands, brothers and sons.

"Women of the world, unite with ours your prayers to the All-Powerful that He should prevent the crime of war! Demand of the All-Powerful that He inspire the words and acts of statesmen so that justice and peace may reign to the end of the world!"

On the eve of another Mother's Day, could we, the women of Methodism, render a more fitting tribute to the Motherhood of ages past or to that of ages to come, than to dedicate ourselves to the great cause of World Peace?

We, therefore, petition the General Conference of our Church to endorse the constructive program offered by its Commission on World peace; and we now ask that this statement, expressing our convictions and our prayers, be referred to the Standing Committee on State of the Church.

(Mrs. George C.) Bright, Corresponding Secretary, W. F. M. S. Wyoming Conference

(Mrs. John) Elizabeth Thompson Gowdy, Foochow, China

(Mrs. G. A.) Margaret Ross Miller, Santiago, Chile, S. A.

(Mrs. J. M. M.) Elizabeth M. Gray, Washington, D. C.

(Mrs. Charles H.) Maude White Hardie, Brooklyn, N. Y.

(Mrs. W. H.) Ada G. Dieveler, Philadelphia, Pa.

Miss Annie G. Bailey, Lynn, Mass.

(Mrs. Horatio) Hattie M. Berry, New York East Conference

(Mrs. Thomas) Evelyn R. Nicholson, Mt. Vernon, Iowa

(Mrs. Juan E.) Minnie Rayson de Gattinoni, Buenos Aires, Argentina

Miss E. Gwendoline Narbeth, Constantine, Algeria

(Mrs. Jashwant R.) Satyavati S. Chitambar, Jubbulpore, C. P., India

Miss Ruby Sia, Foochow, China

This motion to adopt prevailed.

Tribute to
Levi L.
Sprague.

George R. Savige presented a tribute to the memory of Levi L. Sprague which, on his motion, was adopted as follows:

WHEREAS, on March 6, 1936, the Rev. Levi L. Sprague, D.D., LL.D., a President of Wyoming Seminary and active member of the Wyoming Conference, in his ninety-second year entered into the life beyond, and

WHEREAS, Doctor Sprague was three times a member of this body, in the years of 1892, 1896 and 1904, and

WHEREAS, this great teacher lived a life of such remarkable usefulness and distinction, having joined Wyoming Conference in the year 1874 and for sixty-two years served in active relations, and having entered Wyoming Seminary as a teacher in 1866, and being advanced to the office of President in 1882, which office he held with such sagacity and foresight for fifty-four years, bringing this Methodist preparatory school to a place of undoubted leadership among the secondary schools of the land, meanwhile rendering to the Church through the years monumental work in training leaders, therefore

Be It Resolved, first, that this General Conference, by these resolutions, pause to recognize and pay tribute to this giant-souled teacher who, with such fidelity, wisdom and skill, trained a procession of

youth for seventy consecutive years, who are now to be found in every political division of the globe, occupying places of honor and distinctive responsibility.

Second, that by these resolutions we record our deep sense of loss to the whole Church in his departure, but also our high appreciation and joy in thinking of him in his new relationship in the eternal schools of God.

GEORGE R. SAVIGE
GEORGE M. BELL
MARK A. DAWBER
HENRY R. VAN DEUSEN

WALTER L. HUNT
MRS. GEORGE C. BRIGHT
JOHN H. RACE
JOSEPH M. M. GRAY

MAY 8
SEVENTH
DAY.
Morning.

At the conclusion of this second Call of the Conferences, and on motion of F. R. Bayley, further Calls of the Conferences were dispensed with.

Calls of the
Conferences
Concluded.

On motion of the Secretary, Reports Nos. 5 and 6 of the Committee on Credentials, published in today's *Daily Christian Advocate*, pages 165 and 166, were adopted without reading, as follows:

REPORT No. 5

The Committee on Credentials met on May 6, 1936, and passed on the following changes:

Committee on
Credentials,
Report No. 5.

Elmer C. Dewey of the Georgia Conference was seated in place of Edmund J. Hammond for May 7.

Perry C. Goodrick of the Wisconsin Conference was seated on May 6.

Roy L. Smith of the Southern California Conference was excused for May 7; no one seated in his place.

H. R. Snavelly of the Illinois Conference was excused for five days, beginning May 7.

Charles A. Imboden of the Illinois Conference was seated in place of H. R. Snavelly for 5 days, beginning May 7.

Frank E. Sackett of the Northern New York Conference was seated in place of Ross A. Wetterhahn on May 1.

CHARLES L. WALLACE, *Chairman*.
CHARLES A. ROBBINS, *Secretary*.

REPORT No. 6

The Committee on Credentials met May 7, 1936, and acted upon the following changes:

Committee on
Credentials,
Report No. 6.

David D. Jones of the North Carolina Conference should be seated as of May 2 instead of as of May 4 as was indicated in Report No. 3 of May 4.

Richard W. Johns, Lay Delegate from the North-East Ohio Conference, was excused for May 6 and 7.

Ervin I. Book, Lay Delegate from the Central Pennsylvania Conference, was seated on May 6.

Earl M. Mann, Lay Delegate from the Northwest Indiana Conference, was seated on May 7.

Karl Miller, Lay Delegate from the Southwest Kansas Conference, was seated on May 7.

Joseph D. Piper, Ministerial Delegate from the Pittsburgh Conference, was excused for May 8, and Charles A. Hartung was seated for this one day.

CHARLES L. WALLACE, *Chairman*.
CHARLES A. ROBBINS, *Secretary*.

Announcements were made, and, on motion of C. C. Hall, the

MAY 8
SEVENTH
DAY.
Morning.

Adjournment.

seats of the Delegates for the Sunday evening meeting were ordered reserved for Delegates until 7:30 P. M., instead of 7:45 P. M., as previously ordered.

The Conference adjourned at 12:45 P. M., with the benediction pronounced by the presiding Bishop.

SATURDAY MORNING, MAY 9, 1936

MAY 9
EIGHTH
DAY.
Morning.

The Conference convened at 8:30 o'clock with Bishop Eben S. Johnson presiding, who presented Bishop Adna W. Leonard to be in charge of the devotional service.

The first stanza of Introit No. 593 was sung, followed by the singing of Hymn 318, beginning, "Walk in the Light So Shalt Thou Know."

The Collect was recited in unison and Bishop Leonard delivered a devotional message based upon Romans 1. 16-18. The Bishop led in prayer at the close of his address.

Devotions.

Hymn 268, beginning, "Are Ye Able, Said the Master," was sung.

Journal.

D. W. Howell, for the Committee on the General Conference Journal, reported having examined the *Journal* for the session of May 8, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

H. G. Smith, Chairman of the Committee on Privileged Questions, recommended that J. A. Diekmann be heard concerning the Deaconess Movement.

This recommendation was approved, and J. A. Diekmann asked for the privilege of the floor for Bishop Charles L. Mead, Chairman of the Board of Hospitals, Homes, and Deaconess Work, for the purpose of delivering an appreciation of the deaconess movement and announcing a pageant for Sunday afternoon.

Bishop Charles
L. Mead Speaks
on Deaconess
Work.

On motion, this privilege was granted, and Bishop Mead addressed the Conference.

Personal
Memoirs
to be Presented
Without
Reading.

H. G. Smith, Chairman of the Committee on Privileged Questions, recommended that all personal memoirs to be presented hereafter, shall be presented without reading, and, on motion of J. C. Harrison, this recommendation was adopted.

H. G. Smith, Chairman of the Committee on Privileged Questions, recommended that the privilege of the floor be given to Mrs. W. H. C. Goode, President of the Woman's Home Missionary Society, for an introduction.

Mrs. Henry
Pfeiffer
Introduced.

On his motion, this recommendation was approved, and Mrs. Goode aided by Bishop Edgar Blake, President of the Board of Education, presented Mrs. Henry Pfeiffer to the Conference.

Assistant Secretary E. R. Heckman read the following telegrams:

Congratulatory
Telegrams.

General Conference Methodist Episcopal Church:

The El Paso District of the New Mexico Conference of the Methodist Episcopal Church, South, in Session at Las Cruces, New

Mexico, May 4 to 5, sends greetings. We rejoice with you in your action on unification and we express the hope and wish that the movement will be initiated by our Annual Conferences so that unification may be consummated as early as possible.

BRYON HALL, *District Secretary.*

MAY 9
EIGHTH
DAY.
Morning.

General Conference Methodist Episcopal Church:

The St. Louis District, Methodist Episcopal Church, South, heartily congratulates the Methodist Episcopal Church for its overwhelming approval of unification, expresses fervent hope that our own General Conference will take similar action. God speed the day when we may be one.

JOHN D. HUSSEY,
J. FRANK BAKER,
JOHN F. CASKEY,
GEORGE A. BOWLES,
Secretary.

Assistant Secretary E. R. Heckman presented the following communications addressed to the Secretary:

Announcing the
Organization of
the Malaysia
Chinese
Mission
Conference.

Malaysia Chinese Mission Conference:

This is formally to advise you that acting under authorization of Paragraph 501-3 (2) passed at the last General Conference, the Malaysia Chinese Mission Conference was organized in Singapore, Straits Settlements, on Tuesday, January 7, 1936.

The minutes of this Conference will be printed along with the minutes of the Malaya Conference and are going forward to the Editor of the General Minutes so as to reach him prior to the opening of the General Conference. The printed journals for the quadrennium will be forwarded to you so as to reach your office in good season.

A copy of this notice is going forward to the Editor of the General Minutes for his information.

Faithfully yours,
EDWIN F. LEE,
Resident Bishop,
Singapore-Manila Area.

This is formally to advise you that acting under authorization of Paragraph 501-3 (1) passed at the last General Conference, the Philippine Islands Annual Conference organized into the Philippine Conference and the Philippine North Conference on February 15.

Announcing the
Organization of
the Philippine
and the
Philippine
North Annual
Conferences.

Boundary: The boundary between the two Conferences is the southern boundary line of the Provinces of Pangasinan and Nueva Vizcaya. All of the Methodist work north of that line is included in the Philippine North Conference, and all of the Methodist work south of that line is included within the bounds of the Philippine Conference.

This notice is sent forward in triplicate. An additional copy is going forward to the Editor of the General Minutes for his information.

The minutes of the 1936 Philippine Islands Annual Conference together with the Minutes of the Philippine Conference and the Philippine North Conference will be printed under one cover for this year, and together with the Philippine Islands Conference Journals for the quadrennium will go forward to the General Conference and to the editor of the General Minutes in due time.

Faithfully yours,
EDWIN F. LEE,
Resident Bishop,
Singapore-Manila Area.

MAY 9
EIGHTH
DAY.
Morning.

On motion of the Secretary, these telegrams and other communications were made matters of record, and the two signed by Bishop Edwin F. Lee were referred to the Committee on Boundaries.

On motion of the Secretary, Reports 7 and 8 of the Committee on Credentials, printed on page 197 of *The Daily Christian Advocate*, were adopted without reading, as follows:

REPORT NO. 7

May 7, 1936

Committee on
Credentials,
Report No. 7.

The Committee on Credentials met on this date and authorized the following changes:

Ministerial Delegates John W. Langdale and Lester W. Auman from the New York East Conference, were both seated on May 1, as indicated by Lester W. Auman, chairman of the delegation.

Irvin L. Thoe, Lay Delegate from the Northwest Iowa Conference, was excused because of sufficient reasons for an indefinite period beginning May 2.

Arthur D. Peck, Lay Reserve from the Alabama Conference, was seated as of May 8, in place of Davie E. Moody.

CHARLES L. WALLACE, *Chairman*.

CHARLES A. ROBBINS, *Secretary*.

REPORT NO. 8

Committee on
Credentials,
Report No. 8.

The Committee on Credentials met on May 8, 1936, and passed upon the following changes:

Mrs. Colleta A. Godbey, Lay Reserve from the Kentucky Conference, was seated for the period from May 2 to May 7, inclusive.

Simon L. Renfro, Lay Delegate from the Kentucky Conference, was seated May 8.

Lloyd F. Worley, Ministerial Reserve from the New York East Conference, was seated for May 1 and 2, in place of the delegate, Halford E. Luccock, who was seated for the balance of the time.

Charles E. Allinger, Lay Reserve from the Detroit Conference, was excused, because of sufficient reasons, for the period from May 8 to May 14, inclusive.

CHARLES L. WALLACE, *Chairman*.

CHARLES A. ROBBINS, *Secretary*.

The Secretary, speaking for the Committee of Elected Chairmen, moved that the following procedure be adopted for the day:

Order of
Business
Established.

First, the Call of the Calendar with priority given to the Committee on Episcopacy;

Second, recess for ten minutes, to be followed by Miscellaneous Business;

Third, the Call of the Calendar continued;

Fourth, the reception of Fraternal Delegates;

Fifth, ballot for the election of General Superintendents.

F. R. Bayley moved to amend this motion to provide that the Judiciary Committee be heard immediately after the Committee on Episcopacy.

The motion to amend did not prevail.

The motion to adopt prevailed.

The Secretary, speaking for the Committee of Elected Chairmen, moved to adopt an Order of the Day for Monday after recess, as follows:

MAY 9
EIGHTH
DAY.
Morning.

The presentation of Dr. James I. Vance, representing the Presbyterian Church.

Orders of the
Day Adopted.

The motion to adopt prevailed.

F. R. Bayley moved that immediately following recess today, reports from the Judiciary Committee be made the Order of the Day.

The motion of F. O. Merritt to place this motion on the table did not prevail.

The motion to fix this Order of the Day prevailed.

The Secretary, speaking for the Committee of Elected Chairmen, moved that the Order of the Day for Tuesday morning at 11:30 o'clock shall be exercises appropriate to the retirement of General Superintendents.

This motion prevailed.

The Order of the Day to receive reports from the Committee on Episcopacy was introduced by the presiding Bishop, and O. W. Fifer, Chairman of that Committee, presented Report No. 1, entitled, "Effectiveness of Bishops," and printed on page 196 of *The Daily Christian Advocate*.

Committee on
Episcopacy,
Report No. 1.

This report was read by the Chairman of the Committee, who moved its adoption.

The motion to adopt prevailed.

Assistant Secretary E. R. Heckman read Report No. 2 of the Committee on Episcopacy, entitled, "Episcopal Residences," and printed on page 196 of *The Daily Christian Advocate*.

Committee on
Episcopacy,
Report No. 2.

O. W. Fifer, Chairman of the Committee on Episcopacy, moved that this report be adopted with the understanding that there be appended to the report the statement that the work of the Church, represented by the areas not mentioned therein, is or will be under Central Conference supervision.

C. A. Smith moved that this report be recommitted to the Committee, and that the Committee be instructed to bring in an amended report to provide for the reduction in episcopal areas by three.

The motion to recommit did not prevail.

The motion to adopt the report prevailed.

O. W. Fifer, Chairman of the Committee on Episcopacy, asked and received common consent to present Report No. 3 of that Committee, entitled, "Missionary Bishop," and printed on Page 197 of *The Daily Christian Advocate*.

Committee on
Episcopacy,
Report No. 3.

This report was read by Assistant Secretary E. R. Heckman, and O. W. Fifer moved its adoption.

This motion to adopt prevailed.

O. W. Fifer moved that immediately before adjournment this morning we proceed to take a ballot for the election of three

MAY 9
EIGHTH
DAY.
Morning.

General Superintendents, one Negro General Superintendent, and one Missionary Bishop.

W. E. Shaw moved to amend so that the ballot for Missionary Bishop might be taken separately.

This amendment was accepted by the maker of the original motion.

The motion as amended prevailed.

The Call of the Calendar was resumed, and H. E. Woolever, Chairman of the Committee on Temperance, Prohibition, and Public Morals, was recognized to present Report No. 1 of that Committee, printed on Page 152 of *The Daily Christian Advocate*, and entitled "Revision of the Constitution of the Board of Temperance, Prohibition, and Public Morals."

On motion of H. E. Woolever, the rules were suspended for the consideration of this report.

Assistant Secretary E. R. Heckman began the reading of the report, and F. R. Bayley moved that further reading be omitted.

The presiding officer ruled that in view of the provisions of Rule 26, this motion was unnecessary, on which account, further reading was suspended.

On motion of H. E. Woolever, the time was extended, and he further moved that this report be adopted.

J. E. Skillington moved to amend by striking out the last two lines of Article 5, Paragraph 6, of the report, and by further striking out these words, "on the nomination of the Executive Secretary."

The Chairman of the Committee accepted the amendment, striking out these words, "an offering shall be taken for carrying forward the work of the Board."

B. W. Meeks moved to amend the amendment by striking out certain words, as follows:

"the Executive Secretary may nominate" and "to confirm nominations of the Executive Secretary."

D. W. Howell moved that this report be referred back to the Committee on Temperance, Prohibition, and Public Morals for additional revision.

This motion prevailed.

The Conference was then in recess.

At the termination of the recess period, Hymn 256, beginning, "Faith of Our Fathers Living Still," was sung.

The Seminary Singers from the Boston University School of Theology under the leadership of James R. Houghton, sang "Domine Salvum Fac," by Gounod, "Tenebrae Factae Sunt," by Palestrina, "Laudamus," by Protheroe and "De Profundis," which is a rendition of the 130th Psalm.

The Order of the Day, reports from the Judiciary Committee, was taken up, and Assistant Secretary E. R. Heckman read Report No. 1 of that Committee, entitled, "Automatic Retirement

Ballot for
General
Superintendents
Authorized.

Committee on
Temperance,
Prohibition,
and Public
Morals,
Report No. 1.

Report
Referred.

Recess.

Special Music.

Judiciary
Committee,
Report No. 1.

of Member of Annual Conference on Age Limit," and printed on Page 168 of *The Daily Christian Advocate*.

On motion of F. R. Bayley, Chairman of that Committee, the report was adopted.

Report No. 2, of the Judiciary Committee, entitled, "Term of Orders of Ordained Local Preacher," and printed on Page 168 of *The Daily Christian Advocate*, was read by Assistant Secretary E. R. Heckman, and, on motion of F. R. Bayley, Chairman of that Committee, it was adopted.

Report No. 3, of the Judiciary Committee, entitled, "Concerning the Case of Melecio de Armas," and printed on Page 169 of *The Daily Christian Advocate*, was read by Assistant Secretary E. R. Heckman, and, on motion of F. R. Bayley, Chairman of that Committee, this report was adopted.

Report No. 4, of the Judiciary Committee, entitled, "Recommendation of Reference," and printed on Page 169 of *The Daily Christian Advocate*, was read by Assistant Secretary Heckman, and, on motion of F. R. Bayley, Chairman of that Committee, this report was adopted.

On motion of the Secretary, miscellaneous business was next introduced.

H. E. Woolever, speaking for the ad interim Commission on Interdenominational Relations, presented the following resolution, which, on his motion, was adopted:

WHEREAS, the Plan of Union for The Methodist Church as adopted by the 1936 General Conference of the Methodist Episcopal Church, provides, under the section on Procedure and Uniting Conference, in Article V, which reads as follows:

"In order to facilitate the work of the Uniting Conference, the three General Conferences at the sessions wherein this Plan of Union is approved shall continue their Commissions on Union with such changes in personnel as they may desire, and authorize the Joint Commission thus formed to make special preparation for the Uniting Conference by the appointment of proper committees to deal with (a) membership, conferences, ministry, judicial administration, and temporal economy; (b) rituals; (c) connectional boards and societies; (d) publishing interests; (e) permanent and pension funds; and (f) such other matters as imperatively call for advance consideration; therefore

Be It Resolved, that this General Conference does hereby continue its Commission on Interdenominational Relations, which is authorized to carry forward matters of Church Union, and does instruct the same to carry out the provisions set forth in the aforementioned Article V.

On motion, the privilege of the floor was granted to Bishop William F. Anderson, as Chairman of the ad interim Commission on Revision of Hymnal and Psalter, for the purpose of presenting the report of that Commission.

On motion, this report, including the new Hymnal and the revised Ritual, was adopted. (See page 249.)

J. E. Skillington, speaking for the World Service Commission,

MAY 9
EIGHTH
DAY.
Morning.

Judiciary
Committee,
Report No. 2.

Judiciary
Committee,
Report No. 3.

Judiciary
Committee,
Report No. 4.

Miscellaneous
Business.

Resolution Re
Continuing the
Commission on
Interde-
nominational
Relations.

Report of
the Commission
on Revision of
Hymnal and
Psalter.

MAY 9
EIGHTH
DAY.
Morning.

Specific
Reference to
Judiciary
Committee.

introduced the following resolution of reference, which, on his motion, was adopted:

WHEREAS, Paragraph 412, Section 1 of the *Discipline*, in next to the last sentence, reads, "With the exception of Bishops, no member of the Commission shall be a member of any of the Constituent Boards, or be employed in an administrative capacity by an institution or agency receiving financial support from a Constituent Board"; and

WHEREAS, in certain quarters the question has been raised as to whether or not this must be interpreted as rendering ineligible for such membership a District Superintendent in whose District are charges receiving appropriations of maintenance money from the Board of Home Missions and Church Extension; therefore

Be It Resolved, that this question be referred to the Judiciary Committee for consideration and report.

J. E. SKILLINGTON

For the World Service Commission.

H. N. Holmes presented the following resolution:

Greetings to
the Methodists
of South
Australia.

WHEREAS, Methodism in the State of South Australia, a part of the Commonwealth of Australia, is this year celebrating the centenary of a splendid and continuous spiritual history;

Be It Resolved, that this General Conference, through its Secretary, convey to the Methodist Church of South Australia its felicitations as they rejoice and are thankful for the knowledge of one hundred years of Gospel witness, and pray that God's abundant blessings will be with them as a Church this year and in all future years.

WILLIAM H. ALDERSON
HALFORD E. LUCCOCK
LYNN HAROLD HOUGH
JOHN W. LANGDALE
LESTER W. AUMAN

FRANK A. HORNE
MRS. CHARLES H. HARDIE
MRS. HORATIO BERRY
WILLIAM W. REID
HARRY N. HOLMES

G. W. Henson, Chairman of the Committee on Rules, moved to amend Rule 15, Sections 3 and 4, of the Rules of Order, by adding to the words, "to lay on the table," and "to take from the table," these words, "requiring a two-thirds vote."

On motion of R. C. Wells, this motion to amend was placed on the table.

Special Order
of Business,
Reception of
Fraternal
Delegates.

The Order of the Day, the Reception of Fraternal Delegates, was introduced, and Assistant Secretary E. R. Heckman read the following credentials:

Credentials of
Rev. Eric S.
Waterhouse.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH,
Dear and Honored Brethren,

The Methodist Conference, which met at Bristol, last July, appointed the Rev. Eric Strickland Waterhouse, M.A., D.D., as its Representative to your General Conference.

Dr. Waterhouse entered our Ministry in 1901. He married a daughter of the late Rev. W. D. Walters, who will be remembered by some of the members of your General Conference, and she is also sister of the Rev. C. Ensor Walters, who is the President-Designate of our own Conference. After nineteen years of distinguished service, Dr. Waterhouse was appointed to the Chair of Philosophy in Richmond College. He has won high reputation as an author by his "Modern Theories of Religion"; "The Psychology of the

Christian Life"; "The Philosophy of Religious Experiences"; "An A. B. C. of Psychology" and other works. He is editing for the Epworth Press an important series on "The Great Religions of the East" for which he has written a volume on "The Dawn of Religion," and his son, John Waterhouse, B.A., B.D., who entered our Ministry in 1930, has contributed the volume on "Zoroastrianism."

Dr. Waterhouse is a member of the Senate of the London University and holds office as its Professor of the Philosophy of Religion.

He brings with him our warmest assurances of affection and our abiding sense of obligation to the Head of the Church for the noble and far-spread service of American Methodism for the Kingdom of Jesus Christ, which has no frontiers.

May God's rich blessing crown all your Conference Sessions!

With kind regards and best wishes,

Yours fraternally,

ROBERT BOND

Secretary of Conference.

MAY 9
EIGHTH
DAY.
Morning.

On motion of the Secretary, the time was extended.

J. M. M. Gray, Chairman of the Committee on Fraternal Delegates, introduced to the presiding Bishop, Rev. Eric Strickland Waterhouse, D.D., the Fraternal Delegate of the Methodist Church of England, who, in turn, presented him to the Conference.

Dr. Waterhouse was heard in the delivery of his fraternal message. (See page 656.)

Fraternal
Message of
Dr. Eric S.
Waterhouse.

The Secretary read the following credentials:

Colored Methodist Episcopal Church,

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH,
Fathers and Brethren:

Credentials of
Bishop
James A. Bray.

We, the Bishops of the Colored Methodist Episcopal Church, find pleasure in commending to you, Bishop James A. Bray, D.D., our brother beloved, who is sent to your body to bear a message and fraternal greeting from us.

A college president many years, a secretary of education, a faithful pastor, he bears our love, fullest confidence, and highest esteem.

We will appreciate such courtesies as your body may see proper to confer.

Signed on behalf of the College of Bishops,

E. COTTRELL, *Senior Bishop*

Colored M. E. Church.

J. M. M. Gray, Chairman of the Committee on Fraternal Delegates, introduced Bishop James A. Bray, Fraternal Delegate of the Colored Methodist Episcopal Church, to the presiding Bishop, who in turn presented him to the Conference.

Bishop Bray was heard in the delivery of his fraternal message. (See page 663.)

Fraternal
Message of
Bishop Bray.

The Order of the Day, the taking of a ballot for three General Superintendents and one Negro General Superintendent, was introduced, and O. W. Fifer, Chairman of the Committee on Episcopacy, by common consent explained the peculiar nature of the ballot to be taken.

Order of the
Day, Election
of General
Superin-
tendents.

MAY 9
EIGHTH
DAY.
Morning.

Rules
Governing
Elections.

Assistant Secretary E. R. Heckman read the following rules for conducting elections:

The elections shall be by ballot. Six sets of tellers, twenty-one persons each, shall be appointed by the General Superintendents. Each set may carry forward its work in the absence of the other; but tellers who may be out of the Conference engaged in counting the votes, and the Judiciary Committee, if in session, may deposit their ballots in the presence of two tellers and a Conference Secretary in case a ballot is taken by the body during their absence. In taking a ballot the following order shall be observed.

First: All persons not entitled to seats shall retire from within the bar of the Conference.

Second: While the vote is being taken, all Delegates shall stand in their places.

Third: The tellers shall collect the ballots, beginning at the front row and the eleventh row, in each section. Each Delegate shall resume his seat as soon as he shall have voted.

Fourth: In case there are more or less names on a ballot than the number to be elected, the ballot shall be reported defective.

Fifth: It shall require a majority of all votes cast to elect. In case more than the number to be elected shall receive the number of votes required to elect, those highest on the list in their order shall be declared elected. But in the election of General Superintendents a majority constituting two thirds of all the votes cast and counted shall be required to constitute an election.

Sixth: The tellers shall pour all the ballots into one pile, but may canvass the votes from as many piles as will suit their convenience.

Seventh: On completion of the counting of any ballot, the ballots shall be placed in an envelope, sealed, marked as to date, form and number of ballot, and held in care of the Secretary until voting under that form is completed.

Eighth: Ballots shall bear Christian names, or the initials as well as the surnames of the persons voted for. In any case of doubt on the part of the Secretary and tellers, the ballot or ballots shall be submitted to the Conference.

Ninth: No teller or Secretary shall give information in regard to the result of a ballot, until the same shall be announced by the presiding officer.

Officers to be elected shall be divided into at least five groups, namely: (1) General Superintendents; (2) Missionary Bishops; (3) Publishing Agents; (4) Executive or Corresponding Secretaries; (5) Editors. The Secretary of the General Conference shall provide ballots.

No nominations shall be made for the office of General Superintendent. When nominations are in order for any other office, the Chair shall so announce and request that nominations shall be sent to the Secretary's table in writing. After all nominations have been received, the Secretary shall read the list in alphabetical order, and then in reverse alphabetical order. When the Secretary reads the last nomination the list of nominations shall be closed. This does not preclude the right of any member to vote for any person not publicly nominated.

Elections shall be conducted under the direction of the Secretary and the ballots reported to him.

On motion of the Secretary, these Rules were adopted.

Bishop H. Lester Smith, Secretary of the Bishops, announced the names of the first group of tellers to serve on this first ballot. (See Tellers.)

First Ballot
for Bishops.

Bishop Edwin H. Hughes led in prayer.

The tellers distributed the ballots, and after further explanations by O. W. Fifer, Chairman of the Committee on Episcopacy, and by the Secretary, the Conference stood for the casting of the ballots.

By motion previously passed, this ballot was sealed and placed in the custody of the Secretary, to be counted on Monday morning at 7:30 o'clock.

On motion, the Conference adjourned with the benediction pronounced by the presiding Bishop.

MAY 9
EIGHTH
DAY.
Morning.
Prayer.

Adjournment.

SATURDAY EVENING, MAY 9, 1936

The Conference convened at 8 o'clock with Bishop Frederick T. Keeney presiding.

Hymn 283, beginning, "Stand Up, Stand Up for Jesus" was sung, and prayer was offered by L. O. Hartman.

The presiding Bishop presented Bishop John W. Robinson of the Delhi Area, who reported upon the work of his Area.

The presiding Bishop presented Bishop Brenton T. Badley of the Bombay Area, who reported upon the work of his Area.

Bishop Jashwant R. Chitambar of the Jubbulpore Area was next presented by the presiding Bishop, and he reported upon the work of his Area.

L. O. Hartman pronounced the benediction.

MAY 9
EIGHTH
DAY.
Evening.

Reports of
Bishops
Robinson,
Badley, and
Chitambar.

SUNDAY EVENING, MAY 10, 1936

The Conference convened at 8 o'clock with Bishop Edwin H. Hughes presiding, and a festival of music was observed appropriate to the dedication of the new Hymnal.

The ritual Service of Worship was conducted under the leadership of Oscar T. Olson and the ensemble of choirs was under the direction of Earl E. Harper, the Musical Director for the General Conference.

Robert G. McCutchan, Editor-in-Chief of the Methodist Hymnal, was presented to the audience and the DePauw University Choir, under his leadership, and the Boston University School of Theology Singers, were prominently identified with the musical program.

The address of the occasion was delivered by John W. Langdale, Book Editor. (See page 1254.)

The presiding Bishop officially presented the new Hymnal to the Church, read the ritual of dedication and offered the dedicatory prayer.

A considerable period of the service was occupied with the singing of selected hymns from the new Hymnal.

Adjournment was had with the benediction by the presiding Bishop.

MAY 10
NINTH
DAY.
Evening.

Service of
Worship.

Special
Singers.

Address of
John W.
Langdale.

Adjournment.

MAY 11
TENTH
DAY.
Morning.

MONDAY MORNING, MAY 11, 1936

The Conference convened at 8:30 o'clock with Bishop Ernest L. Waldorf presiding, who presented Bishop Francis J. McConnell, to be in charge of the devotional service.

Dr. James R. Houghton was introduced as the musical director for this session.

Devotions.

The first stanza of Introit No. 232 was sung, followed by the singing of Hymn 70, beginning, "The Lord's My Shepherd, I'll Not Want."

The Collect was recited in unison and Bishop McConnell gave a devotional message based on the New Testament words, "Peace on earth and good will to men."

At the conclusion of this address, Hymn 318, beginning, "O Love that will not let me go," was sung.

Journal.

D. W. Howell, for the Committee on the General Conference Journal, reported having examined the *Journal* for the sessions of May 9, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

H. G. Smith, Chairman of the Committee on Privileged Questions, recommended that time be given to a delegate from the Chicago Area for the presentation of an historic gavel.

Presentation of
Gavel.

This recommendation was adopted, and R. M. Pierce presented to the presiding Bishop a gavel used in and since the General Conference of sixty years ago.

H. G. Smith, for the Committee on Privileged Questions, recommended that J. E. Skillington be permitted to introduce a resolution of thanks to Horace Lincoln Jacobs for his presentation of a General Conference library.

General
Conference
Library.

This recommendation was adopted, and J. E. Skillington presented the following resolution, which, on his motion, was adopted:

WHEREAS, Doctor Horace Lincoln Jacobs, for nine consecutive quadrenniums a member of the General Conference from the Central Pennsylvania Annual Conference, in which he served in the effective relation for fifty-one years, and which unanimously elected him delegate emeritus to this General Conference, has presented his valuable reference library on church law and procedure, to the General Conference, and

WHEREAS, the able and wise leadership of Doctor Jacobs for a generation in the General Conference and in the Church guarantees the worth of this library of more than 150 volumes; and

WHEREAS, this generous and valuable gift is but one more act added to a long record of distinguished and achieving service to the Church whose debt of gratitude to him is very great, therefore,

Be It Resolved, that the Secretary of this General Conference be instructed to convey to Doctor Jacobs our sincere thanks for this valuable gift, our greater appreciation of it because it had been his and assure him of the love and high esteem in which he is held by our Church, which shall never cease to be grateful for his incalculably worthwhile service, and of our unceasing prayers that he may be spared to continue this service for many years in such a measure and fashion as his health will permit.

H. G. Smith, for the Committee on Privileged Questions, recommended that D. H. Hargis be permitted to present a resolution authorizing delegations to visit National Political Conventions.

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This recommendation was adopted, and D. H. Hargis presented the following resolution, which, on his motion, was ordered published in the *Journal* and referred to the Committee on Temperance, Prohibition, and Public Morals:

WHEREAS, the Eighteenth Amendment has been repealed, thereby causing the return of the iniquitous liquor traffic supported by the wet press and sanctioned by our National Government, with the express purpose of receiving revenue, and

Resolution Re
Delegations to
Visit National
Political
Conventions.

WHEREAS, the liquor traffic is the unmistakable enemy No. 1 of the home, the Church, the school, indeed, the gradual destroyer of our whole civilization. Therefore,

Be It Resolved, that this thirty-second Delegated General Conference assembled at Columbus, Ohio, request the Bishops to appoint committees to visit the national conventions of the major political parties meeting in June in Philadelphia, Pennsylvania, and Cleveland, Ohio, respectively, and urgently request that a temperance plank be inserted in the platform of each political party.

DAVID H. HARGIS
JOHN T. FLETCHER
DAVID W. HENRY
HERBERT S. WILSON
HALLEY P. JOHNS
WILLIAM H. STATEN

H. G. Smith, for the Committee on Privileged Questions, recommended that Edward James be permitted to present a resolution concerning the work and service of Bishop Laress J. Birney.

This recommendation was adopted, and Edwin James introduced the following resolution, which, on his motion, was adopted:

WHEREAS, Bishop Laress J. Birney has given almost three quadrenniums of conspicuous service to China, heroic and sacrificial, during a period of time that most tried men's souls, a service so strenuous and exhaustive as to cause permanent break in his health; and

Appreciation of
Bishop Laress
J. Birney.

WHEREAS, Bishop Birney, though so enfeebled in body, still looks and prays ardently toward China, where he had hoped to finish his earthly work and receive his translation to the celestial realm above; and

WHEREAS, though Bishop Birney has been absent from China for more than four years, the Conferences of China still remember with gratitude his great heart of love shown by his indefatigable and sacrificial service and his constant interest;

Resolved, That we request this General Conference, through its Secretary, to send to Bishop and Mrs. Birney in their retirement at Pasadena, California, a message of loving greeting.

EDWARD JAMES
WILLIAM R. JOHNSON

P. M. Hillman moved that Reports Nos. 9 and 10, of the Com-

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mittee on Credentials, printed on page 227 of *The Daily Christian Advocate*, be adopted without reading, as follows:

REPORT NO. 9

Committee on
Credentials,
Report No. 9.

The Committee on Credentials met on May 8, 1936, and authorized the following changes:

Edgar Y. Dobbins, Lay Reserve from the New Jersey Conference, was seated on May 2, instead of on May 4, as indicated in Report No. 3.

Yrjo Jarnberg, Ministerial Delegate, and Albin Lundstrom, Lay Delegate, from the Finland-Swedish Conference, were seated on May 2, instead of on May 4, as indicated in Report No. 3.

Edward Hislop, Ministerial Reserve from the Missouri Conference, was seated for May 4 only in place of Ira M. Hargett.

Thomas O. Huckle, Lay Reserve from the Michigan Conference, was seated in place of Mrs. Emma Kellor on May 8.

Charles A. Hartung, Ministerial Reserve from the Pittsburgh Conference, was seated in place of Benjamin F. Crawford for May 11 only.

Frederick C. Eiselen, Ministerial Reserve from the Rock River Conference, was seated on May 9 and 10 in place of Ernest F. Tittle.

CHARLES L. WALLACE, *Chairman*,
CHARLES A. ROBBINS, *Secretary*.

REPORT NO. 10

Committee on
Credentials,
Report No. 10.

The Committee on Credentials met on May 9 and authorized the following items:

Carlo M. Ferreri, Ministerial Delegate from the Italy Conference, was seated on May 9.

Gerald Geraldson, Lay Delegate from the Norwegian and Danish Conference, was seated as of May 9.

CHARLES L. WALLACE, *Chairman*,
CHARLES A. ROBBINS, *Secretary*.

The motion to adopt these reports prevailed.

Committee on
Temperance,
Prohibition, and
Public Morals,
Report No. 1.

The Call of the Calendar was introduced, and H. E. Woolever, Chairman of the Committee on Temperance, Prohibition, and Public Morals, presented Report No. 1 of that Committee, entitled, "Revision of the Constitution of the Board of Temperance, Prohibition, and Public Morals," and printed on Page 152 of *The Daily Christian Advocate*.

This report, having been referred to the Committee for revision, was presented as revised.

On motion, the rules were suspended to permit its consideration.

Objection being raised to the consideration of this revised report in mimeographed form, the Chairman of the Committee, by common consent, withdrew the same temporarily from consideration.

H. E. Woolever, Chairman of the Committee on Temperance, Prohibition, and Public Morals, presented Report No. 2 of that Committee, entitled, "Change in the Name of the Board," and printed on Page 196 of *The Daily Christian Advocate*.

The motion to adopt this report prevailed.

On motion of F. R. Bayley, Reports Nos. 3, 4, 5 and 6, of the

Committee on
Temperance,
Prohibition, and
Public Morals,
Report No. 2.

Committee on Temperance, Prohibition, and Public Morals, were recommitted to that Committee with a request that a brief statement be presented with them embodying their matters, before they are finally presented for adoption.

Report No. 1, of the Committee on Hospitals, Homes, and Deaconess Work, entitled, "Continuation of the Board of Hospitals, Homes and Deaconess Work as now constituted and operating under the *Discipline* of the Methodist Episcopal Church," and printed on Page 168 of *The Daily Christian Advocate*, was presented by J. A. Diekmann, Chairman of that Committee.

P. M. Hillman moved that action on this report be deferred until a report is had from the Committee on Temporal Economy, dealing with the same matter.

This motion prevailed.

On motion of J. A. Diekmann, the report just considered was placed in calendar order at the end of the reports now printed in *The Daily Christian Advocate*.

Report No. 1, of the Committee on Foreign Missions, entitled, "Memorial No. 105: Union with Congregational Missions in Bulgaria," and printed on Page 168 of *The Daily Christian Advocate*, was presented by G. B. Oxnam, Chairman of that Committee, who moved its adoption.

The motion to adopt prevailed.

Report No. 2, of the Committee on Foreign Missions, entitled, "Memorial No. 98: Membership Korea Central Council, Eastern Asia Central Council," and printed on Page 168 of *The Daily Christian Advocate*, was presented by G. Bromley Oxnam, Chairman of that Committee, who moved its adoption.

The motion to adopt prevailed.

Report No. 3, of the Committee on Foreign Missions, entitled, "Memorial No. 268: page 23, Section 3—Next Steps in Foreign Missions," and printed on Page 168 of *The Daily Christian Advocate*, was presented by G. Bromley Oxnam, Chairman of that Committee, on whose motion, this report was referred to the Committee on Education.

Report No. 1, of the Committee on Education, entitled, "Educational Institutions for Negroes," and printed on Page 169 of *The Daily Christian Advocate*, was presented by J. L. Seaton, Chairman of that Committee, and, on his motion, this report was adopted.

Reports Nos. 2, 3, 4 and 5, of the Committee on Education, each recommending non-concurrence, were presented by J. L. Seaton, Chairman of that Committee, who moved their adoption en bloc.

The motion to adopt was amended on motion of E. J. Hammond to the effect that the subject matter of Report No. 5 shall be referred to the Board of Education.

The amended motion to adopt these reports prevailed.

On motion of A. Wesley Pugh, the reports just-adopted were

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Reports
Recommitted.

Committee on
Hospitals,
Homes, and
Deaconess
Work,
Report No. 1.

Committee on
Foreign
Missions,
Reports Nos. 1,
2 and 3.

Committee on
Education,
Reports Nos. 1,
2, 3, 4 and 5.

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corrected in language to the effect that they were adopted by a majority vote of the Standing Committee.

On motion of the Secretary, it was voted that Bishop James Cannon, Jr., and Bishop Paul B. Kern of the College of Bishops of the Methodist Episcopal Church, South, be introduced to the body and be given seats on the platform.

Bishops James
Cannon, Jr.,
and Paul B.
Kern
Introduced.

The presiding Bishop requested Bishop Nuelsen to present Bishop James Cannon, Jr., and Bishop Hughes to present Bishop Paul B. Kern, and they were in turn introduced to the General Conference.

Committee on
State of the
Church,
Report No. 1.

Report No. 1, of the Committee on State of the Church, entitled, "On Use of the Term 'Methodist' by Unofficial Organizations," and printed on Page 169 of *The Daily Christian Advocate*, was presented by D. L. Marsh, Chairman of that Committee, who moved its adoption.

L. H. Hough moved to amend the report in next to its final paragraph by eliminating the words "of laymen."

On motion of John Thompson, the previous question was ordered so far as concerned the amendment.

The motion to amend prevailed.

The motion to adopt the amended report prevailed.

Committee on
State of the
Church,
Report No. 8.

Report No. 8, of the Committee on State of the Church, entitled, "On the Lord's Day Alliance (Memorial No. 285)," and printed on Page 228 of *The Daily Christian Advocate*, was presented by D. L. Marsh, Chairman of that Committee, who moved its adoption.

By common consent, the Chairman of the Committee was permitted to change the word "the" in the sentence "is now the accredited agency" to the word "an," so that the sentence shall read, "is now an accredited agency."

The motion to adopt the report as amended prevailed.

Committee on
State of the
Church,
Reports Nos. 2,
3, 4, 5, 6 and 7.

Reports Nos. 2, 3, 4, 5, 6 and 7, of the Committee on State of the Church, recommending no action or non-concurrence, and printed on Pages 170 and 228 of *The Daily Christian Advocate*, were presented by D. L. Marsh, Chairman of this Committee, who moved their adoption en bloc.

On motion, the Rules were suspended in order that this motion to adopt might be considered.

On motion of the Secretary, the time was extended for the purpose of completing the pending matter.

On motion of P. M. Hillman, the previous question was ordered on all before the Conference.

The presiding officer requested the privilege of dividing the question to permit a separate vote on Report No. 7, because of an objection raised against it by T. F. Holgate.

By common consent, this request was granted.

The motion to adopt Report No. 7 prevailed.

The motion to adopt Reports Nos. 2, 3, 4, 5 and 6 prevailed.

The Conference was in recess.

Recess.

Upon reconvening, the presiding Bishop presented Dean Robert G. McCutchan of DePauw University, Editor of the new Methodist Hymnal, who introduced Mr. Van Denman Thompson, the composer of the Oratorio, the "Evangel of the New World."

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Morning.

The DePauw University Choir, led by Dean McCutchan, then sang three selections from this Evangel, entitled, "Arise, My Soul, Arise," "Jesus, Thou Art the Sinners' Friend," and "Now the Saviour Stands Pleading."

Special Music.

On motion of the Secretary, Dr. James R. Houghton was invited to sing before adjournment today.

The Call of the Calendar was resumed, and Report No. 2 of the Committee on Book Concern, entitled, "Publishing Agent Emeritus," and printed on Page 194 of *The Daily Christian Advocate*, was presented by F. D. Stone, Chairman of that Committee, who moved its adoption.

Committee on
Book Concern,
Reports Nos. 2
and 3.

The motion to adopt this report prevailed.

Report No. 3, of the Committee on Book Concern, entitled, "One Hundred and Fiftieth Anniversary of Methodist Book Concern," and printed on Page 194 of *The Daily Christian Advocate*, was presented by F. D. Stone, Chairman of that Committee, who moved its adoption.

The motion to adopt this report prevailed.

The privilege of the floor was, by common consent, granted to Bishop Titus Lowe to request a change of time for receiving a report from the special Committee on World Service.

On motion of M. A. Dawber, the time for receiving this report was changed from Tuesday morning to Thursday morning.

The Order of the Day, the consideration of Miscellaneous Business, was introduced, and F. S. Kline presented the following resolution:

Order of
the Day,
Miscellaneous
Business.

WHEREAS, it is customary at sessions of the General Conference to present resolutions or memorials paying justly deserved tributes of respect to the lives and memories of the good and great, both living and dead, who have served our Church in various capacities, and

Resolution Re
Tributes to
Individuals.

WHEREAS, much time and expense is involved and there is no particular unity in the practice as it now obtains, and

WHEREAS, it is desirable that that practice be continued in some way, therefore,

Be It Resolved, that the Committee on Program of the General Conference be instructed and requested to set aside at least one hour at some time during the Conference session when a special service shall be conducted for all such parties, and all resolutions and memorials concerning them shall be concentrated therein.

FREEMAN S. KLINE	GEORGE MECKLENBURG
GEORGE C. DOUGLASS	E. GUY CUTSHALL
CLAUDE C. HALL	RALPH M. PIERCE
JAMES E. SKILLINGTON	CHARLES W. FLINT

C. W. Flint moved that this resolution be printed in *The Daily Christian Advocate* and referred to the Committee on Rules.

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Morning.

Suggested
Revision of the
Rules of Order.

G. W. Henson moved as a substitute for the pending resolution the following items:

1. We advise the appointment of a Committee of three, composed of the present Chairman of the Committee on Fraternal Delegates, the Secretary of the General Conference and the Chairman of the Quadrennial Committee on Rules of Order, to study a more satisfactory program for the presentation of Fraternal Delegates from other communions.

2. We advise that a rule be made to have all resolutions of appreciation of the deceased leaders of Methodism referred without reading to the Committee in charge of the Memorial Service in due time to give recognition of these departed leaders in our regular Memorial Program.

3. We advise that when any resolution is presented to the General Conference and it is discovered that it deals with matters belonging to a Standing Committee, it shall be in order to interrupt the reading and vote reference to the suitable committee.

F. S. Kline withdrew the pending resolution in favor of the substitute offered by George W. Henson.

The motion to adopt the substitute prevailed.

W. G. Alston introduced the following resolution, which, on his motion, was referred to the Committee on Book Concern:

Proposal to
Print
Fraternal
Addresses.

WHEREAS, this General Conference climbed the Mount of Transfiguration in the delivery and acceptance of the Episcopal Address, and

WHEREAS, by adopting the plan of Unification with a brotherly spirit amid differences of opinion, the General Conference did far-reaching business in the Kingdom of Christ in His presence on the top of the transfigured mountain, and

WHEREAS, we were joined on the top of that mountain by two great sister Churches, who through their Fraternal Delegates, seconded and rejoiced in our action on Unification, therefore

Be It Resolved, in order that there may be souvenir possessions of that unforgettable transaction as we go down in the valleys to make Unification real, that this Book Concern be asked to consider printing the fraternal addresses from the Methodist Episcopal Church, South, and from the Methodist Protestant Church for souvenirs for Delegates and all who may desire to purchase them.

W. G. ALSTON
M. S. DAVAGE
J. W. TURNER
R. B. HAYES

Song,
Dr. James R.
Houghton.

The presiding Bishop introduced Dr. James R. Houghton, who, according to action previously recorded, sang, "The Holy City," and "The Ninety and Nine," accompanied by the Rev. Howard L. Stimmel of Hoosick Falls, New York.

Judiciary
Committee,
Reports Nos. 5
and 6.

Report No. 5, of the Judiciary Committee, entitled, "The Right of an Annual Conference to Collect House Rent from a District Superintendent," and printed on Page 194 of *The Daily Christian Advocate*, was presented by F. R. Bayley, Chairman of that Committee, and on his motion, it was adopted.

Report No. 6, of the Judiciary Committee, entitled, "Moot Questions," and printed on Page 195 of *The Daily Christian Ad-*

vocate, was presented by F. R. Bayley, Chairman of that Committee, and, on his motion, this report was adopted.

Reports Nos. 1, 2, 3, 4, 5 and 6, of the Committee on Itinerancy, recommending non-concurrence, and printed on Pages 194 and 195 of *The Daily Christian Advocate*, were presented by W. C. Hartinger, Chairman of that Committee, who moved their adoption.

The request of E. F. Tittle was allowed, to divide the pending motion so as to include in the first division Reports Nos. 1, 2, 3 and 4, pertaining to the chaplaincy.

J. L. Corley moved, as a substitute for the first division of the pending motion, that these memorials be referred to the Committee on State of the Church.

A count vote was taken on this motion, as follows:

For reference: 243;

Against reference: 325.

J. E. Skillington moved to amend to the effect that we instruct our Commission on World Peace to take steps looking to the securing of an agreement among all the religious denominations of the country to a proposition to make the chaplains appointed by, amenable to, and supported by the Churches.

A. Wesley Pugh moved as a substitute that these reports dealing with chaplains be recommitted to the Standing Committee on Itinerancy with instructions to bring in a positive and constructive statement with reference to the relationship of the chaplaincy to the military organization.

On motion of G. E. Carter, the previous question was ordered.

On motion of F. R. Bayley, the motion to amend was placed on the table.

The motion to recommit the four reports prevailed.

The motion to adopt Reports Nos. 5 and 6 prevailed.

By common consent, the time was extended.

Reports Nos. 1 and 2, of the Committee on Temporal Economy, recommending non-concurrence, and printed on Page 195 of *The Daily Christian Advocate*, was presented by J. B. Magee, Chairman of that Committee, who moved their adoption.

The motion to adopt these reports prevailed.

Reports Nos. 3, 5, 6, 8, 9, 10, 12 and 13, of the Committee on Temporal Economy, recommending non-concurrence, and printed on Pages 228 and 229 of *The Daily Christian Advocate*, were presented by J. B. Magee, Chairman of that Committee, who moved their adoption en bloc.

On motion of J. E. Skillington, all necessary rules were suspended in order to consider the adoption of these reports.

The motion to adopt these reports prevailed.

Report No. 4, of the Committee on Temporal Economy, entitled, "The Supervisional System and Benevolence Organization of the Church," and printed on Page 228 of *The Daily Christian*

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Morning.

Committee on
Itinerancy,
Reports Nos. 1,
2, 3, 4, 5 and 6.

Reports
Recommitted.

Committee on
Temporal
Economy,
Reports Nos. 1
and 2.

Committee on
Temporal
Economy,
Reports Nos. 3,
5, 6, 8, 9, 10,
12 and 13.

Committee on
Temporal
Economy,
Report No. 4.

MAY 11
TENTH
DAY.
Morning.

Advocate, was presented by J. B. Magee, Chairman of that Committee, who moved its adoption.

The motion to adopt this report prevailed.

F. R. Bayley moved that the Secretary be requested to frame suitable suggestions for procedure concerning reports of non-concurrence in order to expedite business, and that these suggestions be placed in the hands of the various Chairmen and Secretaries of the Standing Committees.

On motion of J. M. Walker, this motion was placed on the table.

On motion of the Secretary, it was voted that when we adjourn we reconvene at five o'clock this afternoon to hear the result of the first ballot to elect General Superintendents, and to take another ballot if necessary.

Adjournment.

The motion of R. C. Wells to adjourn prevailed.

Announcements were made by Assistant Secretary Albert M. Witwer, and adjournment was had with the benediction pronounced by Bishop Paul B. Kern.

MONDAY AFTERNOON, MAY 11, 1936

MAY 11
TENTH
DAY.
Afternoon.

The Conference convened at 5 o'clock with Bishop John W. Robinson presiding.

Hymn No. 234, beginning, "Lord Jesus, I Love Thee," was sung, and prayer was offered by Bishop Charles L. Mead.

Hymn No. 285, beginning, "The Son of God Goes Forth to War," was sung.

Result of the
First Ballot
for Bishops.

The result of the first ballot for the election of General Superintendents was announced as follows:

Total number of ballots cast	567
Defective ballots	21
Total number of ballots counted	546
Necessary to a choice	364

No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

At the reading of those names receiving two votes each, E. R. Heckman moved to dispense with the further reading of this ballot, and to print it in full in *The Daily Christian Advocate*.

This motion prevailed.

Result of the
First Ballot
for a Negro
Bishop.

The result of the first ballot for the election of a Negro General Superintendent was announced as follows:

Total number of ballots cast	567
Defective ballots	12
Total number of ballots counted	565
Necessary to a choice	373

No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

J. M. M. Gray, L. O. Hartman, D. L. Marsh and H. P. Sloan, on questions of privilege, requested that their names be omitted from further balloting for the election of General Superintendents.

The motion of the Secretary prevailed that we proceed to take a second ballot for the election of three General Superintendents and one Negro General Superintendent.

Bishop H. Lester Smith called forward the second group of tellers to serve on this second ballot. (See Tellers.)

Prayer was offered by Bishop William F. McDowell.

The tellers distributed the ballots.

The Conference stood for the casting of the ballots and the tellers placed them in envelopes, which were sealed by the Secretary in open Conference.

The motion of the Secretary prevailed that this ballot be counted tonight at 7:30 o'clock, and reported upon tomorrow morning.

On motion, the Conference adjourned with the benediction pronounced by the presiding Bishop.

MAY 11
TENTH DAY.
Afternoon.

Withdrawals.

Second Ballot
for Bishops.

Prayer.

Adjournment.

TUESDAY MORNING, MAY 12, 1936

The Conference convened at 8:30 o'clock with Bishop Ernest G. Richardson presiding, who presented Bishop John Gowdy to be in charge of the devotional service.

One verse of Hymn 232, beginning, "I Need Thee Every Hour," and the entire Hymn 454, beginning, "The Voice of God Is Calling," were sung, under the leadership of Professor James R. Houghton, and the Conference recited the Collect in unison.

Bishop Gowdy's devotional address was based upon Christ's command, "Tarry ye in the city until ye be clothed with power from on high," at the conclusion of which he offered prayer.

Hymn 73, beginning, "Be Still, My Soul," was sung.

D. W. Howell, for the Committee on the General Conference Journal, reported having examined the *Journal* for the sessions of May 11, and the Committee found the same correct. The report was accepted and the *Journal* thus approved.

H. G. Smith, Chairman of the Committee on Privileged Questions, recommended that Bishop Ralph S. Cushman be given the privilege of the floor to report on behalf of the Commission on Evangelism.

This recommendation was approved and Bishop Cushman addressed the Conference accordingly, presenting especially the merits of the proposed National Preaching Mission.

On motion of L. M. Edwards, the Conference voted to indorse this Preaching Mission, conducted under the auspices of the Federal Council of the Churches of Christ in America, and to

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ELEVENTH
DAY.
Morning.

Devotions.

Journal.

Approval of
the National
Preaching
Mission.

MAY 12
ELEVENTH
DAY.
Morning.

co-operate to the fullest extent in making the same a great spiritual success.

H. G. Smith, Chairman of the Committee on Privileged Questions, recommended that Benjamin Weir be permitted to present a matter of privilege on behalf of the Boston University School of Theology.

This recommendation was approved and Benjamin Weir introduced the following resolution, which, on his motion, was adopted:

Resolution Re
One Hundredth
Anniversary,
Boston Uni-
versity School
of Theology.

WHEREAS, the year 1939 will mark the hundredth anniversary of the founding of the Boston University School of Theology, and

WHEREAS, this school was the first institution founded by American Methodism for theological education, and

WHEREAS, Boston University has announced its intention to celebrate this historic event, therefore

Be It Resolved, first, that the General Conference extend its hearty congratulations to Boston University School of Theology, and

Resolved, second, that we recommend to the friends of theological education an appropriate participation in the celebration of the century of service rendered by the Boston University School of Theology.

H. G. Smith, Chairman of the Committee on Privileged Questions, recommended that O. W. Fifer be heard on a matter of privilege concerning the retirement of Bishops.

Program Suit-
able to the
Retirement
of Bishops.

This recommendation was approved, and O. W. Fifer moved that in the hour devoted to the recognition of Bishops to be retired, ten minutes be given to the representatives from each Area concerned, these to be designated by the Area delegations, and that the time be extended sufficiently to admit such program before adjournment.

This motion prevailed.

O. W. Fifer asked for and secured unanimous consent to present Report No. 4 from the Committee on Episcopacy, which report had not yet been printed in *The Daily Christian Advocate*.

Committee on
Episcopacy,
Report No. 4.

Report No. 4, of the Committee on Episcopacy, entitled, "Retired Bishops," and printed on Page 298 of *The Daily Christian Advocate*, was read by the Chairman of the Committee, and, on his motion, it was adopted.

On motion of the Secretary, Reports Nos. 11, 12, and 13 of the Committee on Credentials, were adopted without reading as follows:

REPORT No. 11

Committee on
Credentials,
Report No. 11.

The Committee on Credentials met on May 9, and authorized the following changes:

Isaac M. Carper, Lay Delegate from the Washington Conference, was excused for May 11 and 12, to be re-seated on May 13.

Roy L. Smith, Ministerial Delegate from the Southern California Conference, was seated again on May 9, having been excused for May 7 and 8.

William C. Hanson, Ministerial Reserve from the Kansas Conference, was seated on May 11 only, in place of Harold C. Case.

John H. Lovell, Ministerial Reserve from the Mississippi Conference, was seated on May 11 in place of Levi E. Johnson.

CHARLES L. WALLACE, *Chairman*.
CHARLES A. ROBBINS, *Secretary*.

MAY 12
ELEVENTH
DAY.
Morning.

REPORT No. 12

The Committee on Credentials met on May 11 and authorized the following changes:

Paul Loescher, Ministerial Delegate from the East German Conference, was excused after May 11.

J. H. F. Boese, Ministerial Reserve from the East German Conference, was seated as of May 12 in place of Paul Loescher.

H. Almon Chaffee, Lay Delegate from the New York East Conference, was seated on May 11, in place of Mrs. Charles H. Hardie, Reserve.

CHARLES L. WALLACE, *Chairman*.
CHARLES A. ROBBINS, *Secretary*.

Committee on
Credentials,
Reports Nos.
12 and 13.

REPORT No. 13

The Committee on Credentials met on May 11, and authorized the following changes:

Mrs. Olivia Perkins, Lay Reserve from the Washington Conference, was seated for May 11 and 12 in place of Isaac M. Carper.

A. G. Bailey, Lay Delegate from the California Conference, was excused beginning May 12.

Edward Hislop, Ministerial Reserve from the Missouri Conference, was seated on May 11, instead of on May 4, as indicated on Report No. 9 of May 8.

Frank O. Whitcher, Lay Delegate from the West Wisconsin Conference, was seated on May 11 in place of the Reserve, N. O. Varnum.

James I. Dolliver, Lay Reserve from the Northwest Iowa Conference, was seated May 11, in place of Irvin L. Thoe.

Elmer E. Matthews, Lay Reserve from the New Jersey Conference, was seated May 11 in place of Edgar Y. Dobbins.

CHARLES L. WALLACE, *Chairman*.
CHARLES A. ROBBINS, *Secretary*.

The result of the second ballot for the election of a Negro General Superintendent was announced as follows: Total number of ballots cast, 568; defective ballots, 3; total number of ballots counted, 565. Necessary to a choice, 376. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Result of the
Second Ballot
for a Negro
Bishop.

The result of the second ballot for the election of three General Superintendents was announced as follows: Total number of ballots cast, 568; defective ballots, 6; total number of ballots counted, 562. Necessary to a choice, 374. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Result of the
Second Ballot
for Bishops.

G. Bromley Oxnam and R. W. Sockman, on questions of privilege, requested that their names be omitted from further balloting for the election of General Superintendents.

Withdrawals.

The motion of the Secretary prevailed that we proceed to take a third ballot for the election of three General Superintendents and one Negro General Superintendent.

Third Ballot
for Bishops.

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ELEVENTH
DAY.
Morning.

Bishop H. Lester Smith called forward the third group of Tellers to serve on this third ballot. (See Tellers.)

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Rules Are
Suspended.

The presiding officer introduced the Call of the Calendar and, on motion of E. R. Heckman, it was voted to suspend the Rule calling for the printing of Committee Reports in *The Daily Christian Advocate* for at least one day before they can be considered by the Conference.

Committee on
Temperance,
Prohibition, and
Public Morals,
Report No. 1.

Report No. 1, of the Committee on Temperance, Prohibition, and Public Morals, entitled, "Revision of the Constitution of the Board of Temperance, Prohibition, and Public Morals," previously introduced, referred back to the Committee, and now appearing in revised form on Page 269 of *The Daily Christian Advocate*, was presented by H. E. Woolever, Chairman of that Committee, who moved its adoption.

On motion of C. D. Baldwin, the reading of the entire report was dispensed with in favor of reading the same by paragraphs as they are considered and voted upon.

C. A. Smith moved to amend the report in Section 4, by adding after the words, "Office representatives," the words, "upon nomination of the Executive Secretary," so that the Section shall read, "This Committee shall have power ad interim to fill any vacancies in the field and office representatives upon nomination of the Executive Secretary," etc.

On motion of G. W. Crabbe, this amendment was placed upon the table.

J. M. M. Gray moved to amend by instructing the Committee to take such steps as may be necessary to eliminate from the name of the Board the words, "and Public Morals."

On motion of W. E. Gunby, this amendment was placed upon the table.

J. M. Walker moved to amend by adding to Section 1 of the report, after the words, "religious liberties," these words, "to promote a wholesome sense of personal and official responsibility in civic affairs."

The Chairman of the Committee expressed willingness to accept this amendment, but the consent of the house was denied.

On motion of A. A. Callaghan, the amendment was placed on the table.

On motion of F. R. Bayley, the previous question was ordered.

The attention of the Chairman of the Committee was called to the fact that the word "Annually" in Section 7, Article 6, had been stricken out by the Committee, and he agreed to its deletion from the report as now presented.

The motion to adopt the report prevailed.

Committee on
Temperance,
Prohibition, and
Public Morals,
Report No. 7.

Report No. 7, of the Committee on Temperance, Prohibition and Public Morals, entitled, "More Effective Temperance Pro-

gram," and printed on Page 269 of *The Daily Christian Advocate*, was presented by H. E. Woolever, Chairman of that Committee, who moved its adoption.

R. C. Wells moved to amend to the effect that the Committee on Temperance be No. 14 in the approved list, making the Nominating Committee No. 15.

By common consent, this amendment was accepted.

The motion to adopt the report, as amended, prevailed.

The Order of the Day, the reception of a Fraternal Delegate, was introduced and J. M. M. Gray, Chairman of the Committee on Fraternal Delegates, introduced to the presiding Bishop Dr. Joseph A. Vance, the Fraternal Delegate from the General Assembly of the Presbyterian Church in the United States, who in turn presented him to the Conference. Dr. Vance was heard in the delivery of his fraternal message. (See page 670.)

The Conference was then in recess.

At the termination of the recess period, the Boston University Seminary Singers were heard in several songs, under the leadership of Professor James R. Houghton.

On motion of the Secretary, the following resolution, offered by the delegates from the Northwest Iowa Conference, was adopted:

I. L. Thoe, a Lay Delegate of the Northwest Iowa Conference, was called home because of the illness of his father. A message has been received that his father passed away, May 8.

Therefore, the members of the General Conference extend to Brother Thoe our heartfelt sympathy in his sorrow.

M. D. BUSH
M. P. ARRASMITH
A. L. SEMANS
F. E. ANDERSON
C. C. HARSHBARGER
J. I. DOLLIVER

Under the introduction of Miscellaneous Business, F. A. Horne presented the following resolution, and moved its adoption:

WHEREAS, This General Conference on Saturday, May 9, 1936, adopted "Rules for Conducting Elections" in which among other things it is provided that "when nominations are in order for any other office (the office of General Superintendent being excepted) the Chair shall so announce and request that nominations shall be sent to the Secretary's table in writing"; and

WHEREAS, This plan is obviously inadequate, unsatisfactory, and obsolete; and

WHEREAS, This method violates every principle of wise procedure in imparting information, making personal investigations, and conveying recommendations to the electorate of the General Conference; and

WHEREAS, The present system of informal nominations tends to promote political methods and personal and group campaigning, repugnant to the spirit of our Church, and constitutes a denial of our Christian profession of non-selfseeking, sacrifice and service; and

WHEREAS, The plan of setting up relatively small committees for

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ELEVENTH
DAY.
Morning.

Special Order
of Business,
Reception of
Fraternal
Delegate.

Fraternal
Message of
Dr. Joseph A.
Vance.

Recess.

Special Music.

Resolution of
Sympathy for
I. L. Thoe.

Miscellaneous
Business.

Proposed
Changes in
Matter of
Nominations.

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ELEVENTH
DAY.
Morning.

the consideration of qualifications and fitness of proposed candidates for office and making recommendations of the same, is a well established practice in practically all religious, educational, professional, commercial, and other organizations; therefore

Be It Resolved, That this whole matter be referred to the Committee on Rules to be appointed upon the adjournment of this General Conference, and that this Committee be requested to give consideration to some such plan as follows, to become an integral part of the Rules of Order of the General Conference of 1940:

Rule 1. The respective Standing Committees having jurisdiction shall act as a Nominating Committee for the consideration and nomination of candidates for such Publishing Agents, Executive or Corresponding Secretaries and Editors as are to be elected by the General Conference. In the case of Editors of *The Christian Advocate*, a National Weekly, the nomination shall be by geographical designation.

Rule 2. The following conditions shall govern the above nominations:

a. Names of at least one and not more than three persons shall be placed in nomination for each office.

b. The names thus nominated shall be reported to the General Conference and printed in *The Daily Christian Advocate* at least two days before the election shall take place.

c. Other nominations may be sent to the Secretary and shall be reported to the General Conference, provided they shall have been supported by a petition containing the signature of at least ten members of the General Conference. These nominations shall be printed in *The Daily Christian Advocate* at least one day before the elections shall take place. Nominations shall be closed after such notice shall have been given.

d. The above provisions do not preclude the right of any member to vote for any person not publicly nominated.

By common consent, an amendment was accepted to the effect that the report of the ad interim Committee on Rules upon this matter shall be printed in the Church press at least ninety days before the session of the next General Conference.

The motion to adopt the resolution, as amended, prevailed.

Committee on
Book Concern,
Report No. 5.

Report No. 5, of the Committee on Book Concern, entitled, "Authorized General Conference Expenses," and printed on Page 195 of *The Daily Christian Advocate*, was presented by F. D. Stone, Chairman of that Committee, who moved its adoption.

By common consent, the report was amended to the effect that after the words, "necessary to meet" in Section 1, line six, there be added these words, "the expenses of."

A. W. Pugh moved to amend the report by adding a new Section, to be known as Section 3, as follows:

Whenever in any quadrennium the amount available in the Fund for Authorized General Conference Expenses is insufficient to defray the total expenses of the Delegates to the General Conference, the Treasurer of the Fund for Authorized General Conference Expenses shall prorate the payment of the expenses of Delegates from Conferences in the United States on the basis of the percentage which their respective Annual Conferences have paid on their apportionments to the General Conference Expense Fund for the quadrennium.

The motion of J. A. Perry to place this amendment upon the table did not prevail.

The motion to adopt the amendment prevailed.

The motion to adopt the report, as amended, prevailed.

Report No. 6, of the Committee on Book Concern, entitled, "Deficit in Bishops' Salaries," and printed on Page 228 of *The Daily Christian Advocate*, was presented by F. D. Stone, Chairman of that Committee, who moved its adoption.

In connection with the presentation of this report, the Chairman of Committee read the following letter from the Bishops, and, on his motion, the Secretary was instructed to enter the same in the records:

The Bishops have heard with grateful appreciation of the report which was adopted by the Committee on Book Concern, to which was referred the memorial suggesting the payment of the deficiencies in the salaries and allowances of the Bishops.

The Senior Bishop and the Secretary have been instructed by the Bishops to communicate to you their judgment. We are in hearty accord with the action of your committee as printed in Report Number Six and wish to assure you that we would be happy to have these recommendations presented as the report of your Committee to the General Conference. Every one of the Bishops is willing to share with his brethren in the ministry the salary deficiencies which have occurred as a result of the financial embarrassment of our people during these difficult years.

We appreciate the proposal of the committee to reimburse the Bishops for actual expenses over and above the amounts received, caused by the deficiencies in the payments for house rent, office rent, etc.

In behalf of the Bishops,

Bishop JOHN L. NUELSEN
Bishop H. LESTER SMITH

The motion to adopt the report prevailed.

The presiding Bishop introduced the Order of the Day, exercises appropriate to the retirement of General Superintendents, and surrendered the Chair to the Senior Effective Bishop, Bishop John L. Nuelsen.

Bishop Nuelsen appropriately addressed the Conference.

L. P. Goodwin and P. M. Hillman, representing the Omaha Area, were heard in appreciation of Bishop Frederick D. Leete, and a resolution to the same effect from the Cabinet of the Nebraska Conference was read. (See page 1260.)

The name of Mrs. Frederick D. Leete was happily employed in this presentation.

Bishop Leete fittingly responded to these expressions of appreciation.

The motion of F. R. Bayley prevailed that additional tributes to retiring General Superintendents, beyond those permitted by our previous action, shall be printed in *The Daily Christian Advocate*.

Miss Ruby Sia, representing the Foochow Area, was heard in appreciation of Bishop Herbert Welch, and presented to the

MAY 12
ELEVENTH
DAY.
Morning.

Committee on
Book Concern,
Report No. 6.

Message from
the Bishops.

Exercises
Appropriate
to the Retirement
of
Bishops.

Appreciation of
Bishops Leete
and Welch.

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ELEVENTH
DAY.
Morning.

Bishop a basket of flowers from the Delegates of that Area. Bishop Welch fittingly responded to this expression of appreciation. (See page 1264.)

Appreciation of
Bishop
Robinson.

S. K. Mondol of the Delhi Area was heard in appreciation of Bishop John W. Robinson, and Mrs. Satyavati S. Chitambar presented a bouquet of flowers to the Bishop from the Delegates representing all the Conferences of Southern Asia. (See page 1268.) Bishop Robinson fittingly responded to these expressions of appreciation.

Bishop Nuelsen
Excused.

The presiding Bishop at this juncture surrendered the Chair to Bishop Edwin H. Hughes, asking to be excused to keep a previously made engagement. His request was granted.

Appreciation of
Bishop Johnson
and Keeney.

H. I. James and G. L. Dennis, representing the Capetown Area, were heard in appreciation of Bishop Eben S. Johnson. (See page 1271.) Bishop Johnson fittingly responded to these expressions of appreciation.

Lawrence Radcliffe, D. H. Stanton, and E. J. Hammond, representing the Atlanta Area, were heard in appreciation of Bishop Frederick T. Keeney, and H. W. Worley, of the Foochow Area, was likewise heard. (See page 1274.) Bishop Keeney fittingly responded to these expressions of appreciation.

Appreciation of
Bishops Clair
and Miller.

B. F. Smith and B. F. Neal, representing the Covington Area, were heard in appreciation of Bishop Matthew W. Clair. (See page 1277.) Bishop Clair fittingly responded to these expressions of appreciation.

M. V. Torregrosa of the Santiago Area was heard in appreciation of Bishop George A. Miller. (See page 1280.) Bishop Miller fittingly responded to this expression of appreciation.

At this point Bishop Richardson resumed the Chair.

Result of the
Third Ballot
for Bishops.

The result of the third ballot for the election of General Superintendents was announced as follows: Total number of ballots cast, 583; defective ballots, 2; total number of ballots counted, 581. Necessary to a choice, 386. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Result of the
Third Ballot
for a Negro
Bishop.

The result of the third ballot for the election of a Negro General Superintendent was announced as follows: Total number of ballots cast, 583; defective ballots, 3; total number of ballots counted, 580. Necessary to a choice, 386. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Withdrawals.

L. C. Wright and R. L. Smith, on questions of privilege, requested that their names be omitted from further balloting for the election of General Superintendents.

Fourth Ballot
for Bishops.

The motion of the Secretary prevailed that we proceed to take a fourth ballot for the election of three General Superintendents and one Negro General Superintendent.

Bishop H. Lester Smith called forward the fourth group of Tellers to serve on this ballot. (See Tellers.)

Prayer was offered by Bishop William F. Anderson. The Tellers distributed the ballots, the Conference stood for the casting of the ballots and the Tellers placed them in envelopes, which were sealed by the Secretary in open Conference.

The motion of A. M. Wells prevailed that when we adjourn, it be to meet at 5:30 o'clock today to hear the result of this fourth ballot, and, if necessary, to take another.

Announcements were made and, on motion of L. O. Hartman, the Conference adjourned, Bishop Jashwant R. Chitambar pronouncing the benediction.

MAY 12
ELEVENTH
DAY.
Morning.
Prayer.

Adjournment.

TUESDAY AFTERNOON, MAY 12, 1936

The Conference convened at 5:30 o'clock, with Bishop Frederick T. Keeney presiding.

Hymn No. 254, beginning, "Brightly Beams Our Father's Mercy," was sung under the leadership of Bishop Adna W. Leonard, and Bishop Charles E. Locke led the Conference in prayer.

Hymn No. 249, beginning, "I Love to Tell the Story," was sung.

The result of the fourth ballot for the election of three General Superintendents was announced as follows: Total number of ballots cast, 561; defective ballots, 3; total number of ballots counted, 558. Necessary to a choice, 372. (See Ballots.)

Wilbur E. Hammaker, having received 431 votes, which is more than the necessary two-thirds majority, was declared elected a General Superintendent of the Methodist Episcopal Church.

Charles W. Flint, having received 406 votes, which is more than the necessary two-thirds majority, was declared elected a General Superintendent of the Methodist Episcopal Church.

W. O. Hawkins moved that Bishop-elect Wilbur E. Hammaker be escorted to a place on the platform among the Bishops by Bishop H. Lester Smith and Bishop Herbert Welch.

This motion prevailed and action resulted accordingly.

H. E. Woolever moved that Bishop-elect Charles W. Flint be escorted to a place on the platform among the Bishops by Bishop Frederick D. Leete and Bishop Wallace E. Brown.

This motion prevailed and action resulted accordingly.

The Delegates arose during the presentation to the Conference of Bishops-elect Hammaker and Flint.

The result of the fourth ballot for the election of a Negro General Superintendent was announced as follows: Total number of ballots cast, 561; defective ballots, 1; total number of ballots counted, 560. Necessary to a choice, 372. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

MAY 12
ELEVENTH
DAY.
Afternoon.

Result of the
Fourth Ballot
for Bishops.

Bishop-elect
W. E.
Hammaker.

Bishop-elect
C. W. Flint.

Result of the
Fourth Ballot
for a Negro
Bishop.

MAY 12
ELEVENTH
DAY.
Afternoon.

Motion to
Defer Voting.

The Secretary moved that we proceed to take a fifth ballot for the election of one General Superintendent and one Negro General Superintendent.

E. A. Love moved to amend to the effect that we defer indefinitely the voting for a Negro General Superintendent.

The motion of V. K. Moore to place this amendment upon the table did not prevail, the count vote being: For placing the amendment on the table, 126; Against placing it on the table, 195.

F. D. Stone requested the maker of the pending amendment to consent to further amend the motion by adding these words, "and that the matter of the Episcopal supervision involved be referred to the Committee on Episcopacy."

E. A. Love accepted this amendment.

The previous question was ordered on motion of E. A. Lowther.

The motion to amend did not prevail.

T. F. Holgate moved that the pending motion be divided, the first division being to vote for one General Superintendent and the second being to vote for a Negro General Superintendent.

Adjournment.

D. L. Marsh moved to adjourn, which motion prevailed.

Assistant Secretary A. M. Witwer made the necessary announcements and the Conference adjourned with the benediction by the presiding Bishop.

WEDNESDAY MORNING, MAY 13, 1936

MAY 13
TWELFTH
DAY.
Morning.

The Conference convened at 8:30 o'clock with Bishop Edgar Blake presiding, who presented Bishop Robert E. Jones to be in charge of the devotional service.

The first stanza of Introit No. 593 was sung, followed by the singing of Hymn 342, beginning, "Dear Lord and Father of Mankind," after which the Collect was recited in unison.

Devotions.

Bishop Jones was heard in a devotional address based upon the topic, "The Voice of Praise," and at its close, he led the Conference in prayer.

Journal

Hymn 525, beginning, "I Will Sing You a Song," was sung. D. W. Howell, for the Committee on the General Conference Journal, reported having examined the *Journal* for the morning session of May 12, and the Committee found the same correct. The report was accepted and the *Journal* thus approved.

H. G. Smith, Chairman of the Committee on Privileged Questions, moved that floor privileges be granted to W. J. King, W. A. C. Hughes and E. A. Love, the first named not being a member of the Conference.

Withdrawals.

On motion, the recommendation was adopted. W. J. King and W. A. C. Hughes requested that their names be no longer used in balloting for the election of a Negro General Superintendent, and E. A. Love expressed satisfaction on account

of the action of the Conference yesterday in rejecting his proffered amendment.

The previously unfinished motion to take a fifth ballot for the election of one General Superintendent and one Negro General Superintendent prevailed.

On motion, the editor of *The Daily Christian Advocate* was instructed to print that part of the record of yesterday's proceedings which had been temporarily deleted from that record.

Bishop H. Lester Smith called forward the fifth group of Tellers to serve on this fifth ballot. (See Tellers.)

Prayer was offered by Bishop Ralph S. Cushman. The Tellers distributed the ballots. The Conference stood for the casting of the ballots and the Tellers retired to determine the result.

On a question of high privilege, Bishop Herbert Welch announced the death of Bishop Motozo Akazawa of the Japan Methodist Church, and requested that the General Conference instruct the Secretary to send an appropriate message of sympathy and appreciation to the bereaved family.

On motion, the Secretary was so instructed, and at the request of the presiding Bishop, Bishop Welch led the Conference in prayer for the stricken family and the bereaved Church.

On motion of the Secretary, the matter of holding evening sessions was referred to the Committee of Elected Chairmen, with instructions to report before adjournment today.

On motion of the Secretary, the question of the final adjournment of this Conference was referred to the same Committee, with instructions to report not later than Friday morning.

The Order of the Day was then introduced, it being the consideration of Report No. 5 of the Committee on Foreign Missions.

On a question of high privilege, W. C. Hartinger, Chairman of the Committee on Itinerancy, asked for the deletion of the Section entitled, "Appointment," from Report No. 10 of that Committee and by common consent, this deletion was ordered.

G. Bromley Oxnam, Chairman of the Committee on Foreign Missions, presented Report No. 5 from that Committee, entitled, "Next Steps in Foreign Missions," and printed on Page 300 of *The Daily Christian Advocate*, and moved its adoption.

By common consent, the report was amended so as to read "2,500,000 Christians" instead of "500,000 Christians."

H. P. Sloan moved to amend by adding after the words, "Jesus Christ is not only unique but absolutely essential to the world's salvation," the words, "He is the very living God, made manifest in the flesh."

On motion of W. K. Anderson, this amendment was placed upon the table.

The motion to adopt the report, as amended, prevailed.

Report No. 4, of the Committee on Foreign Missions, entitled, "Next Steps in Foreign Missions, Memorial No. 268, Page 23, Section 4," and printed on Page 267 of *The Daily Christian*

MAY 13
TWELFTH
DAY.
Morning.

Fifth Ballot
for Bishops.

Prayer.

Death of
Bishop
Akazawa
Announced.

Committee on
Foreign
Missions,
Report No. 5.

Committee on
Foreign
Missions,
Report No. 4.

MAY 13
TWELFTH
DAY.
Morning.

Advocate, was presented by G. B. Oxnam, Chairman of that Committee, who moved its adoption.

This motion prevailed.

Report No. 7, of the Committee on Education, entitled, "Theological Education," and printed on Page 267 of *The Daily Christian Advocate*, was presented by J. L. Seaton, Chairman of that Committee, who moved its adoption.

J. M. Walker moved to amend by introducing a new Item 3, as follows: "A Plan for Helping our Accepted Supply Pastors to become more efficient," and thus making the present Item 3 to be Item 4.

By common consent, this amendment was accepted.

The motion to adopt the report, as amended, prevailed.

Report No. 8, of the Committee on Education, entitled, "Conference Courses of Study," and printed on Page 267 of *The Daily Christian Advocate*, was presented by J. L. Seaton, Chairman of that Committee, who moved its adoption.

J. L. Seaton asked for the privilege of amending the report by deleting the words, "and that the *Discipline*, with special emphasis on the Articles of Religion and the doctrinal sermons of John Wesley, shall be included in the Conference Course," and substituting therefor the following words: "and that there shall be included the *Discipline* with special emphasis upon the Articles of Religion and the volume of writings of John Wesley, including a selection of the more important doctrinal sermons taken from the recognized standard sermons."

By common consent this amendment was accepted.

The motion to adopt the report, as amended, prevailed.

Report No. 6, of the Committee on Education, entitled, "Course in World Mission of Christianity in Conference Course of Study," and printed on Page 195 of *The Daily Christian Advocate*, was presented by J. L. Seaton, Chairman of that Committee, whose motion to adopt the report prevailed.

Report No. 9, of the Committee on Education, entitled, "Accrediting Howard University," and printed on Page 268 of *The Daily Christian Advocate*, was presented by J. L. Seaton, Chairman of that Committee, whose motion to adopt the report prevailed.

Report No. 10, of the Committee on Education, entitled, "Change in Name of Board of Education," and printed on Page 268 of *The Daily Christian Advocate*, was presented by J. L. Seaton, Chairman of that Committee, whose motion to adopt the report prevailed.

On motion of W. B. Farmer, it was voted to defer consideration of all reports of non-concurrence from Standing Committees until other than these shall have been first presented.

Report No. 7, of the Committee on Itinerancy, entitled, "Time Limit of the District Superintendency," and printed on page 228 of *The Daily Christian Advocate*, was introduced by W. C.

Committee on
Education,
Reports Nos. 7
and 8.

Committee on
Education,
Reports Nos. 6,
9 and 10.

Action De-
ferred on
Reports of Non-
concurrence.

Committee on
Itinerancy,
Report No. 7.

Harteringer, Chairman of that Committee, this report having both a majority and a minority section.

R. C. Wells was announced as in charge of the majority report, and Leonard Carson of the minority report.

Leonard Carson moved to substitute the minority report for the majority report.

On motion of L. J. Lyons, it was voted that immediately after the disposition of the pending matter, reports from the Judiciary Committee be made the Order of the Day.

Announcements were made, and the Conference was in recess.

At the conclusion of the recess period, the Kansas Wesleyan A Cappella Choir, under the direction of W. A. Willgus, sang the following numbers: "That Word Shall Still in Strength Abide," "Salvation Is Created," and "Wake, Awake, for Night Is Flying."

Consideration of Report No. 7, of the Committee on Itinerancy, was resumed.

Discussion was temporarily suspended in order to hear the result of the fifth ballot for the election of a Negro General Superintendent, which was announced as follows: Total number of ballots cast, 581; defective ballots, 0; total number of ballots counted, 581. Necessary to a choice, 387. (See Ballots.)

Alexander P. Shaw, having received 462 votes, which is more than the necessary two-thirds majority, was declared elected a General Superintendent of the Methodist Episcopal Church.

The result of the fifth ballot for the election of one General Superintendent was announced as follows: Total number of ballots cast, 581; defective ballots, 0; total number of ballots counted, 581. Necessary to a choice, 387. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

E. M. Jones moved that Bishop-elect Alexander P. Shaw be escorted to a place on the platform among the Bishops by Bishop Robert E. Jones and Bishop Frederick T. Keeney.

This motion prevailed and action resulted accordingly.

The Delegates arose during the presentation to the Conference of Bishop-elect Alexander P. Shaw.

On motion of the Secretary, the Conference proceeded to take another ballot for the election of one General Superintendent.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the sixth group of Tellers to serve on this sixth ballot. (See Tellers.)

Prayer was offered by Bishop Wilbur P. Thirkield. The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

H. G. Smith, Chairman of the Committee on Privileged Questions, requested the privilege of the floor for statements by Dr. Clarence True Wilson and Bishop Edwin H. Hughes.

On motion, this request was approved, and Dr. Clarence True

MAY 13
TWELFTH
DAY.
Morning.

Order of the
Day Fixed.

Recess.

Special Music.

Result of the
Fifth Ballot
for a Negro
Bishop.

Bishop-elect
Alexander P.
Shaw.

Result of the
Fifth Ballot
for Bishops.

Sixth Ballot
for Bishops.

Prayer.

MAY 13
TWELFTH
DAY.
Morning.

Wilson addressed the Conference, asking to be retired from the Secretaryship of the Board of Temperance, Prohibition, and Public Morals.

Dr. Clarence
True Wilson
and Bishop
E. H. Hughes,
Address the
Conference.

Bishop Edwin H. Hughes, President of that Board, next addressed the Conference in tribute to the service rendered by Dr. Wilson during his term of office.

Amendment to
Rules Govern-
ing Elections.

On motion of G. W. Henson, the rules for conducting elections were amended in the ninth section so as to read, "No Nominations shall be made for the office of General Superintendent, but nominations may be made for the office of a Missionary Bishop."

On motion of H. P. Sloan, Dr. Clarence True Wilson was elected by acclamation to the position of Secretary Emeritus of the Board of Temperance, Prohibition, and Public Morals.

Committee on
Itinerancy,
Report No. 7.

Consideration of Report No. 7, of the Committee on Itinerancy, was again resumed.

C. F. Eggleston moved to amend the majority report so as to change the words, "He may be continued for a period of not more than two years with the approval of the Annual Conference," so that they shall read, "He may be continued for a period of not more than two years with the approval of the United Session."

By common consent, this amendment was accepted.

T. J. J. Wright moved to amend the minority report, so that after the words, "four consecutive years," the words, "not more than four years in any consecutive eight in the same Annual Conference," be deleted, and that the words, "without debate" be added after the words, "expressed by ballot" so that the same shall read: "not allow a District Superintendent to preside in the same District more than four consecutive years without the approval of the United Session expressed by ballot, without debate."

On motion of F. R. Bayley, this amendment was placed upon the table.

The motion to substitute the minority report for the majority report did not prevail.

The motion to adopt the majority report, as amended, prevailed.

Result of the
Sixth Ballot
for Bishops.

The result of the sixth ballot for the election of a General Superintendent was announced as follows: Total number of ballots, 580; defective ballots, 0; total number of ballots counted, 580. Necessary to a choice, 386. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Seventh Ballot
for Bishops.

On motion of the Secretary, the Conference proceeded to take another ballot for the election of one General Superintendent.

By common consent, the time was extended for this purpose.

Withdrawal.

J. B. Magee, on a question of privilege, requested that his name be omitted from further balloting for the election of a General Superintendent.

Bishop H. Lester Smith called forward the first group of Tellers to serve on this seventh ballot. (See Tellers.)

Prayer was offered by Bishop Juan E. Gattinoni.

The Tellers distributed the Ballots. The Conference stood for the casting of the ballots, and the Tellers placed them in envelopes, which were sealed by the Secretary in open Conference.

On motion of D. L. Marsh, it was voted that when we adjourn, we adjourn to meet at 5 o'clock this afternoon to hear the result of the ballot and to take another, if necessary.

On motion of F. R. Bayley, reports from the Judiciary Committee were made the Order of the Day for tomorrow morning immediately upon the approval of the *Journal*.

The Secretary speaking for the Committee of Elected Chairmen recommended that night sessions begin tomorrow night at 8 o'clock, and that the devotional service then be in the nature of a program for the Board of Pensions and Relief, the business session to follow immediately thereafter.

On motion, this recommendation was adopted.

On motion of A. M. Wells, a special Order of the Day was approved for tomorrow immediately after the consideration of the report of the Special Committee on World Service, it being for the consideration of a report from the Committee on Pensions and Relief.

W. W. Reid was elected to membership in the first group of Tellers, temporarily, in place of W. H. Alderson, excused for an important sub-committee meeting.

On motion of the Secretary, Report No. 14 of the Committee on Credentials, printed on page 296 of *The Daily Christian Advocate* was adopted without reading, as follows:

REPORT No. 14

The Committee on Credentials met on May 12 and authorized the following changes:

Mrs. Winnifred M. Timmons, Lay Reserve from the Rock River Conference, was seated on May 11 in place of Lay Reserve Harry L. Guyer.

I. J. Nisley, Lay Reserve from the Nebraska Conference, was seated May 11 in place of Mrs. J. Floyd McLain.

CHARLES L. WALLACE, *Chairman*.

CHARLES A. ROBBINS, *Secretary*.

Announcements were made by Assistant Secretary A. M. Witwer and others, and the Conference adjourned with the benediction pronounced by Bishop-elect Roberto Elphick.

WEDNESDAY AFTERNOON, MAY 13, 1936

The Conference convened at 5 o'clock, with Bishop Brenton T. Badley presiding.

Hymn 465, beginning, "Where Cross the Crowded Ways of Life," was sung, and prayer was offered by Bishop Ralph S. Cushman.

MAY 13
TWELFTH
DAY.

Morning.

Prayer.

Order of the
Day Fixed.

Night Sessions
Ordered.

Order of the
Day Fixed.

Committee on
Credentials,
Report No. 14.

Adjournment.

MAY 13
TWELFTH
DAY.

Afternoon.

MAY 13
TWELFTH
DAY.
Afternoon.

Result of the
Seventh Ballot
for Bishops.

Eighth Ballot
for Bishops.

Prayer.

Adjournment.

The result of the seventh ballot for the election of a General Superintendent was announced as follows: Total number of ballots cast, 570; defective ballots, 2; total number of ballots counted, 568. Necessary to a choice, 378. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

The motion of the Secretary prevailed that we proceed to take another ballot for the election of one General Superintendent.

Bishop H. Lester Smith called forward the second group of Tellers to serve on this eighth ballot. (See Tellers.)

Prayer was offered by Bishop George A. Miller.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots and, on motion of the Secretary, the ballot was sealed and impounded, to be counted tomorrow morning at 7:30 o'clock for report at the morning session.

Announcements were made and, on motion, the Conference adjourned with the benediction pronounced by Bishop Titus Lowe.

THURSDAY MORNING, MAY 14, 1936

MAY 14
THIRTEENTH
DAY.
Morning.

Devotions.

The Conference convened at 8:30 o'clock with Bishop H. Lester Smith presiding, who presented Bishop Ernest L. Waldorf to be in charge of the devotional service.

One stanza of Introit No. 232 was sung, after which the Collect and the Lord's Prayer were repeated in unison.

Hymn No. 12, beginning, "Joyful, Joyful, We Adore Thee," was sung, under the leadership of J. B. Kenna, and Bishop Waldorf's devotional address was based upon Acts 27. 13, "When the South Wind Blew Softly."

At the conclusion of the address, Hymn 168, beginning, "O Could I Speak the Matchless Worth," was sung.

Journal.

D. W. Howell, for the Committee on the General Conference Journal, reported having examined the *Journal* for the sessions of May 12 and 13, not previously reported on, and the Committee found the same correct. The report was accepted and the *Journal* thus approved.

Report of the
Commission on
Interdenominational
Relations.

H. G. Smith, Chairman of the Committee on Privileged Questions, requested the privilege of the floor for H. E. Woolever, Secretary of the Commission on Interdenominational Relations, in order to introduce a report from that Commission.

This request was approved and H. E. Woolever presented the report, entitled, "Choosing Membership to the Uniting Conference," which was read by the Secretary.

On motion of H. E. Woolever, this report was adopted.

Result of the
Eighth Ballot
for Bishops.

The result of the eighth ballot for the election of a General Superintendent was announced as follows: Total number of ballots cast, 541; defective ballots, 0; total number of ballots counted,

541. Necessary to a choice, 360. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

The motion of the Secretary prevailed that we proceed to take another ballot for the election of one General Superintendent.

Bishop Ernest G. Richardson, acting for the Secretary of the Bishops, called forward the third group of Tellers to serve on this ninth ballot.

Prayer was offered by Bishop John L. Nuelsen.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots and the Tellers retired to determine the result.

L. O. Hartman, on a question of privilege, moved that the General Conference authorize the continuance of the Commission on Central Conferences for the ensuing quadrennium, to be composed of three Bishops and twelve other members, and in addition a corresponding member from each of the Central Conferences, all to be nominated by the Bishops.

This motion prevailed.

Report No. 7, of the Judiciary Committee, entitled, "Annuity Claim of Ministers Under Special Appointment," and printed on page 264 of *The Daily Christian Advocate*, was presented by F. R. Bayley, Chairman of that Committee, who moved its adoption.

After the correction of certain errors in printing, the motion to adopt this report prevailed.

The following reports from the Judiciary Committee were presented, in order, by F. R. Bayley, Chairman of that Committee:

Report No. 8, entitled, "Appeal of G. J. Shaw," and printed on page 264 of *The Daily Christian Advocate*.

Report No. 9, entitled, "Appeal of A. H. Magee," and printed on page 264 of *The Daily Christian Advocate*.

Report No. 10, entitled, "Appeal of G. L. Lennarth," and printed on page 264 of *The Daily Christian Advocate*.

On motion of F. R. Bayley, these reports were adopted in the above order.

Report No. 11, of the Judiciary Committee, entitled, "Incorporation of Annual Conference," and printed on page 264 of *The Daily Christian Advocate*, was presented by F. R. Bayley, Chairman of that Committee, who moved its adoption.

J. E. Skillington moved to amend by substituting for the words, "Your Judiciary Committee determines it has no jurisdiction," these words, "Your Judiciary Committee determines that the General Conference has no jurisdiction."

J. S. Scott moved to place this amendment on the table.

J. E. Skillington moved the previous question on the motion to amend.

The previous question was ordered.

The motion to place the amendment on the table having been

MAY 14
THIRTEENTH
Day.
Morning.

Ninth Ballot
for Bishops.

Prayer.

Continuance
of Commission
on Central
Conferences
Authorized.

Judiciary
Committee,
Report No. 7.

Judiciary
Committee,
Reports Nos. 8,
9 and 10.

Judiciary
Committee,
Report No. 11.

MAY 14
THIRTEENTH
DAY.
Morning.

cancelled by the motion for the previous question, A. A. Brown now moved to place the amendment on the table.

This motion prevailed.

The motion to adopt the report prevailed.

The following reports of the Judiciary Committee were presented, in order, by F. R. Bayley, the Chairman of that Committee:

Report No. 12, entitled, "Mandate to Delegates and Length of United Sessions," and printed on page 264 of *The Daily Christian Advocate*.

Report No. 13, entitled, "Pension Claim of N. E. Richardson," and printed on page 265 of *The Daily Christian Advocate*.

Report No. 14, entitled, "Interpretation Paragraph 367, 'Such Location,'" and printed on page 298 of *The Daily Christian Advocate*.

Report No. 16, entitled, "Allowance for Retired Bishop," and printed on page 299 of *The Daily Christian Advocate*.

On motion of F. R. Bayley, these reports were adopted in the above order.

Report No. 17, of the Judiciary Committee, entitled, "Bishops of Central Conferences," and printed on page 299 of *The Daily Christian Advocate*, was presented by F. R. Bayley, Chairman of that Committee, who moved its adoption.

J. M. Walker moved to amend the report in the last paragraph by deleting the words, "their respective" and substituting the word, "Central," so that it shall read, as follows: "exercise any Episcopal office outside of Central Conferences."

By common consent, this amendment was accepted.

The motion to adopt the report, as amended, prevailed.

The following Delegates asked to be recorded as voting against this report: J. E. Skillington, Central Pennsylvania; M. V. Torregrosa, Chile; G. T. Simpfendorfer, Chile.

Report No. 18, of the Judiciary Committee, entitled, "Annual Conference Trustees' Powers," and printed on page 302 of *The Daily Christian Advocate*, was presented by F. R. Bayley, Chairman of that Committee, who moved its adoption.

After certain verbal corrections in the report were made, the motion to adopt it prevailed.

Under suspension of the Rules, Report No. 19, of the Judiciary Committee, entitled, "Negro Work in New York," and printed on page 330 of *The Daily Christian Advocate*, was presented by F. R. Bayley, Chairman of that Committee, who moved its adoption.

The motion to adopt this report prevailed.

On motion of C. L. Wallace, Chairman of the Committee on Credentials, it was voted that reserves seated after 12 o'clock, noon, on Friday, May 15, shall not receive any allowance for traveling expenses.

O. W. Fifer moved that nominating speeches be permitted by

Judiciary
Committee,
Reports Nos.
12, 13, 14 and
16.

Judiciary
Committee,
Report No. 17

Judiciary
Committee,
Reports Nos.
18 and 19.

Reserves to
Serve Without
Expense.

the Conference when nominations are made for the office of Missionary Bishop, the same to be limited to five minutes.

The motion of P. M. Hillman to place this motion upon the table did not prevail.

T. F. Holgate moved to amend by limiting the number of such speeches in each case to one.

The motion to amend prevailed.

B. A. Matthews moved to further amend by limiting such speeches to three minutes each.

On motion of C. D. Marston, this amendment was placed upon the table.

L. J. Lyons moved a further amendment to prohibit seconding speeches.

This amendment prevailed.

The motion to permit nominating speeches, limited to one in each case, and further limited to five minutes in duration, prevailed.

Consideration of Report No. 10, of the Committee on Itinerancy, entitled, "District Superintendents," and printed on page 298 of *The Daily Christian Advocate*, was resumed, having been previously amended, and W. C. Hartinger, Chairman of that Committee, moved its adoption.

By common consent, the amendment offered by F. R. Bayley, deleting the words "or Church Conference," and "or Church Conferences," wherever they occur in the report, was accepted.

A. S. Williams moved that Item 5, under Duties, be deleted.

On motion, the time was extended for the completion of the pending item.

J. E. Skillington moved to amend the amendment by striking out Item 5, under Duties, and substituting therefor, the following: "To be present as far as practicable, in all the Quarterly Meetings and in each to call together the Quarterly Conference to transact the business assigned to it by the *Discipline*."

On motion of E. A. Lowther, the amendment to the amendment was placed upon the table.

On motion of E. R. Brown, the amendment was placed upon the table.

On motion of P. M. Hillman, the previous question was ordered.

The motion to adopt the report, as amended, prevailed.

The result of the ninth ballot for the election of one General Superintendent was announced as follows: Total number of ballots cast, 574; defective ballots, 0; total number of ballots counted, 574. Necessary to a choice, 382. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

On a question of personal privilege, Missionary Bishop Edwin F. Lee requested that his name be no longer employed in balloting for the election of a General Superintendent.

The motion of the Secretary prevailed that we proceed to take a tenth ballot for the election of one General Superintendent.

MAY 14
THIRTEENTH
DAY.
Morning.

Nominating
Speeches
Permitted for
Missionary
Bishops.

Committee on
Itinerancy,
Report No. 10.

Result of the
Ninth Ballot
for Bishops.

Withdrawal.

MAY 14
THIRTEENTH
DAY.
Morning.

Tenth Ballot
for Bishops.

Bishop Ernest G. Richardson called forward the fourth group of Tellers to serve on this tenth ballot. (See Tellers.)

Prayer was offered by Bishop Frederick D. Leete.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Recess.

The Conference was then in recess.

Special Music.

At the conclusion of the recess period, the Ohio Wesleyan Men's Glee Club, under the direction of Professor Rexford C. Keller, was heard in the following selections: "Amen," "Hallelujah," "Ave Maria," and "Invictus."

C. C. Hall, on a question of privilege, for the Commission on the Entertainment of the General Conference, secured unanimous consent to change the wording of the printed report of the General Conference Expense Fund, found on page 342 of *The Daily Christian Advocate*, by adding the word "estimated" to the second sub-head, so that it shall read, "1936 Quadrennium, Estimated."

Committee on
Pensions and
Relief,
Report No. 2.

Under suspension of the Rules, Report No. 2, of the Committee on Pensions and Relief, entitled, "The Pension Code," and printed on page 330 of *The Daily Christian Advocate*, was presented by A. M. Wells, Chairman of that Committee, who moved its adoption.

T. S. Brock, representing the minority report, printed on page 235 of *The Daily Christian Advocate*, moved that it be adopted as a substitute for the majority report, so far as it applies thereto.

The Chairman of the Committee, being a signer of this minority report, announced the choice of F. G. H. Stevens to represent the majority report, especially as concerns Article 17 affected by the minority report.

On motion of W. E. Gunby, the previous question was ordered.

The motion to adopt the minority report, as a substitute for the majority report, did not prevail.

The motion of A. L. Marting for the previous question on the entire report did not prevail.

The presiding officer, at this juncture, ruled that the majority report in toto was now before the Conference, subject to substitutions and amendment, and B. A. Matthews appealed from this ruling.

By vote, the ruling of the presiding officer was sustained.

W. B. Farmer offered the following as a substitute for Article 17 of the report; and moved its adoption:

For the clearing house purposes the Board of Pensions and Relief is hereby authorized and instructed to calculate the liabilities on account of service in the effective relation for which annuities are paid by Annual Conferences other than those in which the service was rendered. It shall apportion annually to the Conferences which are in debt to the clearing house a sum sufficient to satisfy the amount required to cover such service; and which is owed by the

clearing house to the creditor Conferences. Such apportionment shall be paid to the Board of Pensions and Relief, as the clearing house; and, when collected, shall be distributed equably by it to the creditor Conferences concerned. The first apportionment under this Article shall be made as soon as possible after July 1, 1937. The liabilities shall be calculated quadrennially in the year following the General Conference.

MAY 14
THIRTEENTH
DAY.
Morning.

On motion, the time was extended for the completion of the pending matter.

On motion of J. M. Walker, further action upon the pending report was deferred until the proffered substitute can be printed in *The Daily Christian Advocate*.

Action
Deferred.

On motion of A. M. Wells, further consideration of this matter was made the Order of the Day for tomorrow morning immediately after the approval of the *Journal*.

Order of the
Day Fixed.

The result of the tenth ballot for the election of one General Superintendent was announced as follows: Total number of ballots cast, 562; defective ballots, 0; total number of ballots counted, 562. Necessary to a choice, 374. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Result of the
Tenth Ballot,
for Bishops.

The motion of the Secretary prevailed that we proceed to take an eleventh ballot for the election of one General Superintendent.

Eleventh Ballot
for Bishops.

Bishop Ernest G. Richardson, acting for the Secretary of the Bishops, called forward the fifth group of Tellers to serve on this eleventh ballot. (See Tellers.)

Prayer was offered by Bishop William F. Anderson.

Prayer.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots and the Tellers placed them in envelopes, which were sealed by the Secretary in open Conference.

The motion of the Secretary prevailed that this ballot be sealed, impounded, counted at 7 o'clock tonight, and reported immediately after the devotional service at tonight's session.

On motion, the report of the Special Committee on World Service was made the Order of the Day for Saturday morning immediately after recess.

Order of the
Day Fixed

The presiding officer presented J. R. Edwards, who introduced to the Conference Dr. W. N. Danner, General Secretary of the Commission for Lepers.

Dr. W. N.
Danner
Introduced.

The presiding officer expressed the appreciation of himself and of the Delegates for the singing of the Ohio Wesleyan Glee Club this morning.

Assistant Secretary E. R. Heckman read the following communication:

Buenos Aires, Argentina, February 7, 1936.

SECRETARY OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, COLUMBUS, OHIO, U. S. A.:

This is to certify that the Fourth Central Conference of the Methodist Episcopal Church of Latin America, held in Buenos Aires, Argentina, Feb. 2-7, 1936, has elected Rev. Roberto Elphick Valen-

Announcement
of the Election
of Bishop
Elphick.

MAY 14
THIRTEENTH
DAY.
Morning.

zuela, as Central Conference Bishop ad referendum to the General Conference.

J. E. GATTINONI, *Presiding Bishop*.
P. Y. GONZALEZ, *Secretary*.

On motion of the Secretary, this communication was referred to the Committee on Episcopacy.

Adjournment.

The motion of the Secretary prevailed that after announcements, the Conference be adjourned until 8 o'clock tonight.

Announcements were made and the Conference adjourned, with the benediction pronounced by Bishop J. Waskom Pickett.

THURSDAY EVENING, MAY 14, 1936

MAY 14
THIRTEENTH
DAY.
Evening.

The Conference convened at 8 o'clock with Bishop Charles L. Mead presiding, who presented W. B. Farmer, Executive Secretary of the Board of Pensions and Relief, to be in charge of the devotional service, instead of the stated anniversary of his Board.

Hymn 288, beginning, "Hark the Voice of Jesus Calling," was sung, and prayer was offered by Bishop John L. Nuelsen.

Address of
Bishop
E. H. Hughes.

Hymn 285, beginning, "The Son of God Goes Forth to War," was sung, and Bishop Edwin H. Hughes was heard in an address appropriate to the interests of the Board of Pensions and Relief.

Result of the
Eleventh Ballot
for Bishops.

The result of the eleventh ballot for the election of one General Superintendent was announced as follows: Total number of ballots cast, 577; defective ballots, 0; total number of ballots counted, 577. Necessary to a choice, 384. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Twelfth Ballot
for Bishops.

The motion of the Secretary prevailed that we proceed to take a twelfth ballot for the election of one General Superintendent.

Bishop H. Lester Smith called forward the sixth group of Tellers to serve on this twelfth ballot.

Prayer.

Prayer was offered by Bishop Raymond J. Wade.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots and the Tellers retired to determine the result.

Recommendations
from the
Committee of
Elected
Chairmen

The Secretary, speaking for the Committee of Elected Chairmen, recommended that tomorrow afternoon the Committee meetings of Group A be held at 2:30 o'clock, and, on his motion, this recommendation was adopted.

The Secretary, speaking further for the Committee of Elected Chairmen, recommended that for tomorrow there be a night session, and that for Saturday and the remaining days of the Conference, there be afternoon and evening sessions.

On his motion, this recommendation was adopted.

The Secretary, speaking further for the Committee of Elected Chairmen, recommended that it be our purpose, if possible, to effect final adjournment at noon on Tuesday and that we work to that end.

On his motion, this recommendation was adopted.

By common consent, O. W. Fifer, Chairman of the Committee on Episcopacy, presented out of order Report No. 7, of that Committee, entitled, "Consecration Recommendation," and printed on page 339 of *The Daily Christian Advocate*.

This report was read by the Secretary, and, on motion of O. W. Fifer, it was adopted.

Report No. 16, of the Committee on Temporal Economy, entitled, "John Street Church, New York, Shrine of American Methodism," and printed on page 299 of *The Daily Christian Advocate*, was presented by J. B. Magee, Chairman of that Committee, who moved its adoption.

The motion to adopt prevailed.

Report No. 19, of the Committee on Temporal Economy, entitled, "Administration Mission Conferences," and printed on page 300 of *The Daily Christian Advocate*, was presented by J. B. Magee, Chairman of that Committee, and, after certain verbal corrections by the Chairman, it was, on his motion, adopted.

T. S. Brock, Chairman of the Committee on Home Missions, presented the following reports of that Committee, which, on his motion, were adopted:

Report No. 1, entitled, "Department of Town and Country Work," and printed on page 265 of *The Daily Christian Advocate*.

Report No. 2, entitled, "Department of City Work," and printed on page 265 of *The Daily Christian Advocate*.

D. L. Marsh, Chairman of the Committee on State of the Church, raised a question of procedure at this juncture, and, on motion of L. O. Hartman, it was voted that reports be presented now in their regular serial order.

D. L. Marsh thereupon presented the following reports of the Committee on State of the Church, which, on his motion, were adopted:

Report No. 9, entitled, "Worship," and printed on page 268 of *The Daily Christian Advocate*.

Report No. 10, entitled, "The Spiritual Life of the Church," and printed on page 268 of *The Daily Christian Advocate*.

On motion of L. J. Lyons, the Rules were suspended for the purpose of receiving out of order a report from the Committee on Hospitals, Homes, and Deaconess Work.

J. M. Walker, Vice-Chairman of the Committee on Hospitals, Homes, and Deaconess Work, thereupon presented Report No. 2, of that Committee, entitled, "Continuation of the Board of Hospitals, Homes, and Deaconess Work as now constituted and operated under the Discipline of the Methodist Episcopal Church," and printed on page 336 of *The Daily Christian Advocate*, which, on his motion, was adopted.

On motion of E. R. Heckman, the Rules were suspended for the purpose of receiving out of order a report from the Committee on Pensions and Relief.

MAY 14
THIRTEENTH
DAY.
Evening.

Committee on
Episcopacy,
Report No. 7.

Committee on
Temporal
Economy,
Reports Nos.
16 and 19.

Committee on
Home Missions,
Reports Nos.
1 and 2.

Committee on
State of the
Church,
Reports Nos.
9 and 10.

Committee on
Hospitals,
Homes, and
Deaconess
Work,
Report No. 2.

Suspension
of the Rules.

MAY 14
THIRTEENTH
DAY.
Evening.

Committee on
Pensions and
Relief
Report No. 1.

A. M. Wells, Chairman of that Committee, thereupon presented Report No. 1, entitled, "Provision for Initial Reserve Fund," and printed on page 330 of *The Daily Christian Advocate*.

On motion of P. M. Hillman, the Rules were further suspended in order to consider this report because it had been adopted in the Standing Committee meeting without a quorum being present.

On motion of A. M. Wells, this report was adopted.

Committee on
Book Concern,
Reports Nos.
7 and 9.

F. D. Stone, Chairman of the Committee on Book Concern, presented the following reports of that Committee, which, on his motion, were adopted:

Report No. 7, entitled, "The Distribution of the *Journal* of this General Conference," and printed on page 267 of *The Daily Christian Advocate*.

Report No. 9, entitled, "*The Christian Advocate*, a National Weekly, and the *Epworth Herald*," and printed on page 267 of *The Daily Christian Advocate*.

On motion of E. R. Heckman, the Rules were suspended for the remainder of this session for the purpose of receiving any and all reports which may be presented out of order.

Committee on
Education,
Report No. 12.

Report No. 12, of the Committee on Education, entitled, "Extension of Wesley Foundation Movement to Church Related Colleges and Universities," and printed on page 336 of *The Daily Christian Advocate*, was presented by J. L. Seaton, Chairman of that Committee, who moved its adoption.

On motion of J. E. Skillington, the previous question was ordered.

Result of the
Twelfth Ballot
for Bishops.

The motion to adopt this report did not prevail.

The result of the twelfth ballot for the election of one General Superintendent was announced as follows: Total number of ballots cast, 571; defective ballots, 0; total number of ballots counted, 571. Necessary to a choice, 380. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Thirteenth
Ballot for
Bishops.

The motion of the Secretary prevailed that we proceed to take a thirteenth ballot for the election of one General Superintendent.

W. O. Hawkins moved that the privilege of the floor be given to O. T. Olson.

Withdrawal.

This request was granted, and O. T. Olson asked that his name be omitted from further balloting for the election of a General Superintendent.

Bishop H. Lester Smith called forward the second group of Tellers to serve on this thirteenth ballot.

Prayer.

Prayer was offered by Bishop Herbert Welch.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots and the Tellers retired to determine the result.

Committee on
Education,
Report No. 13.

Report No. 13, of the Committee on Education, entitled, "Revision of the *Discipline*," and printed on page 336 of *The Daily*

Christian Advocate, was presented by J. L. Seaton, Chairman of that Committee, who moved its adoption.

F. R. Bayley moved to amend by striking out the last two paragraphs, the proposed addition to Paragraph 203, Section 1, and the proposed Section 4 to Paragraph 204.

On motion of D. L. Marsh, the previous question was ordered on the amendment.

Following a request for a division, the motion to amend by deleting Section 4 to Paragraph 204 prevailed by count vote as follows: For the motion to delete, 364; Against the motion to delete, 202.

The motion to amend by deleting Paragraph 203, Section 1, did not prevail.

By common consent, the words, "preacher in charge" in the proposed Section 1 of Paragraph 171 were changed to read, "An Accepted Supply Pastor."

G. W. Henson moved that between the words, "Committee on Conference Relations," and "The Board of Ministerial Training," in the proposed Section 1, Paragraph 171, the words, "Committee on General Qualifications," be inserted.

Upon being asked to accept this amendment, J. L. Seaton, the Chairman of the Committee on Education, declined to act for the Committee.

L. H. Hough moved to amend by restoring the words, "preacher in charge," wherever they occurred before deletion.

On motion of A. L. Marting, the previous question was ordered.

The motion to restore prevailed by a count vote as follows: For restoring the words, 272. Against restoring them, 83.

F. R. Bayley moved that this entire report, with amendments, be recommitted for the purpose of clarification.

The motion of T. E. Colley to place the motion to recommit on the table did not prevail.

On motion of D. L. Marsh, the previous question was ordered.

The motion to recommit prevailed, including the pending amendment of G. W. Henson.

The motion of P. M. Hillman prevailed that, after hearing the result of the thirteenth ballot for the election of a General Superintendent, the Conference adjourn.

The result of the thirteenth ballot for the election of one General Superintendent was announced as follows: Total number of ballots cast, 570; defective ballots, 0; total number of ballots counted, 570. Necessary to a choice, 380. (See Ballots.)

G. Bromley Oxnam, having received 401 votes, which is more than the necessary two-thirds majority, was declared elected a General Superintendent of the Methodist Episcopal Church.

Elmer Jones moved that Bishop-elect G. Bromley Oxnam be escorted to a place on the platform among the Bishops by Bishop Edgar Blake and Bishop Francis J. McConnell.

This motion prevailed and action resulted accordingly.

MAY 14
THIRTEENTH
DAY.
Evening.

Report
Recommitted.

Result of the
Thirteenth
Ballot for
Bishops.

Bishop-elect
G. Bromley
Oxnam.

MAY 14
THIRTEENTH
DAY.
Evening.

The Delegates arose during the presentation to the Conference of Bishop-elect G. Bromley Oxnam.

Pursuant to previous action, the Conference adjourned with the benediction pronounced by the presiding Bishop.

Adjournment.

FRIDAY MORNING, MAY 15, 1936

MAY 15
FOURTEENTH
DAY.
Morning.

The Conference convened at 8:30 o'clock, with Bishop Robert E. Jones presiding, who presented Bishop Ernest G. Richardson to be in charge of the devotional service.

One verse of the Hymn beginning, "Nearer My God to Thee," was sung, followed by the singing of Hymn 35, beginning, "New Every Morning Is the Love." The Collect and the Lord's Prayer were repeated in unison.

Devotions

Bishop Richardson's devotional address was based upon Colossians 1. 9-18, and entitled, "Making Christ Pre-Eminent."

At its conclusion, the Bishop offered prayer.

Hymn 116, beginning, "How Beauteous Were the Marks Divine," was sung.

Journal.

D. W. Howell, for the Committee on the General Conference Journal, reported having examined the *Journal* for the sessions of Wednesday night and Thursday morning, and the Committee found the same correct. The report was accepted and the *Journal* thus approved.

Presentation of
Gavel.

The Secretary introduced W. J. Dunham, who, on a question of privilege, presented a gavel to be used especially during the presidency of Bishop Jones, and accompanied by the following note:

This gavel was made from wood taken from a log which was in the cabin erected in 1821 by J. B. Findley, for a schoolhouse and place of worship. John Stewart taught here, assisting J. B. Findley in this work until his death in 1813.

Bishop Jones responded appropriately to this presentation.

H. G. Smith, Chairman of the Committee on Privileged Questions recommended that T. O. Firing be permitted to introduce a resolution of sympathy.

This recommendation was approved, and T. O. Firing introduced the following resolution, which, on motion of H. G. Smith, was ordered printed in the *Journal*:

Resolution of
Sympathy
for Alf
Kristoffersen.

It is with deep regret and heartfelt sympathy that we have received the news of the serious illness of the wife of one of our fellow Delegates from across the sea.

Dr. Alf Kristoffersen was elected Delegate to this General Conference by the Norway Conference. For eight years he rendered eminent service on the faculty of the Union Scandinavian School of Theology at Overas, Gothenborg, Sweden. He is now serving with distinction the largest congregation of his Conference at Stavanger, Norway.

Mrs. Kristoffersen took sick with influenza several weeks before her husband's departure, but gave sufficient evidence of recovery

for him to start on the long journey. A serious turn in her condition, however, brought telegrams requesting his immediate return. He left the city in all haste yesterday, and embarked for the homeland this morning.

The rest of the members of the General Conference will join the Scandinavian Delegates in their expression of sympathy and in their earnest prayer that the Great Physician may grant Mrs. Kristoffersen a speedy and complete recovery.

THEODORE ARVIDSON, *Chairman, Stockholm Area Delegation.*

THOR OTMANN FIRING, *on behalf of Delegations of the Scandinavian Conferences in this country.*

H. G. Smith, Chairman of the Committee on Privileged Questions, recommended that J. A. Diekmann be permitted to present a memoir for printing in the *Journal*.

This recommendation was approved, and J. A. Diekmann acted accordingly, presenting the following memoir:

Albert J. Nast was born in Cincinnati, Ohio, on April 4, 1846, as the only son of Dr. William Nast, the revered founder of the German Speaking Branch of the Methodist Episcopal Church, and died on March 27, 1936, in Daytona Beach, Florida.

"Know ye not that there is a prince and a great man fallen this day in Israel?"

This eulogy, spoken of one of old, is eminently applicable to the life and death of Albert J. Nast. He was a prince of a man and he was a prince in the Church of God. He was the great son of a great father. He was great as a churchman; great as an editor and great as a character. True greatness does not so much consist in what a man does, than in what a man is. The kingdom of character greatness comes not by man's might and main, but by his spirit of kindness and goodness. Dr. Nast has left a notable record of accomplishments, but his greatest achievement was the building of a singularly Christlike life. His might was mildness; his greatness was goodness; his power was personality.

As a churchman, Dr. Nast ranked with the leading men of his day, and his record in this capacity, too, was more the result of his life and influence than of concrete acts and deeds.

Through the wise guidance of his scholarly father, his education and training admirably fitted him for his later important career. At the tender age of eleven years, he was sent abroad to attend a noted school for boys; later he graduated from two leading American colleges and a theological seminary. After that he served as a member on the faculties of three institutions of learning, then for a number of years as pastor of several city churches, and for four years as assistant editor of *The Methodist*, a church weekly published in New York; and, finally, for a period of years as assistant to his father in the office of *The Christian Apologist*, a paper his father had founded in the year 1839, and had edited with great skill for more than half a century. Here Dr. Nast for twenty-six years ably held the fort.

During his long incumbency of the editorial chair Dr. William Nast had staunchly defended Methodism against the hateful attacks of the German Lutheran press and the vicious onslaughts of the atheistic press, not only of Cincinnati, but of the country in general; and, while he thus wielded a mighty sword in fighting the foe, his scholarly pen filled each issue of the *Apologist* with serious theological discussions in defense of the doctrines and usages of Methodism.

MAY 15
FOURTEENTH
DAY.
Morning.

Tribute to
Dr. Albert J.
Nast.

MAY 15
FOURTEENTH
DAY.
Morning.

Tribute to
Dr. Albert J.
Nast.
(Continued.)

All this, for his day, was a most necessary battle; and William Nast conducted it with courage and consummate skill.

But Dr. Albert Nast soon found that his mission was quite different from that of his father. The battle was over and had been won, and it was his task now to do a more constructive piece of work. He brought the whole strength of his learning and influence to bear upon the following interests: To instill his readers who at that time easily numbered fifty thousand, with a passion for temperance and prohibition, with a passion for American democracy and true patriotism, with a passion for missions at home and abroad, and with a deep love and loyalty for Methodist doctrines and usages.

The Church at large has never had an adequate conception of the tremendous service this devoted and gifted man rendered the nation and the Church during the twenty-six years he stood in this editorial pulpit. The wonderful liberality for which the members of the German Methodist Church are so favorably known; their firm loyalty to Methodism's usages and doctrines; their abstinence from worldly amusements and the use of intoxicants, in large measure were due to his teaching and influence.

Dr. Nast took his positions openly and firmly. He never compromised on essential principles; he never consulted considerations of expediency. His program was in the open and his fight was in the open. And however much his opponents may have hated his positions, they could never gainsay his motives and even never doubted his sincerity. It is a remarkable fact that Dr. Nast, despite his uncompromising stand in matters of public morals, of prohibition, of Church usages and of biblical doctrines, seldom, if ever, made an enemy. That is high praise, and an eloquent testimony to his integrity of purpose and motive.

Dr. Nast enjoyed the complete confidence and undivided love and respect of the entire branch of the Church in which he served. This was seen by the fact that many times his brethren elected him Delegate to the General Conference. But the mother Church, too, recognized this worth and honored him by appointments on many important commissions, benevolent and educational boards, and as a Delegate to ecumenical Conferences in all of which by wise counsel and faithful service he "acquitted himself as a workman who need not be ashamed of his labor."

Dr. Nast greatly resembled his illustrious father, Doctor William Nast, whom he revered with beautiful devotion. Both were highly educated and scholarly men; men of elegant habits, of true culture and refinement. Neither was possessed of any special gift in public speech, but each wielded a mighty pen. Both achieved large results rather by their influence than by any acts of leadership and organization. Both were utterly loyal to their country and their Church. They were Christian gentlemen, greatly loved and honored by all Methodism. In all this they both remained beautifully modest, served the Kingdom with much distinction, made a shining mark on their time and generation and reached the high age of ninety years and more. Their names will ever bulk big in the history of the Methodist Church, and their combined services lack but a few years of a century. Probably the Church has never known a case where father and son labored so long, so intimately and so successfully together in a great cause as did William and Albert Nast.

JOHN L. NUELSEN
A. J. BUCHER
JOHN A. DIEKMANN
F. H. OTTO MELLE
HEINRICH SCHAEDEL
ADAM J. LOEPFERT

H. G. Smith, Chairman of the Committee on Privileged Questions, recommended that the privilege of the floor be granted to A. A. Brown to nominate the Trustees of Drew University.

This recommendation was approved, and A. A. Brown made the following nominations of Trustees:

CLASS OF 1948

Bishop William F. McDowell, Bishop John L. Nuelsen, Allan Mac-Rossie, William B. Millar, Charles L. Goodell, J. S. Ladd Thomas, Paul G. Dennis, George B. Hodgman, William Boyd, Frank A. Horne, Frank E. Baker, Harry N. Holmes.

MAY 15
FOURTEENTH
DAY.
Morning.

Election of
Trustees, Drew
University.

TO FILL VACANCIES IN CLASS OF 1944

J. Edgar Washabaugh, Eric M. North, Charles C. Parlin, Arthur J. Baldwin.

TO FILL VACANCIES IN CLASS OF 1940

Bishop Herbert Welch, Frank Kingdon, Henry L. Lambdin, Philip S. Watters.

On motion of A. A. Brown, the persons thus nominated were elected Trustees of Drew University.

C. C. Hall, Chairman of the Commission on Entertainment, moved that the Treasurer of the General Conference Expense Fund be instructed to compute all expense accounts in full for the travel of Delegates to and from the seat of the Conference and for the regular per diem until and including Tuesday, May 19.

This motion prevailed.

On motion of the Secretary, Reports 15, 16, 17, and 18, of the Committee on Credentials, were adopted without reading as follows:

REPORT No. 15

The Committee on Credentials met on May 12, and authorized the following changes:

Alf Kristoffersen, Ministerial Delegate from the Norway Conference, was excused because of sufficient reasons after May 11, this being the last day of his attendance.

John H. Lovell, Ministerial Reserve from the Mississippi Conference, remained seated on May 12, in place of Levi E. Johnson.

Albert L. Marting, Ministerial Reserve from the North-East Ohio Conference, was seated on May 12, in place of Wilbur E. Hammaker, Bishop-elect.

Carl G. McConnell, Ministerial Reserve from the Central New York Conference, was seated May 12, in place of Charles W. Flint, Bishop-elect.

Simon L. Renfro, Lay Delegate from the Kentucky Conference, was excused after May 13, and Mrs. L. J. Godbey, Reserve, was seated as of May 14.

CHARLES L. WALLACE, *Chairman*.
CHARLES A. ROBBINS, *Secretary*.

REPORT No. 16

The Committee on Credentials met on May 13, and authorized the following changes:

Robert L. Weldon, Ministerial Delegate from the Southern Conference, was excused from the Conference beginning May 18.

Computation
Traveling
Expenses of
Delegates.

Committee on
Credentials,
Reports Nos.
15 and 16.

MAY 15
FOURTEENTH
DAY.
Morning.

Joseph M. M. Gray, Ministerial Delegate from the Detroit Conference, was excused from the Conference beginning May 16, the Reserve to be seated at no expense to the Conference.

Sidney A. Rowland, Lay Reserve from the Ohio Conference, was seated for May 13, in place of Albert L. Hannah.

Clarence C. Benton, Ministerial Reserve from the Blue Ridge-Atlantic Conference, was seated for May 14 only in place of William A. Parsons.

Mrs. Olivia Perkins, Lay Reserve from the Washington Conference, remains seated in the place of Isaac M. Carper until further notice.

CHARLES L. WALLACE, *Chairman*.

CHARLES A. ROBBINS, *Secretary*.

REPORT NO. 17

Committee on
Credentials,
Reports Nos.
17 and 18.

The Committee on Credentials met on May 14, and authorized the following changes:

Dennis A. Bethea, Lay Delegate from Lexington Conference, was excused from the General Conference after May 14, and James C. Traylor, Lay Reserve, was seated in his place beginning May 15.

H. Clifford Northcott, Ministerial Delegate from the Illinois Conference, was excused beginning Noon May 14, and Edwin G. Sandmeyer, Reserve, was seated in his place beginning at Noon May 14.

H. R. Snively, Lay Delegate from the Illinois Conference, having been excused for 5 days, resumed his seat on May 14.

CHARLES L. WALLACE, *Chairman*.

CHARLES A. ROBBINS, *Secretary*.

REPORT NO. 18

The Committee on Credentials met on May 14, and authorized the following changes:

Robert K. Gordon, Lay Delegate from the South Carolina Conference, was excused from the General Conference beginning May 15, with no one seated in his place.

James L. Robb, Lay Reserve from the Holston Conference, was seated May 16, in place of Robert H. Burkhart.

Mrs. Winona P. McAnally, Lay Reserve from the Southern Illinois Conference, was seated May 15, in place of Roy V. Jordan.

John M. Mitchell, Lay Reserve from the Southern Illinois Conference, was seated May 15, in place of Leonard Carson.

CHARLES L. WALLACE, *Chairman*.

CHARLES A. ROBBINS, *Secretary*.

Bishop
McDowell
Excused.

Bishop H. Lester Smith, on a question of privilege, asked that Bishop William F. McDowell be excused from further attendance at this General Conference in order to serve as a Fraternal Delegate to the General Conference of the Methodist Protestant Church.

On motion, this excuse was granted.

On motion of the Secretary, it was voted that, after proper presentations by sponsors, the Conference proceed to the election of a Missionary Bishop for Africa.

Nominations
for Missionary
Bishop for
Africa.

The Secretary announced the following nominations for the office of Missionary Bishop for Africa, first in alphabetical order and then in reverse order, as follows: Raymond L. Archer, Orville

L. Davis, Thomas S. Donohugh, Marshall J. Murphree, John M. Springer.

D. L. Marsh sponsored the name of Raymond L. Archer.

E. P. Swan moved that, as each name was presented by its sponsor, the person nominated be presented to the Conference.

The motion of J. L. Brasher to place this motion upon the table prevailed.

E. J. Hammond sponsored the name of Orville L. Davis.

H. E. Luccock sponsored the name of Thomas S. Donohugh.

J. L. Brasher sponsored the name of Marshall J. Murphree.

A. A. Brown sponsored the name of John M. Springer.

Bishop H. Lester Smith called forward the first group of Tellers to serve on this first ballot for the election of a Missionary Bishop.

Prayer was offered by Bishop Eben S. Johnson.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots and the Tellers retired to determine the result.

On motion of the Secretary, the Treasurer of the General Conference Expense Fund was authorized to pay the expenses of Fraternal Delegates from our Church to other denominations.

The Order of the Day was next introduced, the further consideration of Report No. 2, of the Committee on Pensions and Relief, entitled, "The Pension Code," and printed on page 330 of *The Daily Christian Advocate*.

Assistant Secretary E. R. Heckman outlined the parliamentary situation to be the consideration of a substitute for Article 17 of the majority report, the same being printed on page 362 of *The Daily Christian Advocate*.

A. M. Wells, Chairman of the Committee on Pensions and Relief, announced that the Committee had reconciled the differences of opinion as to procedure and that he now asked the privilege of presenting The Pension Code seriatim.

On his motion, permission for such consideration of The Pension Code was voted.

A. M. Wells moved that Articles I to XVI be adopted.

C. B. Sylvester moved to amend in Article XI by substituting the word, "may" for the word, "shall."

On motion of John Thompson, this amendment was placed upon the table.

The proposed amendment of T. A. Stafford to change the word, "gift" in Article XI, Section 3, to the words, "supplementary compensation" was accepted by A. M. Wells, the Chairman of the Committee.

F. R. Bayley moved to amend in Article XI, Section 3, by striking out the words, "he may be brought to trial" and inserting in lieu thereof these words, "his annuity claim may be disallowed."

This amendment was accepted by A. M. Wells, Chairman of the Committee.

MAY 15
FOURTEENTH
DAY.
Morning.

Sponsors for
the Nominees.

First Ballot for
Missionary
Bishop.

Prayer.

Fraternal
Delegates'
Expenses.

Committee on
Pensions and
Relief,
Report No. 2.

MAY 15
FOURTEENTH
DAY.
Morning.

Committee on
Pensions and
Relief,
Report No. 2.
(Continued.)

The motion to adopt Articles I to XVI, as amended, prevailed.

A. M. Wells, the Committee Chairman, announced at this juncture that the substitute offered yesterday by W. B. Farmer for Article XVII, Section 2, of this report had been accepted by the Committee.

T. A. Stafford moved to amend Article XVII by striking out all of Section 2 and adding to Section 1 the substitute now under consideration.

T. A. Stafford asked for common consent to make certain verbal corrections in the substitute, as follows: delete the word "the" from the first line; in the seventh line from the bottom, change the word "equably" to "equitably"; in the third line from the bottom change "July" to "June"; and also to amend by adding after the figures "1937" in that same line, the following words: "Until the clearing house payments can be made, the division of annuity responsibility provided in Paragraph 345, Section 11 of the *Discipline* of 1932 shall be effective."

Common consent was granted.

On motion of P. M. Hillman, the previous question was ordered.

A. M. Wells, Chairman of the Committee, accepted the amendment offered by T. A. Stafford.

The motion to adopt Article XVII, as amended, prevailed.

A. M. Wells moved that Articles XVIII to XXII, inclusive, be adopted.

On motion of the Secretary, the time was extended for the completion of the remarks of B. W. Meeks.

Recess.

At this juncture, the Conference was in recess.

At the conclusion of the recess period, Hymn 315, beginning, "How Firm a Foundation," was sung.

Result of the
First Ballot
for Mission-
ary Bishop.

The result of the first ballot for the election of a Missionary Bishop for Africa was announced as follows: Total number of ballots cast, 580; defective ballots, 0; total number of ballots counted, 580. Necessary to a choice, 386. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Second Ballot
for Missionary
Bishop.

The motion of the Secretary prevailed that we proceed to take a second ballot for the election of a Missionary Bishop for Africa.

Bishop H. Lester Smith called forward the third group of Tellers to serve on this second ballot. (See Tellers.)

Prayer.

Prayer was offered by Bishop Herbert Welch.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots and the Tellers retired to determine the result.

Consideration
of "Pension
Code"
Resumed.

Consideration of the report of the Committee on Pensions and Relief, entitled, "The Pension Code," was resumed, and B. W. Meeks offered the following amendments:

Add to Article XXII, Rule 4, these words, "upon liquidation, the annuity will be paid upon the net proceeds at the established annuity rate."

Delete from Rule 6 all words requiring the publication of investments.

E. G. Cutshall moved to amend Article XXII, Rule 1, by deleting the two words in the second line, "sale of" and adding after the word "investment" the following, "sold to or purchased from."

A. M. Wells, Chairman of the Committee, agreed to accept the first amendment offered by B. W. Meeks, and further agreed to insert the word, "Annual" in the first line of Rule 6, so that it will read, "upon the order of the Annual Conference."

By common consent, these changes were authorized.

A. M. Wells, Chairman of the Committee, then agreed to accept the amendment offered by E. G. Cutshall.

By common consent, this change in the report was authorized.

O. J. Carder moved to amend Article XXII, Rule 7, in the third line from the bottom by deleting "incorporated body" and inserting the words, "ecclesiastical body."

A. A. Callaghan moved to amend the amendment by causing Rule 7 to read, "It shall be done only on the authority of the Conference acting as an ecclesiastical or an incorporated body."

E. J. Kulp suggested the following words, in lieu of the amendment just offered: "by the incorporated body in States in which such incorporation is legal and by the ecclesiastical body in all other States."

G. W. Nickels additionally suggested that the words, "acting as an incorporated body," be deleted, so that Rule 7 shall read, "of the Conference acting in a regular or special session."

In lieu of this amendment, and accompanying suggestions, A. M. Wells agreed to accept the following words: "shall be done only on the authority of the Conference," deleting the remainder of the sentence.

By common consent, these words were accepted in lieu of previous amendments and suggestions.

F. R. Bayley moved that wherever this report is not in conformity with the Constitution as regards the powers of the United Session versus those of the Annual Conference, the Commission which framed this legislation be instructed to substitute the words, "United Session" in place of the words, "Annual Conference."

His motion to adopt this amendment prevailed.

The motion to adopt Articles XVIII to XXII, as amended, prevailed.

A. M. Wells, Chairman of the Committee on Pensions and Relief, presented the report of that Committee entitled, "Revision of Chapter VIII, 1932 *Discipline*, Board of Pensions and Relief," and printed on page 334 of *The Daily Christian Advocate*, it being a continuation of Report No. 2 of his Committee.

His motion to adopt this part of the report prevailed.

T. A. Stafford moved that because of action previously taken

MAY 15
FOURTEENTH
DAY.
Morning.

Committee on
Pensions and
Relief,
Report No. 2.
(Continued.)

MAY 15
FOURTEENTH
DAY.
Morning.

on Article XVII there be deleted from Article V the second Section, and that succeeding Sections be renumbered accordingly.

This motion prevailed.

R. L. Smith moved to amend the report by adding an additional Section to Article XXII, to be numbered 8, and to read as follows:

No member of any Annual Conference Board of Trustees shall be eligible to obtain loans in any amount from Annual Conference funds committed to the care of said Board of Trustees.

His motion to adopt this amendment prevailed.

The motion to adopt Report No. 2, in toto, as amended, prevailed.

Suspension of
the Rules.

On motion of W. E. Shaw, the Rules were suspended to permit A. M. Wells, Chairman of the Committee on Pensions and Relief, to introduce a report otherwise out of order.

Committee on
Pensions and
Relief,
Report No. 2b.

A. M. Wells moved that Report No. 2b, of the Committee on Pensions and Relief, entitled, "Report of Board of Pensions and Relief," and printed on page 419 of *The Daily Christian Advocate*, be adopted.

This motion prevailed.

Committee on
Education,
Report No. 13.

A. A. Brown, Vice-Chairman of the Committee on Education, presented Report No. 13 of that Committee, entitled, "Revision of the *Discipline*," and printed on page 336 of *The Daily Christian Advocate*.

This report was previously before the Conference, having been recently recommitted, and now being the unfinished business.

Vice-Chairman Brown announced that the report now contained the words, "or the Committee on Ministerial Qualifications" added to line six, Section 1, Paragraph 171, as printed on page 336 of *The Daily Christian Advocate*, and that otherwise it now appears substantially as first printed.

F. R. Bayley moved to amend Paragraph 203, Section 1, at the top of the second column on page 337, by adding these words, "This Paragraph shall not apply to part-time or student pastors."

This amendment was accepted by Vice-Chairman A. A. Brown.

J. M. Walker moved to amend in Paragraph 199, Section 2, by adding the words, "or its equivalent" to the words, "at least two full years of college work in an approved institution."

E. F. Tittle moved that this amendment be placed upon the table.

A count vote was ordered upon this motion, resulting as follows: For placing the amendment on the table, 299. Against placing it on the table, 168.

On motion of D. L. Marsh, the previous question was ordered.

The motion to adopt the report, as amended, prevailed.

Result of the
Second Ballot
for Mission-
ary Bishop.

The result of the second ballot for the election of a Missionary Bishop for Africa was announced as follows: Total number of ballots cast, 545; defective ballots, 0; total number of ballots

counted, 545. Necessary to a choice, 363. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

The motion of the Secretary prevailed that we proceed to take a third ballot for the election of a Missionary Bishop for Africa.

Bishop H. Lester Smith called forward the fourth group of Tellers to serve on this third ballot. (See Tellers.)

Prayer was offered by Bishop Matthew W. Clair.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers placed them in envelopes, which were sealed by the Secretary in open Conference.

On motion of the Secretary, this ballot was sealed and impounded, to be counted at 7 o'clock tonight and reported at the beginning of the evening session.

J. J. Bunting moved to adjourn.

By common consent, L. O. Hartman was given the floor for a matter of high privilege, with the motion to adjourn pending.

L. O. Hartman moved that the proposed constitution of the Methodist Church of Germany be submitted to the Judiciary Committee for a report upon its constitutionality at the earliest possible moment.

This motion prevailed.

Announcements were made by the Secretary and others.

On motion of the Secretary, the Rules were suspended to permit decision upon a question of program.

O. W. Fifer, Chairman of the Committee on Episcopacy, moved that the service on Sunday for the consecration of newly elected Bishops shall be an official session of the Conference, and that it be set for 3:30 P. M.

This motion prevailed.

Under further suspension of the Rules, and, on motion of P. M. Hillman, members of the Judiciary Committee were excused from attendance at tonight's session.

The Conference adjourned with the benediction pronounced by Bishop Edwin H. Hughes.

MAY 15
FOURTEENTH
DAY.
Morning.

Third Ballot
for Mission-
ary Bishop.

Prayer.

Specific
Reference to
Judiciary
Committee.

Official Session
Ordered.

Members
Judiciary
Committee
Excused.

Adjournment.

FRIDAY EVENING, MAY 15, 1936

The Conference convened at 8 o'clock with Bishop Titus Lowe presiding.

Parts of the following Hymns were sung: "Rock of Ages," "My Faith Looks Up to Thee," "I Love to Tell the Story," "There's a Wideness in God's Mercy," and "Stand Up, Stand Up for Jesus."

Prayer was offered by Bishop Jashwant R. Chitambar.

The Hymn beginning, "Faith of Our Fathers, Living Still," was sung.

Under the Order for Miscellaneous Business, H. E. Woolever,

MAY 15
FOURTEENTH
DAY.
Evening.

Devotions.

Miscellaneous
Business.

MAY 15
FOURTEENTH
DAY.
Evening.

Resolution
Providing for
Submission of
the Plan of
Union.

Secretary of the Commission on Interdenominational Relations, introduced the following resolution, and moved its adoption:

Resolved, That the General Conference of the Methodist Episcopal Church, having adopted the Plan of Union on May 4, 1936, by the constitutional majority, does hereby instruct the Bishops of the Methodist Episcopal Church to submit the Plan of Union to the Annual Conferences beginning with the Fall Conferences of 1936 and to the Lay Conferences meeting at the same times, under Paragraph 37, Section 1, of the *Discipline*, for their constitutional vote upon the Plan of Union and upon any other constitutional changes involved therein, the result to be announced immediately upon completion of the vote.

The motion to adopt prevailed.

G. C. Douglass introduced the following resolution, and, on his motion, it was adopted:

Quadrennial
Cost of
Jurisdictional
and General
Conferences.

Resolved, That we request the Commission on Unification to report through the Church Press within the next three-month period an estimate of the combined quadrennial cost of the proposed Jurisdictional Conferences and the General Conference.

W. B. Farmer requested common consent to amend the report of the Commission on Interdenominational Relations, entitled, "Choosing Membership of the Uniting Conference," and printed on page 296 of *The Daily Christian Advocate*, by adding to Section 4 these words, "and also they shall have regard to the connectional agencies of the Methodist Episcopal Church."

Consent being withheld, W. B. Farmer moved to reconsider the vote by which this report was adopted yesterday.

The motion to reconsider prevailed.

W. B. Farmer moved to amend as stated above.

M. A. Dawber moved to amend the amendment by adding these words, "including the Woman's Home and the Woman's Foreign Missionary Societies."

W. B. Farmer accepted the proposed amendment to his amendment and the Secretary of the Commission accepted the amended amendment.

W. B. Farmer moved that the report, as amended, be now readopted.

This motion prevailed.

G. W. Henson moved that the Bishops be requested to appoint a Committee on Rules of Order to prepare the Rules for the next General Conference.

This motion prevailed.

On motion of the Secretary, F. M. Phelps was given the privilege of presenting a gavel appropriate to the presidency of Bishop Titus Lowe.

F. M. Phelps presented to the presiding Bishop, at the request of Professor Herbert Walsh of Portland, Oregon, an historic gavel on whose silver bands are engraved the names of forty-five Bishops of the Methodist Episcopal Church and the Methodist

Report of
Commission on
Interdenomi-
national
Relations
Amended.

Ad-interim
Committee on
Rules.

Presentation of
Gavel.

Episcopal Church, South, and of the Presidents of two General Conferences of the Methodist Protestant Church.

MAY 15
FOURTEENTH
DAY.
Evening.

Bishop Lowe appropriately responded to this presentation.

On motion of the Secretary, the time limit of midnight tonight was set for receiving nominations for Publishing Agents, Editors, and Corresponding Secretaries.

Time Limit for
Nominations.

The result of the third ballot for the election of a Missionary Bishop for Africa was announced as follows: Total number of ballots cast, 575; defective ballots, 0; total number of ballots counted, 575. Necessary to a choice, 384. (See Ballots.)

Result of the
Third Ballot
for Missionary
Bishop.

John M. Springer having received 411 votes, which is more than the necessary two-thirds majority, was declared elected a Missionary Bishop for Africa of the Methodist Episcopal Church.

Missionary
Bishop-elect
John M.
Springer.

H. I. James moved that Missionary Bishop-elect John M. Springer be escorted to a place on the platform among the Bishops by Bishop Eben S. Johnson and Bishop John Gowdy.

This motion prevailed and action resulted accordingly.

E. P. Swan moved that Mrs. John M. Springer be presented with her husband.

This motion prevailed.

The Delegates arose during the presentation to the Conference of Missionary Bishop-elect and Mrs. John M. Springer.

B. W. Meeks moved to reconsider action previously taken fixing July 1, 1936, as the time for beginning to vote in the Annual and Lay Conferences of the Methodist Episcopal Church on the Plan of Union.

This motion prevailed.

B. W. Meeks moved to amend to the effect that the date of June 1, 1936, instead of July 1, 1936, be set as the time for beginning this voting on The Plan of Union.

[New Date for
Submitting
"The Plan of
Union."

W. H. Alderson moved to amend the amendment so that this vote shall begin on May 28, 1936.

The motion of W. E. Shaw prevailed to place this amendment to the amendment upon the table.

The motion to adopt the amendment prevailed.

The motion to readopt the previous action, as amended, prevailed.

On motion of the Secretary, it was voted to limit debate from now until the close of the Conference to five minutes for each Delegate, with the exception of the principal speakers for and against pending reports.

Debate
Limited.

The motion of F. G. H. Stevens to request the Bishops hereafter to call the groups of Tellers by number instead of by name did not prevail.

Under the order for the Call of the Calendar, Report No. 5, of the Committee on Episcopacy, entitled, "Official Travel," and printed on page 339 of *The Daily Christian Advocate*, was presented by O. W. Fifer, Chairman of that Committee, and, on his motion, it was adopted.

Committee on
Episcopacy,
Report No. 5.

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Evening.

Committee on
Episcopacy,
Report No. 6.

Report No. 6, of the Committee on Episcopacy, entitled, "Travel Expenses," and printed on page 339 of *The Daily Christian Advocate*, was presented by O. W. Fifer, Chairman of that Committee, and, on his motion, it was adopted.

W. K. Anderson, Vice-Chairman of the Committee on Foreign Missions, presented the following reports of that Committee, which, on his motion, were adopted:

Committee on
Foreign
Missions,
Reports Nos.
6 and 7.

Report No. 6, entitled, "Memorials Nos. 226, 461, 477 Pertaining to Reorganization and Union of Board of Foreign Missions and Woman's Foreign Missionary Society, and printed on page 301 of *The Daily Christian Advocate*.

Report No. 7, entitled, "The Missionary Sections of the Episcopal Address," and printed on page 301 of *The Daily Christian Advocate*.

T. S. Brock, Chairman of the Committee on Home Missions and Church Extension, presented the following reports from that Committee, which, on his motion, were adopted:

Report No. 3, entitled, "Department of Church Extension," and printed on page 266 of *The Daily Christian Advocate*.

Report No. 4, entitled, "Bilingual Work in the United States," and printed on page 266 of *The Daily Christian Advocate*.

Report No. 11, of the Committee on Itinerancy, entitled, "Amenability of Located Minister to Annual Conference," and printed on page 298 of *The Daily Christian Advocate*, was presented by W. C. Hartinger, Chairman of that Committee, who moved its adoption.

This motion prevailed.

Report No. 16, of the Committee on Itinerancy, entitled, "Annual Appointments of Ministers," and printed on page 364 of *The Daily Christian Advocate*, was presented by W. C. Hartinger, Chairman of that Committee, who moved its adoption.

F. D. Stone moved that this report be recommitted to the Standing Committee with instructions to clarify its meaning.

C. C. Jenkins raised a point of order against further consideration because the report was printed in today's *Advocate*, and not before.

On motion of the Secretary, the Rules were suspended for further consideration of this report.

On motion of P. M. Hillman, the previous question was ordered. The motion to recommit did not prevail.

C. V. Adams moved that the words, "through its Committee on Pastoral Relations," in the ninth line of the report, be stricken out.

T. J. J. Wright moved as a substitute for this amendment that following the words, "the question of pastoral tenure shall not be raised annually in the Quarterly Conference or Church Conference," there be added these words, "When the pastor or Pastoral Relations Committee desire a change after consultation with each other it may be presented to the Quarterly Conference,"

Committee on
Home Missions,
Reports Nos.
3 and 4.

Committee on
Itinerancy,
Reports Nos.
11 and 16.

thus eliminating the words, "when the District Superintendent or Bishop may deem it advisable after consultation with the pastor."

The motion of D. W. Howell to place this substitute for the amendment on the table prevailed.

A. L. Marting moved a substitute for the amendment, so that the language of the report shall read, "but only when requested by the pastor or by the Committee on Pastoral Relations, or when the District Superintendent or Bishop may deem it advisable."

On motion of John Thompson, the previous question was ordered.

On motion of L. C. Wright, the proposed substitute was placed on the table.

C. E. Schofield moved a substitute for the amendment by introducing after the words, "when the District Superintendent or Bishop may deem it advisable after consultation with the pastor," these words, "provided that upon request, signed by ten or more members of the Church, the Pastoral Relations Committee shall, after conference with the pastor and District Superintendent, raise the question at the next session of the Quarterly Conference."

On motion of L. C. Wright, this substitute for the amendment was placed on the table.

On motion, the amendment was placed upon the table.

The motion of R. C. Wells to amend the report by striking out the words, "or Church" wherever they occur after the word, "Quarterly," prevailed by common consent.

On motion of I. M. Hargett, the previous question was ordered.

A. S. Williams moved that the pending report be placed upon the table.

This motion did not prevail.

The motion to adopt the report, as amended, prevailed.

On motion of the Secretary, the Conference voted to adjourn after the necessary announcements.

J. E. Skillington requested that his name be recorded as voting against the adoption of Report No. 16 of the Committee on Itinerancy.

The Conference adjourned with the benediction pronounced by Missionary Bishop-elect John M. Springer.

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DAY.
Evening.

Committee on
Itinerancy,
Report No. 16.
(Continued.)

Recording of
Negative Vote.

Adjournment.

SATURDAY MORNING, MAY 16, 1936

The Conference convened at 8:30 o'clock with Bishop Wallace E. Brown presiding, who presented Bishop Edwin F. Lee to be in charge of the devotional service.

One verse of Introit No. 262 was sung, after which Hymn 2, beginning, "Come, Thou Almighty King," was sung, and the Conference repeated the Collect and the Lord's Prayer in unison.

The devotional address of Bishop Lee was based upon St. John

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DAY.
Morning.

Devotions.

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DAY.
Morning.

Prayer.

Journal.

14. 25-28, and was entitled, "The Peace of Christ," and at its conclusion, prayer was offered by Bishop Lee.

Hymn 465, beginning, "Where Cross the Crowded Ways of Life," was sung.

D. W. Howell, for the Committee on the General Conference Journal, reported having examined the *Journal* for the sessions of Thursday night and Friday morning, and the Committee found the same correct. The report was accepted and the *Journal* thus approved.

Report of the
Commission on
Worship and
Music.

H. G. Smith, Chairman of the Committee on Privileged Questions, recommended that the privilege of the floor be given to W. K. Anderson to present a report and a resolution from the Commission on Worship and Music.

This recommendation was approved and W. K. Anderson called attention to the report of that Commission as printed on pages 346 and 347 of the official *Handbook*.

Commission on
Worship and
Music
Authorized.

His motion to instruct the Bishops to nominate a Commission on Worship and Music for the new quadrennium and to provide for its expenses an amount not less than for the previous quadrennium prevailed.

H. G. Smith, Chairman of the Committee on Privileged Questions, recommended that the privilege of the floor be granted to E. D. Kohlstedt for the presentation of a resolution.

This recommendation was approved and E. D. Kohlstedt introduced the following resolution, and moved its adoption:

Union of Effort
in Alaska
Provided for.

WHEREAS, the principle and practice of Christian co-operation and Church Comity in American fields of missionary activity are in harmony with Methodist policy since John Wesley's historic declaration for a "league, offensive and defensive, with every soldier of Jesus Christ";

WHEREAS, the Board of Christian Work in Santo Domingo, organized under Methodist, Presbyterian and United Brethren auspices fifteen years ago, has registered so effectively and fruitfully in the religious and social life of the Dominican Republic; and

WHEREAS, recent developments in the Territory of Alaska suggest the feasibility of a similar procedure on the part of evangelical communions at work in that area of missionary responsibility, in the interest of both economy and efficiency; therefore

Be It Resolved, that if and when in the joint judgment of the Board of Home Missions and Church Extension and the Woman's Home Missionary Society of the Methodist Episcopal Church the time for federation of evangelical missionary work in the Territory of Alaska should come, said organizations are hereby authorized to undertake preliminary negotiations with other official evangelical groups toward that end, with the understanding that resultant interdenominational proposals shall be referred to the governing bodies of the respective communions involved for consideration and action, before becoming operative.

The motion to adopt prevailed.

H. G. Smith, Chairman of the Committee on Privileged Questions recommended that Bishop James C. Baker be given the

privilege of the floor to introduce a group of Methodist college women.

This recommendation was approved and Bishop Baker presented to the Conference representatives of the Kappa Phi organization, a national Methodist girls' club, one hundred and fifty of whom occupied gallery seats at this session of the Conference.

On motion of the Secretary, Report No. 19 of the Committee on Credentials was adopted without reading, as follows:

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Kappa Phi
Members
Presented.

Committee on
Credentials,
Report No. 19.

REPORT No. 19

The Committee on Credentials met on May 15, 1936, and authorized the following changes:

Merrill O. Lester, Ministerial Reserve from the North Indiana Conference, was seated at the night session on May 14 in place of A. Wesley Pugh.

A correction of Report No. 3 of May 4, 1936, seats E. C. Warriner, Lay Delegate from the Michigan Conference, on May 3, instead of on May 4.

Roy Reger, Lay Delegate from the West Virginia Conference, was excused after the afternoon service of May 17, and no one to be seated in his place.

A correction of Report No. 3, of May 4, seats the following Delegates on May 2 instead of on May 4:

Edgar Y. Dobbins, New Jersey Conference (r).

Edgar A. Lowther, California Conference.

David D. Jones, North Carolina Conference.

Allan MacRossie, New York Conference.

Jacob Cantlin, Rock River Conference.

Albin Lundstrom, Finland-Swedish Conference.

Yrjo Jarnberg, Finland-Swedish Conference.

S. H. Shurtleff, Dakota Conference.

A correction of Report No. 3, of May 4, seats H. W. Sherwood (r) of the Dakota Conference on May 2, instead of on May 1.

J. C. Traylor, Lay Reserve from the Lexington Conference was seated May 15 in place of D. A. Bethea.

CHARLES L. WALLACE, *Chairman*.

CHARLES A. ROBBINS, *Secretary*.

The motion of the Secretary prevailed that we ballot for the election of three Publishing Agents.

First Ballot
for Publishing
Agents.

The following nominations were announced for the positions of Publishing Agents, in accordance with the Rules governing elections, being read first in alphabetical order and then in reverse alphabetical order: George C. Douglass, John W. Langdale, O. Grant Markham, Benjamin W. Meeks, Bert E. Smith, Fred D. Stone.

Nominations.

Bishop H. Lester Smith called forward the sixth group of Tellers to serve on this ballot. (See Tellers.)

The Tellers distributed the ballots. The Conference stood for the casting of the ballots and the Tellers retired to determine the result.

Next in order was the consideration of the Calendar, and Report No. 15 of the Judiciary Committee, entitled, "Bishops'

Judiciary
Committee,
Report No. 15.

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FIFTEENTH
DAY.
Morning.

Rulings." and printed on page 365 of *The Daily Christian Advocate*, was presented by F. R. Bayley, Chairman of that Committee, who moved its adoption.

F. G. H. Stevens moved to amend by referring back to the Judiciary Committee Question No. 211, with its answer.

The motion of T. S. Brock to place this amendment on the table prevailed.

F. G. H. Stevens moved to amend by deleting from the report Question 211, with its answer.

On motion of John Thompson, the previous question was ordered.

The motion to delete did not prevail.

The motion to adopt the report prevailed.

F. R. Bayley, Chairman of the Judiciary Committee, presented the following reports from that Committee, and, on his motion, they were adopted:

Report No. 20, entitled, "Amenability of Local Preachers," and printed on page 364 of *The Daily Christian Advocate*.

Report No. 22, entitled, "Appeal of T. J. Freeman," and printed on page 364 of *The Daily Christian Advocate*.

Report No. 23, entitled, "Interpretation 'On Confession of Faith,'" and printed on page 365 of *The Daily Christian Advocate*.

Report No. 24, entitled, "Regarding Conference Receipts," and printed on page 368 of *The Daily Christian Advocate*.

Report No. 25, entitled, "Separating a Minister from his Membership in Annual Conference," and printed on page 365 of *The Daily Christian Advocate*.

The Chairman of the Committee was permitted to make a verbal correction in Report No. 22, changing the words, "be dismissed," to the words, "be confirmed."

Report No. 29, of the Judiciary Committee, entitled, "Official Statement of the Methodist Episcopal Church in Germany," and printed on pages 450-451 of *The Daily Christian Advocate*, was presented by F. R. Bayley, Chairman of that Committee, under suspension of the Rules, and, on his motion, it was adopted.

J. W. Langdale moved that it be our understanding that the *Discipline* shall be so edited as to remove any conflict therein due to the adoption of Report No. 23 of the Judiciary Committee, authorizing the receiving of members into the Church on Confession of Faith.

This motion prevailed.

H. J. Roan moved that the Treasurer of the General Conference Expense Fund be requested to pay the full traveling expenses of Alf Kristoffersen and C. M. Ferreri, because of special circumstances governing these cases.

On motion of the Secretary, this motion was referred to the General Conference Commission on Entertainment.

Recess.

The Conference was then in recess.

Judiciary
Committee,
Reports Nos.
20, 22, 23, 24
and 25.

Judiciary
Committee,
Report No. 29.

Instructions Re
Editing the
Discipline.

Full Traveling
Expenses
Authorized.

At the close of the recess period, Hymn 4, beginning, "O Worship the King," was sung, and the Male Quartet of Morgan College, Baltimore, was heard in several musical numbers.

The result of the first ballot for the election of Publishing Agents was announced as follows: Total number of ballots cast, 556; defective ballots, 1; total number of ballots counted, 555. Necessary to a choice, 278. (See Ballots.)

George C. Douglass, O. Grant Markham, and Fred D. Stone, having received the required number of votes, were declared by the presiding Bishop to be duly elected Publishing Agents.

The Order of the Day was next considered, a report from the Special Committee on World Service presented by Bishop Titus Lowe, Chairman of that Committee.

E. T. Welch moved that this report be adopted.

On motion of P. M. Hillman, the previous question was ordered and prayer was offered by Bishop Herbert Welch.

The motion to adopt the report prevailed by a standing vote, after which the Conference repeated the Lord's Prayer in unison.

On a question of privilege, Bishop George A. Miller urged immediate action in the matter of enlistments for the Million Unit Fellowship Plan, and L. M. Edwards moved that pledges be at once secured from members of the Conference and from the audience in the galleries.

This motion prevailed.

Under the direction of Bishop Titus Lowe, many Delegates and visitors responded with pledges.

Report No. 12, of the Committee on State of the Church, entitled, "Statement on Social and Economic Questions," and printed on page 338 of *The Daily Christian Advocate*, was presented by D. L. Marsh, Chairman of that Committee, who moved its adoption.

John Thompson moved to amend by inserting at the end of Article II, Paragraph 3, the following words:

Surely the nation has resources, wisdom and leadership for correcting these fearful conditions. We appeal to the leaders of our industrial and commercial life to invest their best thinking in seeking solutions for the fearful conditions of unemployment. We would also call upon them to practice generous sharing in the distribution of our national and commercial resources.

This amendment was accepted, by the Chairman of the Committee, with the verbal correction that the words, "fearful conditions" appearing twice in the amendment be changed to the words, "evil conditions."

L. H. Hough moved that the amendment just accepted be now deleted from the report.

On motion of L. C. Wright, the previous question was ordered on the motion to delete.

The motion to delete prevailed.

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DAY.
Morning.

Special Music.

Result of the
First Ballot for
Publishing
Agents.

Report of
Special
Committee on
World Service.

Pledges Re-
ceived for
Million Unit
Fellowship
Plan.

Committee on
State of the
Church,
Report No. 12.

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DAY.
Morning.

On motion of Harvey Gross, the previous question was ordered on the motion to adopt the report.

The motion of the Secretary prevailed to extend the time for the completion of the pending matter.

The motion to adopt the report prevailed.

Excused from
Voting

C. M. Ferreri, Theodor Arvidson, Arthur Johnson, and Sven Olsson were excused from voting.

On a question of privilege, Bishop Adna W. Leonard announced plans for the service for the consecration of Bishops tomorrow afternoon.

Annual
Conference
Journals
Distributed.

The Secretary announced that Annual Conference *Journals* were ready for distribution to Chairmen of Delegations.

Other announcements were made by Assistant Secretary A. M. Witwer, and, on motion, the Conference adjourned with the benediction pronounced by Bishop-elect Charles W. Flint.

Adjournment.

SATURDAY AFTERNOON, MAY 16, 1936

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DAY.
Afternoon.

The Conference convened at 2:30 o'clock with Bishop Raymond J. Wade presiding.

Devotions.

Hymn 226, beginning, "O Jesus I Have Promised," and Hymn 315, beginning, "How Firm a Foundation," were sung.

Prayer was offered by Bishop J. Waskom Pickett.

Re Printing of
Pamphlets.

J. E. Purdy moved that the Conference request the Publishing Agents to print inexpensively in pamphlet form the statement on social and economic questions found in Report No. 12 of the Committee on State of the Church, which was recently adopted.

This motion prevailed.

First Ballot for
Executive
Secretaries.

The motion of the Secretary prevailed that a ballot be taken for the election of Executive or Corresponding Secretaries.

The ballots were distributed by Assistant Secretaries.

The Secretary read the nominations for the various positions of Executive or Corresponding Secretaries as follows, first in alphabetical order and then in reverse alphabetical order:

Nominations.

Board of Foreign Missions: Ralph E. Diffendorfer, John R. Edwards, Lewis O. Hartman, George Mecklenburg, William E. Shaw, James E. Skillington, Roy L. Smith.

Board of Home Missions and Church Extension: Edward D. Kohlstedt, Isaac E. Miller, Frederick B. Newell.

Board of Education: Frederick C. Eiselen.

Board of Pensions and Relief: William B. Farmer.

Board of Temperance, Prohibition and Public Morals: Ernest H. Cherrington, Edmund J. Kulp, James A. Perry, Deets Pickett, Harry E. Woolever.

Withdrawals.

J. E. Skillington, L. O. Hartman and J. R. Edwards, on questions of privilege, asked that their names be not employed

in the balloting for Executive or Corresponding Secretaries of the Board of Foreign Missions.

I. E. Miller made the same request with reference to the Secretaryship of the Board of Home Missions and Church Extension, as did H. E. Woolever with reference to the Secretaryship of the Board of Temperance, Prohibition and Public Morals.

Bishop E. G. Richardson, acting for the Secretary of the Bishops, called forward the first group of Tellers to serve on this ballot. (See Tellers.)

The Conference stood for the casting of the ballots and the Tellers retired to determine the result.

Report No. 13, of the Committee on State of the Church, entitled, "Statement on World Peace," and printed on page 378 of *The Daily Christian Advocate*, was presented by D. L. Marsh, the Chairman of that Committee, who moved its adoption.

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DAY.
Afternoon.

State of the
Church,
Report No. 13.

H. R. Snavely moved to amend by deleting from the report the paragraph which reads as follows:

We urge the Government of the United States to call an international Economic Conference for the purpose of securing a more intelligent and just distribution of natural resources and also for the purpose of removing all dangerous barriers to international trade. Toward the success of that conference we urge our Government to be willing to surrender inequitable national advantages, even as we shall ask other nations so to do.

On motion of L. W. Auman, this amendment was placed upon the table.

W. R. Johnson (Kiangsi) moved to amend by striking out the paragraph beginning, "Recognizing the Imperative Need," etc., and substituting therefor the following:

Proposed
Amendments.

We believe that nations which share in the benefits of international relationships are in duty bound to share the responsibilities of such relationships and that the problem of war among nations must at last be worked out by agreement among nations. By such co-operative action among states, a degree of progress has been achieved through the League of Nations, particularly in defining aggression and in specifying the aggressor nations in certain cases. These decisions are such as to have won the general approval of mankind.

Contrary to widely held expectations, the focusing of world opinion against the condemned aggressor nations has not been sufficient to halt their aggressions, which continue to the present in Abyssinia and in China.

The failure of all means yet applied to halt these two instances of flagrant aggression, has encouraged other treaty-breaking powers to defy the League of Nations and the moral condemnation of the world. In view of these facts, we urge the Government of the United States and all other Governments to co-operate responsibly in international movements calculated to establish justice among nations to the end that international relations may one day be established upon the basis of reason and love rather than upon selfishness and hate.

Toward the carrying out of this principle we call upon the Govern-

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DAY.
Afternoon.

ment of the United States to enter the World Court and to state the conditions under which it will be prepared to enter the League of Nations, or a revised League of Nations, to the end that the League may be so strengthened that it will be prepared to deal effectively with aggressor nations.

On motion of C. A. Robbins, this amendment was placed upon the table.

D. L. Marsh, Chairman of the Committee, accepted two verbal changes as follows:

Change the words, "upon Methodists," to read, "upon Methodist bodies."

Change the words, "other parts of the world," to read, "all parts of the world."

T. F. Holgate moved to amend by striking from the report all reference to definite financial support and that the whole matter of such support be referred to the World Service Commission for favorable consideration.

On motion of O. J. Carder, the previous question was ordered on the amendment.

The motion to amend prevailed.

L. J. Lyons moved to amend by eliminating from this report all reference to the matter of the United States entering the World Court and the League of Nations.

On motion of A. L. Marting, this motion to amend was placed upon the table.

On motion of C. V. Adams, the previous question was ordered.

The motion to adopt the report as amended prevailed, and the Conference sang Hymn 489, beginning, "My Country, 'Tis of Thee."

H. H. Barr, J. L. Brasher, L. S. Champion, Harvey Gross, C. G. McConnell, A. D. Peck, Roy Reger, F. H. Trotter, H. N. Van Antwerp and J. M. Walker desired to have their names recorded as voting against this report.

C. M. Ferreri was excused from voting.

At this juncture, on a question of privilege, Bishop Titus Lowe continued the securing of definite pledges to the Million Unit Fellowship Fund.

Report No. 5, of the Committee on Temperance, Prohibition and Public Morals, entitled, "Temperance and Gambling," and printed on page 196 of *The Daily Christian Advocate*, was presented by H. E. Woolever, Chairman of that Committee, who moved its adoption.

The motion to adopt prevailed.

Report No. 11, of the Committee on Temperance, Prohibition and Public Morals, entitled, "Statement on Temperance, Prohibition and Public Morals," and printed on page 368 of *The Daily Christian Advocate*, was presented by H. E. Woolever, Chairman of that Committee, who moved its adoption.

Negative Votes
Recorded.

Committee on
Temperance,
Prohibition, and
Public Morals,
Reports Nos. 5
and 11.

E. R. Stafford moved to amend by inserting in lieu of the words, "thousands of our young girls are yielding to the advice 'to learn early how much liquor they can stand,'" these words, "thousands of our young girls are yielding to the lure of liquor and the glamour of gay society."

On motion of O. J. Carder, this proposed amendment was placed upon the table.

R. M. Atkins moved to amend by inserting after the words, "We favor patronizing those hotels which do not engage in the liquor business," the following words:

As a consistent first step in the Church's new advance against the liquor evil we do now agree that future General Conferences of the Church shall be held only in cities that will provide adequate and appropriate accommodations in hotels and restaurants that will not sell or serve alcoholic beverages during the term of the Conference.

C. C. Hall moved to amend the amendment by providing that it be referred to the Commission on Entertainment of the next General Conference.

On motion of M. A. Dawber, the amendment to the amendment was placed upon the table.

The motion to amend prevailed.

At this juncture, on a question of privilege, Bishop Edwin H. Hughes, President of the Board of Temperance, Prohibition and Public Morals, was heard in a statement concerning the matter of total abstinence.

Mrs. D. Leigh Colvin was heard in a necessary verbal correction in the report now pending.

On motion of F. R. Bayley, the privilege was granted to the members of the Judiciary Committee to be excused for an immediate meeting of that Committee.

G. A. Warmer moved to amend the report in the section dealing with the question of crime by inserting for the words, "Christian conscience must be awakened," etc., the following words:

Christian conscience must be aroused to the deep-seated causes of crime: unemployment, malnutrition and undernourishment, lack of medical care, growing leisure, the attractiveness of display advertising, commercialized entertainment, as well as the development of vicious personal habits. Strict enforcement of law must be demanded that the best social controls may always be maintained.

H. E. Woolever, Chairman of the Committee, accepted this amendment.

The motion to adopt the report, as amended, prevailed.

On motion of I. M. Hargett, it was voted to adjourn after necessary announcements.

Announcements were made by Bishop Adna W. Leonard and Assistant Secretary A. M. Witwer.

The Conference adjourned with the benediction pronounced by the presiding Bishop.

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FIFTEENTH
DAY.
Afternoon.

Committee on
Temperance,
Prohibition, and
Public Morals,
Report No. 11.
(Continued.)

Adjournment.

SATURDAY EVENING, MAY 16, 1936

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DAY.
Evening.

The Conference convened at 8 o'clock, with Bishop James C. Baker presiding.

Devotions.

A service of song was led by Musical Director E. E. Harper and prayer was offered by Bishop J. Ralph Magee.

Committee on
Temporal
Economy,
Report No. 24.

Report No. 24, of the Committee on Temporal Economy, entitled, "World Service Commission," and printed on page 376 of *The Daily Christian Advocate*, was presented by J. B. Magee, Chairman of that Committee, who moved its adoption.

O. W. Auman moved to amend as follows:

Instead of the words, "transfer from Paragraph 411 the first sub-paragraph of Section 2 to Paragraph 413 as item 2," introduce the words, "strike out from Paragraph 411 the first sub-paragraph of Section 2."

Instead of the words, "add to Paragraph 413," insert the words, "amend Paragraph 413," so that Section 1, Paragraph 413, World Service Councils, shall be numbered Section 2 and items A, B and C of that Section shall be numbered 1, 2 and 4, and with Item 3 to be added, proceeding with, "There shall be a World Service Council in each Annual Conference."

Add to the Paragraph dealing with designated gifts, the following words: "The World Service Commission is hereby authorized to set the date on which the foregoing legislation concerning designated gifts shall become effective, provided that such date shall not be later than September 1, 1936."

By common consent, these amendments were accepted.

Proposed
Amendments.

O. J. Carder moved to amend by adding immediately after the words, "Annual Conferences shall not unite appeals for Conference causes with those for general benevolences," these words, "However, an Annual Conference may authorize the correlation of appeals for Conference causes with those for general benevolences, provided that designated gifts shall not be subject to proration among the several claims."

On motion of C. D. Baldwin, this amendment was placed upon the table.

B. W. Meeks moved to amend by inserting after the words, "And since under the action here proposed these collections and payments will be charged against the ratio of that Board, it is recommended that the World Service Commission be requested to give due consideration to this change when fixing the new ratio for the Board of Education," these words, "And if the collections on World Temperance Sunday received by the Board of Temperance, Prohibition and Public Morals should be charged against ratios of that Board, it is also recommended that the World Service Commission give due consideration to this charge when fixing ratios to the Board of Temperance, Prohibition and Public Morals."

Further consideration of the pending report was deferred in

order to hear the result of the first ballot for the election of Executive or Corresponding Secretaries, which was announced as follows:

Board of Foreign Missions: Total number of ballots cast, 529; defective ballots, 5; total number of ballots counted, 524. Necessary to a choice, 263.

Board of Home Missions and Church Extension: Total number of ballots cast, 529; defective ballots, 1; total number of ballots counted, 528. Necessary to a choice, 265.

Board of Education: Total number of ballots cast, 529; defective ballots, 4; total number of ballots counted, 525. Necessary to a choice, 263.

Board of Pensions and Relief: Total number of ballots cast, 529; defective ballots, 6; total number of ballots counted, 523. Necessary to a choice, 262.

Board of Temperance, Prohibition and Public Morals: Total number of ballots cast, 529; defective ballots, 8; total number of ballots counted, 521. Necessary to a choice, 261. (See Ballots.)

Those persons having received the necessary number of votes for the several places were declared by the presiding Bishop to be elected as follows:

For Executive Secretaries of the Board of Foreign Missions: Ralph E. Diffendorfer and William E. Shaw.

For Executive Secretary of the Board of Home Missions and Church Extension: Edward D. Kohlstedt.

For Executive Secretary of the Board of Education: Frederick C. Eiselen.

For Executive Secretary of the Board of Pensions and Relief: William B. Farmer.

For Executive Secretary of the Board of Temperance, Prohibition and Public Morals: Ernest H. Cherrington.

The Secretary moved that we now proceed to ballot for the election of official Editors.

On a question of privilege having to do with this motion, and under suspension of the Rules, Report No. 15, of the Committee on Book Concern, entitled, "The National Methodist Press," and printed on page 422 of *The Daily Christian Advocate*, was presented by F. D. Stone, Chairman of that Committee, it having both a majority and a minority report.

E. C. Dixon was recognized to be in charge of the majority report, and moved its adoption.

F. D. Stone moved to amend by substituting the minority report for the majority report.

The motion to amend by substitution prevailed.

The motion to adopt the minority report prevailed.

The motion to ballot for the election of official Editors prevailed.

The ballots were distributed by the Assistant Secretaries.

The Secretary announced the following nominations for Edi-

MAY 16
FIFTEENTH
DAY.
Evening.

Result of the
First Ballot for
Executive
Secretaries.

Committee on
Book Concern,
Report No. 15.

First Ballot for
Editors.

MAY 16
FIFTEENTH
DAY.
Evening.

torial positions, first in alphabetical order and next in reverse order:

The Christian Advocate, a National Weekly:

Circulating from New York: Raymond H. Huse, Oscar L. Joseph, Frederick B. Newell, Jacob S. Payton, Ernest W. Peterson, Harold Paul Sloan, John M. Versteeg, Harry E. Woolever.

Circulating from Cincinnati: Orien W. Fifer.

Circulating from Kansas City and Chicago: Dan B. Brummitt.

Circulating from San Francisco: Edward Laird Mills.

The Epworth Herald: W. E. J. Gratz.

The Christian Advocate, Southwestern Edition: John W. E. Bowen, Robert N. Brooks, Frederick H. Butler, Nathaniel W. Greene, Edgar A. Love, John H. Lowell, Robert M. Williams.

Church School Publications: Lucius H. Bugbee.

Nominations.

Withdrawals.

E. A. Love and F. B. Newell, on questions of privilege, asked that their names be not employed in the matter of these elections.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the second group of Tellers to serve on this ballot. (See Tellers.)

The Conference stood for the casting of the ballots, and the motion of the Secretary prevailed that the ballots be sealed, impounded, counted on Monday morning at 7:30 o'clock, and reported at the morning session of that day.

Committee on
Temporal
Economy,
Report No. 24.
(Resumed.)

Consideration of Report No. 24, of the Committee on Temporal Economy, was resumed, and J. B. Magee, Chairman of this Committee, in agreement with others, offered the following words for the section beginning, "Since in previous quadrenniums":

Since in previous quadrenniums, Rally Day collections and Twenty-four Hour Day payments have been granted World Service Credit on apportionments to churches but without charge against the ratio of the Board of Education as fixed by the World Service Commission, and since under the action here proposed, these collections and payments will be charged against the ratio of that Board, it is recommended that the World Service Commission be requested to give due consideration to this change when fixing the new ratio for the Board of Education.

To the above section was added, by common consent, the amendment previously offered by B. W. Meeks and all the portions thus amended were accepted by the Chairman and members of the Committee.

C. F. Eggleston moved to amend in section (b), near the close of the report, by causing it to read, "to plan for the presentation of World Service at the United Session of the Annual and Lay Conferences."

This amendment was accepted by J. B. Magee, for the Committee.

The motion to adopt the report, as amended, prevailed.

Report No. 21, of the Committee on Temporal Economy, entitled, "Nomination and Election of Lay Delegates to the Annual

Committee on
Temporal
Economy,
Report No. 21.

Conference," and printed on page 364 of *The Daily Christian Advocate*, was presented by J. B. Magee, Chairman of that Committee, who moved its adoption.

The Chairman of the Committee accepted the amendment offered by F. R. Bayley changing the words, "other nominations may be made from the floor," to the words, "others may be voted for without nomination."

The amendment offered by H. R. Van Deusen to change the words, "may elect a successor for the unexpired term," to the words, "may elect a successor for the respective unexpired term," was accepted by J. B. Magee, for the Committee.

O. W. Fifer moved to amend by changing the language of the report from, "shall hold office for a period of four years," to "shall hold office for a period of two years."

On motion of V. K. Moore, this amendment was placed upon the table.

R. L. Smith moved to amend by adding to the words, "voted for election as member and reserve member of the Lay Conference," these words, "Each Charge will elect the number of Lay Delegates to the Annual Conference equal to the number of Ministerial representatives from that Quarterly Conference."

On motion of B. W. Meeks, this amendment was placed upon the table.

On motion of W. E. Shaw, the previous question was ordered.

The motion to adopt the report, as amended, prevailed.

On motion of A. L. Marting, the Conference voted to adjourn after announcements and presentations.

M. R. Reed, on a question of privilege, presented Dr. Merton S. Rice of Detroit, Michigan, a member of several General Conferences, and the announced preacher for tomorrow night.

The Conference received Dr. and Mrs. Rice by standing.

I. M. Hargett moved that, for the public meeting tomorrow night, all seats of Delegates, and reserved seats of visitors, be held until 7:45 o'clock.

On motion of C. A. Jones, this motion was amended so as to read 7:30 o'clock, instead of 7:45. The amended motion prevailed.

Announcements were made by C. L. Wallace, for the Committee on Credentials, and by Assistant Secretary A. M. Witwer.

The Conference adjourned with the benediction pronounced by Dr. Merton S. Rice.

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FIFTEENTH
DAY.
Evening.

Proposed
Amendments.

Dr. and Mrs.
M. S. Rice
Introduced.

Adjournment.

SUNDAY AFTERNOON, MAY 17, 1936

The Conference convened at 3:30 o'clock for the Consecration of Bishops and the Order of Service was as follows:

PROCESSIONAL, HYMN 315....."How Firm a Foundation"
Congregation standing and singing

HYMN 381.....Bishop Blake

MAY 17
SIXTEENTH
DAY.
Afternoon.

Order of
Service.
Consecration
of Bishops.

MAY 17
SIXTEENTH
DAY.
Afternoon.

The church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the word:
From Heaven he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great church victorious
Shall be the church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O happy ones and holy!
Lord, give us grace that we,
Like them, the meek and lowly,
On high may dwell with thee.

—Amen

PRAYER.....	Bishop Keeney
THE COLLECT.....	Bishop Smith
THE FIRST SCRIPTURE LESSON—Acts 20. 17-35.....	Bishop Mead
THE SECOND SCRIPTURE LESSON—John 21. 15-17 and Matthew 28. 18-20.....	Bishop Jones
PRESENTATION OF ELECTED PERSONS	
EXHORTATION AND PRAYER.....	Bishop Clair
EXAMINATION OF THOSE THAT ARE TO BE CONSECRATED..	Bishop Nuelsen
SILENT PRAYER	
VENI, CREATOR, SPIRITUS.....	Bishop Lowe

Come, Holy Ghost, our souls inspire
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.

MAY 17
SIXTEENTH
DAY.
Afternoon.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail him who saves you by his grace,
And crown him Lord of all.

Sinners, whose love can ne'er forget
The wormwood and the gall;
Go, spread your trophies at his feet,
And crown him Lord of all.

Let every kindred, every tribe
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

O that, with yonder sacred throng,
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all.

—Amen.

PRAYER.....Bishop Magee

BENEDICTION.....Bishop Cushman

MONDAY MORNING, MAY 18, 1936

MAY 18
SEVENTEENTH
DAY.
Morning.

The Conference convened at 8:30 o'clock with Bishop J. Ralph Magee presiding, who presented Bishop Edgar Blake to be in charge of the devotional service.

Introit No. 387, beginning, "Break Thou the Bread of Life," was sung and the Conference repeated the Collect and the Lord's Prayer in unison.

Devotions. Hymn 24, beginning, "Jesus, Where'er Thy People Meet," was sung, and Bishop Blake's devotional address was based upon St. Matthew 11. 25-30, with particular reference to the phrase, "No man knoweth the Son save the Father."

Journal. D. W. Howell, for the Committee on the General Conference *Journal*, reported having examined the *Journal* for the sessions of Friday night and Saturday morning, and the Committee found the same correct. This report was accepted and the *Journal* thus approved.

Authorization
for Final
Journal
Approval.

On motion of D. W. Howell, the Committee on the Journal was authorized to approve the *Journals* of the remaining sessions of the Conference and that such daily *Journals* as have been, or will be, approved by the Committee on the Journal shall be made the official *Journal* of this Conference.

H. G. Smith, for the Committee on Privileged Questions, recommended that the privilege of the floor be given to L. O. Hart-

man for the introduction of a resolution concerning Methodist Missions in India.

This recommendation was approved, and L. O. Hartman introduced the following resolution, and moved its adoption:

WHEREAS, the year 1936 marks the eightieth anniversary of the departure of William Butler from Boston for India and the founding of the missionary work of the Methodist Episcopal Church in that land; therefore

Be It Resolved, that this General Conference urge the Bishops and other leaders of the Church in India, in co-operation with the Board of Foreign Missions and the Woman's Foreign Missionary Society, to arrange a suitable celebration of the event during the coming winter and to invite American Methodists to make a pilgrimage to India to attend the celebration and see for themselves the magnificent achievements of the Gospel and the unparalleled opportunities for Christian service just now emerging in that great empire.

The motion to adopt the resolution prevailed.

H. G. Smith, for the Committee on Privileged Questions, recommended that the privilege of the floor be given to A. C. Shue for the introduction of a resolution.

A. C. Shue read from the General Conference *Journal* of 1928 the action of that Conference on the subject of a General Conference Library, introduced the following resolution, and moved its adoption:

Resolved:

First, that the Book Committee be the custodian and empowered to care for the library, with responsibility lodged with the agent at New York.

Second, that the library of Drew University be the depository between the sessions of the General Conference.

Third, that there shall be in the appendix of the *Discipline* reference to the library and to the depository.

This motion prevailed.

A. C. Shue moved that the *Journal* and *The Daily Christian Advocates* of this and succeeding General Conferences be furnished to H. L. Jacobs by the Book Committee gratis as long as he shall live, it being understood that when he no longer needs them, they shall become part of the General Conference Library.

This motion prevailed.

A. C. Shue moved that any books presented to the General Conference Library by H. L. Jacobs shall be returned to him for his use between sessions as he may desire and at the expense of the General Conference.

This motion prevailed.

H. G. Smith, for the Committee on Privileged Questions, moved that Dr. Howard H. Russell, founder of the Anti-Saloon League of America, be heard by the Conference at the convenience of the Presiding Bishop today.

This motion prevailed.

H. G. Smith, for the Committee on Privileged Questions, rec-

MAY 18
SEVENTEENTH
DAY.
Morning.

Resolution Re
Celebration
Anniversary
India Missions.

General
Conference
Library.

MAY 18
SEVENTEENTH
DAY.
Morning.

Resolution Re
Der Christliche
Apologete.

commended that the privilege of the floor be given to J. A. Diekmann for the purpose of introducing a resolution concerning *Der Christliche Apologete*.

This recommendation was approved and J. A. Diekmann introduced the following resolution, and moved that it be printed in *The Daily Christian Advocate* and in the *Journal*, without reading:

In adopting Report No. 9 of the Committee on Book Concern in the evening session of May 14, action was taken concerning a venerable messenger of almost one hundred years of notable service—namely, *Der Christliche Apologete*. For ninety-eight years this paper has been a welcome visitor in thousands of Methodist homes across the States and in countries across the sea.

It was founded on January 1, 1839, by Dr. William Nast, the revered founder of German Methodism. He edited it with rare skill for more than half a century, when the helm was placed into the hands of his scholarly son, Dr. Albert J. Nast, who, after twenty-six years of outstanding service in this position, was followed by Dr. A. J. Bucher, the present versatile editor. Therefore, this venerable messenger looks back over almost the entire history of German Methodism in America; for, out of the former ten Conferences nine have in recent years merged with contiguous English Conferences. More than any one other agency, *The Apologist* has been a powerful factor in the development of the ten Conferences in America and nine Conferences in Europe, which, at one time, represented a membership of 120,000 and a constituency of 250,000 souls, and church property approaching the fifteen-million-dollar mark.

During all these ninety-eight years *The Christian Apologist* has been a staunch advocate of every great Methodist cause. In the early decades, when most of its readers were emigrants from the Fatherland, it, more than any other factor, served in Americanizing them. It has always firmly and fearlessly stood as a champion of temperance and prohibition, and as a mighty fortress against Sabbath desecration. It has instilled our entire German-speaking membership with a flaming enthusiasm for missions, home and abroad, as well as for all the benevolent causes of the Church, so that its liberality in contributing toward these causes was surpassed by that of no other branch of the Church.

Our Bishops, editors, and secretaries again and again have stated that in German Methodism the best type of Methodism has been preserved. If this estimate is correct, credit in large measure is due to *The Apologist*, which has always unflinchingly stood for Methodist teachings and usages.

The influence of this paper has been equally important in our great work in Germany and Switzerland. Here, *The Apologist* more than any other Methodist agency has been a wise and reliable interpreter of American ideals and of Methodism, not only to the members of our church, but to large circles beyond our constituency, so that many European theologians and other writers on American affairs have used *The Apologist* as the chief source of information. No other German periodical in this country has, during the past century, rendered the kingdom of God greater and better service than *The Christian Apologist*.

And now, while its mission seems nearing its termination, and the General Conference no longer elects its editor, we should not lose sight of the fact that its continuation under the direction of the Book Committee is of great, even vital importance to a large part of our work.

As stated above, of the ten German-speaking Conferences, nine recently have been merged with English Conferences. Many tender ties have been strained, that, for a while, will need careful nursing; educational and benevolent institutions have lost overnight, as it were, long-time loyal and liberal constituencies, so that they find their future seriously threatened.

In two years *The Apologist* can celebrate its hundredth anniversary of loyal and royal Kingdom work.

Signed by the following Delegates from Germany and Switzerland, together with the following Delegates and friends of German Methodism in America, present at this Conference.

F. H. OTTO MELLE
HEINRICH SCHAEDEL
PAUL BAENTELI
JOHN C. GAEDE
HEINRICH STEHL
JACOB SCHNEIDER
FREDERICK BANKHARDT
CHARLES E. ALLINGER
W. W. SCHWANINGER

MARTIN FUNK
JAKOB ELFNER
JOHN A. DIEKMANN
FRED BRETTSCHEIDER
ADAM J. LOEPPERT
WALTHER RITTER
FERDINAND SIGG
GEORGE C. DOUGLASS
ALBERT L. MARTING

This motion prevailed.

J. L. Corley moved that the Conference request the Book Concern to print in the same pamphlet with the report on Social Questions the reports on Peace and Temperance and Public Morals.

MAY 18
SEVENTEENTH
DAY.
Morning.

Pamphlet
Printing
Authorized.

This motion prevailed.

J. S. Ladd Thomas, for the Commission on Interdenominational Relations, introduced the following resolution, and, on his motion, it was adopted:

Be It Resolved, that in accord with the practice of the General Conference and in view of the necessary expenses involved in carrying forward the Plan of Union which has been adopted by the body, the General Conference Expense Fund treasurer be authorized to honor expense vouchers of this Commission up to \$10,000; and

That, should the three Churches concerned give the necessary vote for Union, the Commission, working under provisions of the Plan under the title, "Procedure—Uniting Conference," shall be authorized to draw upon the Uniting Conference Expense Funds which this Conference has provided for in case the Uniting Conference is called.

Resolution Re
Expense
Commission on
Interdenomi-
national
Relations.

On motion of the Secretary, Reports Nos. 20 and 21 of the Committee on Credentials, were adopted without reading, as follows:

Committee on
Credentials,
Report No. 20.

REPORT No. 20

The Committee on Credentials met on May 16, and authorized the following changes:

Martin Funk, Ministerial Reserve from the Central Germany Conference, was excused after May 17, with no one in his place.

Frank C. Watters, Ministerial Reserve from the Detroit Conference, was seated May 16, in place of J. M. M. Gray.

Miss Edith Welker, Lay Reserve from the New York East Conference, was seated at 8 p. m., May 15, in place of Harry N. Holmes, excused at that time.

Albert L. Marting, Ministerial Reserve from the North-East Ohio Conference, was seated at 5 p. m., May 12. (See Report No. 15.)

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Morning.

John L. Seaton, Ministerial Delegate from the Michigan Conference, was excused at noon, May 16.

Samuel H. Clark, Lay Delegate from the Newark Conference, was excused after May 16.

Isaac M. Carper, Lay Delegate from the Washington Conference, returned and was seated at Noon, May 13. (See Report No. 16.)

Karl K. Quimby, Ministerial Delegate from the Newark Conference, was excused after May 15, with no one in his place.

Mrs. J. K. Cecil, Lay Delegate from the California Conference, was excused at Noon, May 19, with no one in her place.

Claude C. Jenkins, Lay Delegate from the Southern California Conference, was excused after May 17, with no one in his place.

Daniel R. Pepper, Lay Delegate from the Philadelphia Conference, was excused at Noon, May 16, and John M. Doran, Lay Reserve, was seated in his place at Noon, May 16.

James I. Dolliver, Lay Reserve from the Northwest Iowa Conference, was excused after May 14.

George H. Beattys, Lay Reserve from the Newark Conference, was excused after May 17.

Samuel H. Clark, Lay Delegate from the Newark Conference, was excused after May 16, with no one in his place.

Arthur L. Hoover, Lay Delegate from the North-East Ohio Conference, was excused after May 16, with no one in his place.

Jesse L. Thornburg, Lay Delegate from the Blue Ridge-Atlantic Conference, was excused after May 16, with no one in his place.

Miss Arsanian M. Williams, Lay Delegate from the Central West Conference, was excused after May 17, with no one in her place.

Walter S. Rogers, Lay Delegate from the Nebraska Conference, was excused after May 16, with no one in his place.

CHARLES L. WALLACE, *Chairman*.

CHARLES A. ROBBINS, *Secretary*.

REPORT NO. 21

Committee on
Credentials,
Report No. 21.

The Committee on Credentials met on May 16, and authorized the following changes:

Arthur W. Cupler, Lay Delegate from the North Dakota Conference, was excused, beginning May 18, with no one in his place.

Ralph W. Sockman, Ministerial Delegate from the New York Conference, was excused at 6 p. m. May 16, with no one in his place.

Charles B. Ketcham, Ministerial Reserve from the North-East Ohio Conference, was seated May 18, in place of Carroll Stewart.

James R. Joy, Lay Reserve from the Newark Conference, was seated at Noon, May 16, in place of Samuel H. Clark.

L. P. Stillman, Lay Reserve from the Northwest Iowa Conference, was seated May 17, in place of James I. Dolliver.

H. Clifford Northcott, Ministerial Delegate from the Illinois Conference, resumes his seat May 16, occupied by the Reserve, E. G. Sandmeyer.

H. Roy Waugh, Lay Delegate from the West Virginia Conference, was excused because of illness, beginning at 3 p. m. May 16.

Aaron G. Williamson, Ministerial Delegate from the Oklahoma Conference, was excused beginning May 16, with no one in his place.

Charles A. Hartung, Ministerial Reserve from the Pittsburgh Conference, was seated May 16 only, in place of B. F. Crawford.

CHARLES L. WALLACE, *Chairman*.

CHARLES A. ROBBINS, *Secretary*.

C. L. Wallace, Chairman of the Committee on Credentials, moved that the Chairmen of Conference Delegations be requested

to report to the Committee on Credentials in writing the names of Delegates and Reserve Delegates who may have withdrawn from the Conference on Saturday or Sunday, or who plan to withdraw today, for whose places no Reserves will be seated.

This motion prevailed.

The Secretary, on behalf of the Committee of Elected Chairmen, introduced the following resolution, which, on his motion, was adopted:

When legislation, or election, leaves an official of the General Conference without employment, the Board or Society in which he served the Church shall be responsible for his salary until he secures other employment or receives episcopal appointment; in either case not later than the next session of his Annual Conference. Payment for this period of time shall be at a rate not to exceed one half the salary he received while he was employed by such Board or Society of the Church.

MAY 18
SEVENTEENTH
DAY.
Morning.

Compensation
for Officials not
Re-elected.

The Secretary presented the following motion, which was adopted:

I move that the Secretary of the General Conference, as the custodian of its records, be authorized to send to the Librarian of Drew University for safekeeping and future reference the memorials and other documents in his custody when he shall no longer need them in his work.

Records to be
Stored at Drew
University.

The Secretary announced the following nominations received from the various Areas for membership on the Book Committee, because of expired terms or for filling vacancies:

Boston, John M. Arters
Chattanooga, James E. Milburn
Cincinnati, Warren O. Hawkins
Covington, John B. Redmond
Denver, Charles E. Schofield
Kansas City, Thomas O. Cunningham
New York, Victor K. Moore
Philadelphia, Frank C. Propert
Pittsburgh, Edgar T. Welch
Portland, Jabez C. Harrison
San Francisco, John D. Crummev

Book
Committee
Membership.

On motion of the Secretary, these nominations were accepted and the persons named thereby were elected by the Conference.

W. B. Farmer presented an account for \$148.50 for printing the report of the Commission on Conference Claimants Legislation in the Quadrennial Handbook of the General Conference and moved that it be referred to the Commission on Entertainment of the General Conference for payment from the General Conference Expense Fund.

Printing Bill.

This motion prevailed.

At this juncture, the presiding Bishop presented Dr. Howard H. Russell, the founder of the Anti-Saloon League of America, who appropriately addressed the Conference.

Address of
Dr. Howard H.
Russell.

Report No. 1, of the Committee on American Bible Society,

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SEVENTEENTH
DAY.
Morning.

entitled, "Concerning the American Bible Society," and printed on page 337 of *The Daily Christian Advocate*, was presented by J. L. Corley, Chairman of that Committee, who moved its adoption.

Committee on
American Bible
Society,
Report No. 1.

D. L. Marsh moved to amend by referring to the Board of Education that portion of the report referred thereby to the Standing Committee on State of the Church.

This amendment was accepted by J. L. Corley, Chairman of the Committee.

The motion to adopt this report, as amended, prevailed.

Committee on
Book Concern,
Report No. 10.

Report No. 10, of the Committee on Book Concern, entitled, "Inexpensive Books and Booklets," and printed on page 299 of *The Daily Christian Advocate*, was presented by F. D. Stone, Chairman of that Committee, who moved its adoption.

C. D. Foster moved to amend by offering an additional paragraph to this report as follows:

We recommend that the Book Concern reprint Pronouncements of the General Conference upon Social Service, Temperance, Prohibition and Public Morals, World Peace, Federal Council of Churches, Summary of Findings of Sixth Ecumenical Conference, Family Worship, Sabbath Observance, and other similar pronouncements as seem warranted in the opinion of the Book Concern, the same to be published at as low cost as possible, to the end that churches may purchase these tracts in large quantities at a price that will make it possible for every member to have copies and know the position of the Church upon important public questions.

F. A. Horne moved to substitute for the pending amendment by introducing the following words after the words, "of the spiritual life":

Amendments
Proposed.

We recommend that the Book Concern publish small, inexpensive books and booklets on the subject of the spiritual life, the Christian Evangel, and current moral and social problems and their Christian solution, plainly written, for popular reading.

also by deleting the word "evangelistic" and adding the following words, "emphasis on personal and social evangelism"; and further by deleting the period and substituting a comma and adding the words, "and the essentials of a social order in accord with the principles and ideals of the Christian gospel," so that the paragraph, as amended, shall read:

We further recommend that more small and inexpensive leaflets be published, written with an emphasis on personal and social Evangelism, which can be distributed broadcast, attractively printed, for the purpose of providing the local pastor with printed matter that will help change the thinking of the community regarding religion and morals, and the essentials of a social order in accord with the principles and ideals of the Christian gospel.

B. W. Meeks moved to amend the substitute by adding to the words, "and the essentials of a social order in accord with the

principles and ideals of the Christian gospel," these words, "as declared by the action of the General Conference."

This motion to amend the substitute was accepted by F. A. Horne.

On motion of P. M. Hillman, the previous question was ordered.

On motion of Harvey Gross, the substitute was placed upon the table.

The motion of R. R. Roudebush to place the amendment upon the table did not prevail.

The motion to adopt the amendment prevailed.

The motion to adopt the report, as amended, prevailed.

Report No. 11, of the Committee on Book Concern, entitled, "Report of Book Committee and Publishing Agents," and printed on page 335 of *The Daily Christian Advocate*, was presented by F. D. Stone, Chairman of that Committee, who moved its adoption.

MAY 18
SEVENTEENTH
DAY.
Morning.

Committee on
Book Concern,
Report No. 11.

The motion to adopt this report prevailed.

Report No. 17, of the Committee on Education, entitled, "Program for Young People," and printed on page 417 of *The Daily Christian Advocate*, was presented by L. M. Edwards, Vice-Chairman of that Committee, who moved its adoption.

Committee on
Education,
Report No. 17.

The motion to adopt this report prevailed.

C. C. Hall requested the privilege of the floor for the Treasurer of the General Conference Expense Fund in order that he might make important announcements. This request was granted.

Distribution of
Traveling
Expense
Checks.

On motion of the Secretary, the time was extended for this purpose.

On motion of the Secretary, it was voted that the time for distributing the checks for per diem and traveling expenses be immediately after recess tomorrow morning.

On motion of the Secretary, the Musical Director of the Conference was requested to arrange for singing by the Bishops immediately after recess.

The Conference was then in recess.

Recess.

At the close of the recess period, Hymn 278, beginning, "Lead On, O King Eternal," was sung, and the Bishops were heard in the rendition of the hymn entitled, "Beloved, Now Are We the Sons of God."

The Bishops
Sing.

On motion of the Secretary, the Bishops were then excused from the session in order to complete certain necessary nominations for Boards and Committees.

Bishops
Excused.

J. E. Skillington introduced the following resolution, which, on his motion, was adopted:

WHEREAS, the duties of the Secretary of the General Conference are exceedingly heavy and entail much labor in preparation for the session of the General Conference and also in compiling the General Conference Journal after the session of the Conference, therefore,

Be It Resolved, that the Book Committee be authorized and re-

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SEVENTEENTH
DAY.
Morning.

requested to provide from the General Conference Expense Fund an appropriate honorarium or compensation for the Secretary of the General Conference in recognition of his courteous, unstinted and very efficient service.

On motion of J. M. Walker, the Negro Delegates of the General Conference were requested to sing immediately after recess this afternoon.

The result of the first ballot for the election of official Editors was announced as follows: (See Ballots.)

The Christian Advocate, a National Weekly, circulating from New York:

Total number of ballots cast.....	550
Defective ballots.....	2
Total number of ballots counted.....	548
Necessary to a choice.....	275
Jacob S. Payton.....	181
Harold Paul Sloan.....	169
Harry E. Woolever.....	101
Raymond H. Huse.....	42
Ernest W. Peterson.....	33

The Christian Advocate, a National Weekly, circulating from Cincinnati:

Total number of ballots cast.....	550
Defective ballots.....	4
Total number of ballots counted.....	546
Necessary to a choice.....	274
Orien W. Fifer.....	542

The Christian Advocate, a National Weekly, circulating from Kansas City and Chicago:

Total number of ballots cast.....	550
Defective ballots.....	5
Total number of ballots counted.....	545
Necessary to a choice.....	273
Dan B. Brummitt.....	536

The Christian Advocate, a National Weekly, circulating from San Francisco:

Total number of ballots cast.....	550
Defective ballots.....	5
Total number of ballots counted.....	545
Necessary to a choice.....	273
Edward Laird Mills.....	542

Result of the
First Ballot for
Editors.

The Epworth Herald:

Total number of ballots cast.....	550
Defective ballots.....	6
Total number of ballots counted.....	544
Necessary to a choice.....	273
W. E. J. Gratz.....	503

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SEVENTEENTH
DAY.
Morning.

The Christian Advocate, Southwestern Edition:

Total number of ballots cast.....	550
Defective ballots.....	3
Total number of ballots counted.....	547
Necessary to a choice.....	274
Robert N. Brooks.....	374

Church School Publications:

Total number of ballots cast.....	550
Defective ballots.....	6
Total number of ballots counted.....	544
Necessary to a choice.....	273
Lucius H. Bugbee.....	543

The presiding Bishop declared the following persons to be elected to their respective editorial places:

Orien W. Fifer, *The Christian Advocate*, Cincinnati.

Dan B. Brummitt, *The Christian Advocate*, Kansas City and Chicago.

Edward L. Mills, *The Christian Advocate*, San Francisco.

W. E. J. Gratz, *The Epworth Herald*.

Robert N. Brooks, *The Christian Advocate*, Southwestern Edition.

Lucius H. Bugbee, Church School Publications.

On motion of the Secretary, it was voted to take a second ballot for the election of an Editor for *The Christian Advocate*, a National Weekly, circulating from New York.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the third group of Tellers to serve on this second ballot.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots and the Tellers retired to determine the result.

On motion of C. B. Sylvester, it was voted that from this time until adjournment all speeches be limited to three minutes, except those of Committee Chairmen.

Report No. 19, of the Committee on Education, entitled, "Adequate Financial Support of the Board of Education," and printed on page 417 of *The Daily Christian Advocate*, was presented by

Editors
Elected.

Second Ballot
for Editors.

Time Limit for
Speeches.

Committee on
Education,
Report No. 19.

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SEVENTEENTH
DAY.
Morning.

Committee on
Episcopacy,
Reports Nos. 8,
11, 12, 13, 14,
15 and 16.

L. M. Edwards, Vice-Chairman of that Committee, who moved its adoption.

The motion to adopt the report prevailed.

O. W. Fifer, Chairman of the Committee on Episcopacy, presented the following reports of that Committee, and, on his motion, they were adopted:

Report No. 8, entitled, "Grant-in-Aid for Central Conference Bishops," and printed on page 339 of *The Daily Christian Advocate*, with the verbal correction of "from three rupees to \$1" to "three Mexican dollars to \$1."

Report No. 11, entitled, "Dissolution of the Central European Central Conference," and printed on page 486 of *The Daily Christian Advocate*.

Report No. 12, entitled, "Central Conference of Germany," and printed on page 486 of *The Daily Christian Advocate*, with the verbal correction of the words, "Official Statement" instead of the word, "Constitution."

Report No. 13, entitled, "Enabling Acts," and printed on page 486 of *The Daily Christian Advocate*, with the verbal correction changing the figure "1949" to "1940."

Report No. 14, entitled, "Dissolution of the Central Conference of Southern Asia," and printed on page 487 of *The Daily Christian Advocate*, with the verbal correction making "Southern Asia" to read "Southeastern Asia."

Report No. 15, entitled, "Central Conference of the Philippine Islands," and printed on page 487 of *The Daily Christian Advocate*.

Report No. 16, entitled, "Central Mission Conference of Southeastern Asia," and printed on page 487 of *The Daily Christian Advocate*.

A. A. Brown moved that we reconsider our recent action in adopting Report No. 8 of the Committee on Episcopacy.

This motion prevailed.

Committee on
Episcopacy,
Report No. 8,
Amended.

L. O. Hartman moved to amend the report by inserting in the proper place this sentence, "and that the Book Committee be requested to give consideration to emergency situations that may arise during the quadrennium."

The motion to amend prevailed.

The motion to readopt the report, as amended, prevailed.

Committee on
Foreign
Missions,
Reports Nos.
8 and 12.

Report No. 8, of the Committee on Foreign Missions, entitled, "World Peace and the World Mission," and printed on page 302 of *The Daily Christian Advocate*, was presented by W. K. Anderson, Vice-Chairman of that Committee, who moved its adoption.

The motion to adopt this report prevailed.

Report No. 12, of the Committee on Foreign Missions, entitled, "Woman's Work as Related to Benevolent Boards," and printed on page 377 of *The Daily Christian Advocate*, was presented by W. K. Anderson, Vice-Chairman of that Committee, who moved its adoption.

The motion to adopt this report prevailed.

The result of the second ballot for the election of an Editor of *The Christian Advocate*, a National Weekly, circulating from New York, was announced as follows:

Total number of ballots cast.....	557
Defective ballots.....	0
Total number of ballots counted.....	557
Necessary to a choice.....	279
Harold Paul Sloan.....	246
Jacob S. Payton.....	226

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SEVENTEENTH
DAY.
Morning.

Result of the
Second Ballot
for Editors.

There was no election. (See Ballots.)

The motion of the Secretary prevailed that we take a third ballot for the election of an Editor for *The Christian Advocate*, a National Weekly, circulating from New York.

Third Ballot
for Editors.

R. H. Huse, on a question of privilege, requested that his name be no longer employed in this voting.

Withdrawal.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the fourth group of Tellers to serve on this ballot. (See Tellers.)

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

M. A. Dawber, on a question of privilege, introduced the following resolution, and moved its adoption:

THAT WHEREAS, this General Conference on Saturday afternoon expressed itself in vicious condemnation of certain hotels and cafes of this city, that by the selling of beer and liquor have made the entertainment of a large number of Delegates and friends uncomfortable and obnoxious, that

Resolution
Commending
Dry Hotels.

WHEREAS, this expression of disgust has created the impression that all the hotels and eating houses were included in this pronouncement, and

WHEREAS, there are other hotels and restaurants which have not engaged in the sale of intoxicating liquors but have had regard to the ideals and the comforts of the Delegates and friends of this Conference, giving to us courteous and efficient service, therefore

Be It Resolved, that we commend highly those dry hotels and restaurants for their stand on this question, thank them for their kindness and pledge to them our patronage and moral support.

L. M. Edwards moved to refer this resolution to the Committee on Complimentary Resolutions.

J. E. Skillington moved that the motion of reference be placed upon the table.

The motion to table the motion of reference prevailed.

E. R. Stafford moved to amend by deleting the first and second paragraphs and the word "other" in the third paragraph, so that the entire resolution shall read:

WHEREAS, there are hotels and restaurants that have not engaged in the sale of intoxicating liquors but have had regard to the ideals

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SEVENTEENTH
DAY.
Morning.

and comforts of the Delegates and friends of this Conference, giving to us courteous and efficient service, therefore,

Be It Resolved, that we commend these dry hotels and restaurants for their stand on this question, thank them for their kindness and pledge to them our patronage and moral support.

M. A. Dawber accepted this amendment.

On motion of I. M. Hargett, the previous question was ordered.

The motion to adopt the resolution, as amended, prevailed.

T. S. Brock, Chairman of the Committee on Home Missions and Church Extension, by common consent, introduced the following resolution, and moved its adoption:

Resolved, that the terms of any present members of the Executive Committee of the Board of Home Missions and Church Extension who may be reappointed to membership on the said Board by this General Conference be extended until the close of the next Annual Meeting of the Board of Home Missions and Church Extension, and be it further

Resolved, that the Executive Committee of the Board of Home Missions and Church Extension be empowered to fill vacancies in the said Committee until the next Annual Meeting of the Board.

His motion to adopt this resolution prevailed.

Report No. 5, of the Committee on Home Missions and Church Extension, entitled, "Organization and Function," and printed on page 369 of *The Daily Christian Advocate*, was presented by T. S. Brock, Chairman of that Committee, who moved its adoption.

J. C. Harrison moved to amend the report in ¶ 440, § 4, reading, "The Board may appoint a representative for the territory embraced," etc., by changing the word "may" to the word "shall."

The motion to amend did not prevail.

The motion to adopt the report prevailed.

The result of the third ballot for the election of an Editor of *The Christian Advocate*, a National Weekly, circulating from New York, was announced as follows: (See Ballots.)

Total number of ballots cast.....	556
Defective ballots.....	0
Total number of ballots counted.....	556
Necessary to a choice.....	279

Harold Paul Sloan.....300

Editor
Elected.

The presiding Bishop declared Harold Paul Sloan elected Editor of *The Christian Advocate*, a National Weekly, circulating from New York.

Report No. 6, of the Committee on Home Missions, entitled, "Race Relations," and printed on page 377 of *The Daily Christian Advocate*, was presented by T. S. Brock, Chairman of that Committee, who moved its adoption.

His motion to adopt this report prevailed.

Report No. 18, of the Committee on Itinerancy, entitled, "Chap-
lains in the Army and Navy," and printed on page 364 of *The*

Extension
of Terms,
Members
Executive
Committee,
Board of Home
Missions and
Church
Extension.

Committee on
Home Missions,
Report No. 5.

Result of the
Third Ballot
for Editors

Committee on
Home Missions,
Report No. 6.

Committee on
Itinerancy,
Report No. 18.

Daily Christian Advocate, was presented by W. C. Hartinger, Chairman of that Committee, who moved its adoption.

D. L. Marsh moved to amend by striking out from the report all that follows the word "Resolved," including the words, "toward war and," so that the amended sentence shall read: "Be It Resolved that this General Conference request the Federal Council of Churches of Christ in America to seek to find a method by which the spiritual ministry of the Churches to the armed forces of the United States of America may be performed by ministers appointed and supported by and amenable to the Churches."

This amendment was accepted by W. C. Hartinger, Chairman of the Committee.

The motion to adopt the report, as amended, prevailed.

Report No. 22, of the Committee on Itinerancy, entitled, "Local Preachers," and printed on page 480 of *The Daily Christian Advocate*, was presented by W. C. Hartinger, Chairman of that Committee, who moved its adoption.

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SEVENTEENTH
DAY.
Morning.

Committee on
Itinerancy,
Report No. 22,
Adopted.

The motion of R. C. Wells prevailed that the Conference adjourn after announcements.

Announcements were made by Assistant Secretary A. M. Wither, and the Conference adjourned with the benediction pronounced by the presiding Bishop.

Adjournment.

MONDAY AFTERNOON, MAY 18, 1936

The Conference convened at 2:30 o'clock with Bishop Ralph S. Cushman presiding.

Hymn 287, beginning, "A Charge to Keep I Have," and Hymn 338, beginning, "Jesus, Lover of My Soul," were sung, and Bishop Sixto Avila, General Superintendent of the Methodist Church of Mexico, offered prayer in his native tongue.

Prayer was offered by Bishop George A. Miller.

Hymn 232, beginning, "I Need Thee Every Hour," was sung.

P. M. Hillman, editor of *The Daily Christian Advocate*, asked for and was granted the privilege of securing forwarding addresses for the final issue of that publication.

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DAY.
Afternoon.

Devotions.

Forwarding
Addresses
Secured.

Consideration of Report No. 22, of the Committee on Itinerancy, was resumed.

Committee on
Itinerancy,
Report No. 22,
Adopted.

The motion to adopt this report prevailed.

Report No. 21, of the Judiciary Committee, entitled, "Appeal of Leroy G. White," and printed on page 481 of *The Daily Christian Advocate*, was presented by F. R. Bayley, Chairman of that Committee, who moved its adoption.

Judiciary
Committee,
Report No. 21.

He asked to be allowed to make a verbal correction in the text of the report by changing the words, "The appeal was fully argued by a counsel representing both parties," to the words, "The appeal was fully argued by counsel representing each party."

This request was granted by common consent.

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DAY.
Afternoon.

F. C. Propert moved to amend this report by adding at its close these words, "provided he shall transfer his membership to another Church within thirty days from the date of such adjournment. In case he shall fail to transfer his membership in accordance with the foregoing provision, the judgment of expulsion shall be in full force and effect without any modification by the action of this General Conference."

The motion of W. C. Hawley to place this amendment on the table did not prevail.

Judiciary
Committee,
Report No. 21,
Withdrawn.

F. R. Bayley, Chairman of the Committee, moved to be allowed to withdraw the report from further consideration at this time.

This motion prevailed.

Judiciary
Committee,
Reports Nos.
26, 27, 28, 30
and 31.

F. R. Bayley, Chairman of the Judiciary Committee, presented the following reports from that Committee, and, on his motion, they were adopted:

Report No. 26, entitled, "The Property Rights of Sunset Park Church," and printed on page 482 of *The Daily Christian Advocate*.

Report No. 27, entitled, "Concerning Conference Claimants," and printed on page 482 of *The Daily Christian Advocate*.

Report No. 28, entitled, "World Service Commission Membership," and printed on page 482 of *The Daily Christian Advocate*.

Report No. 30, entitled, "Annual Meeting of Members in Connection with Quarterly Conference," and printed on page 486 of *The Daily Christian Advocate*, with a verbal correction of "should" for "could."

Report No. 31, entitled, "Appeal of Salvatore Musso," and printed on page 486 of *The Daily Christian Advocate*.

Reconsidera-
tion.

F. R. Bayley, Chairman of the Judiciary Committee, moved to reconsider our previous action in adopting Report No. 29 of that Committee dealing with the so-called Constitution of the Methodist Episcopal Church in Germany.

The motion to reconsider prevailed.

Amendments
Adopted to
Report No. 29,
Judiciary
Committee.

On motion of F. R. Bayley, the following words in Article 6 were stricken out: "In case of the death or permanent disability of the Bishop, the Executive Committee appoints from among the District Superintendents a General Superintendent to serve until the next session of the Central Conference," this being the entire second paragraph.

On motion of F. R. Bayley, the following changes in the words of Article 8 were voted: Change "to conduct the business of the Church in accordance with the laws of each State," to "to conduct the business connected therewith in accordance with the laws of each State."

By common consent, at the suggestion of H. R. Van Deusen, the Conference voted to change the word, "Constitution" to the words, "Official Statement," wherever that word occurs in this report.

The motion to readopt this report, as now amended, prevailed.

L. O. Hartman moved that we reconsider a previous action by which a report from the Committee on Episcopacy, No. 12, was adopted, setting up a Central Conference of Germany.

This motion to reconsider prevailed.

L. O. Hartman moved that this report of the Committee on Episcopacy be now so edited as to harmonize with actions just taken in adopting the "Official Statement."

This motion prevailed.

The motion to readopt Report No. 12, of the Committee on Episcopacy, prevailed.

On motion of I. M. Hargett, the matter of the length of term for Lay Delegates already elected to Lay Conferences was referred to the Judiciary Committee for an opinion and report.

O. W. Fifer, Chairman of the Committee on Episcopacy, moved to reconsider our action on Report No. 2 of that Committee, entitled, "Episcopal Residences," and printed on page 196 of *The Daily Christian Advocate*.

The motion to reconsider prevailed.

O. W. Fifer moved to amend this report by substituting, "Umtali" for "Salisbury," "Columbus, Ohio," for "Covington," and "Singapore-Manila" for "Manila."

This motion to amend prevailed.

The motion to readopt Report No. 2 of the Committee on Episcopacy, as amended, prevailed.

O. W. Fifer moved that the Rules be suspended in order to consider Report No. 20 of the Committee on Episcopacy, entitled, "Assignment of Bishops," and printed on page 511 of *The Daily Christian Advocate*.

This motion prevailed.

O. W. Fifer presented this report and, on his motion, it was adopted.

On motion of F. R. Bayley, the members of the Judiciary Committee were excused from further attendance at this afternoon session.

W. B. Farmer moved that this Conference request the Bishops to assign one of their number to give at the close of the Conference a resume of its proceedings, in the form of an interpretative address.

This motion prevailed.

Report No. 1, of the Committee on Boundaries, entitled, "Boundaries," and printed on page 370 of *The Daily Christian Advocate*, was presented by Bishop J. Ralph Magee, Chairman of that Committee, with the request that the making of certain necessary verbal changes by the Chairman and Secretary of this Committee be allowed.

The motion of E. R. Stafford, to accept this Report, prevailed.

On motion of the Secretary, the Conference voted to receive all Standing Committee reports of non-concurrence, not already

MAY 18
SEVENTEENTH
DAY.
Afternoon.

Reconsideration.

Committee on
Episcopacy,
Report No. 12,
to be Edited.

Re Length of
Term for
Lay Delegates.

Recon-
sideration,
Report No. 2,
Committee on
Episcopacy.

Committee on
Episcopacy,
Report No. 20.

Members
Judiciary
Committee
Excused.

Interpretative
Address.

Committee on
Boundaries,
Report No. 1.

Reports of
Non-Con-
currence.

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SEVENTEENTH
DAY.
Afternoon.

Committee on
State of the
Church,
Reports Nos.
11 and 16.

presented, by entering them in the *Journal* as "Received and Recorded," subject to editing by the Committee on Revision.

Report No. 11, of the Committee on State of the Church, entitled, "The Observance of the Lord's Day," and printed on page 268 of *The Daily Christian Advocate*, was presented by D. L. Marsh, Chairman of that Committee, who moved its adoption.

The motion to adopt prevailed.

Under suspension of the Rules, D. L. Marsh presented Report No. 16, of the Committee on State of the Church, entitled, "On the Federal Council of the Churches of Christ in America," and printed on page 422 of *The Daily Christian Advocate*, and moved its adoption.

Committee on
Book Concern,
Report No. 5,
Reconsidered.

F. A. Horne moved to reconsider our previous action in adopting Report No. 5, of the Committee on Book Concern, entitled, "Authorized General Conference Expenses," and printed on page 195 of *The Daily Christian Advocate*.

This motion to reconsider prevailed.

F. A. Horne made the following motion:

Whenever in our legislation at this General Conference or in the *Discipline* the words General Conference Expense Fund are used, I move that we substitute the term General Administration Fund, so that there will be no mistake in the mind of the Church just what is covered by this Fund.

Action
Deferred.

D. L. Marsh moved that action on the report which is now being reconsidered be temporarily deferred.

This motion prevailed.

Committee on
State of the
Church,
Report No. 19.

D. L. Marsh, Chairman of the Committee on State of the Church, presented Report No. 19 of that Committee, entitled, "On the Decennial Census of Religious Bodies," and printed on page 485 of *The Daily Christian Advocate*, and moved its adoption.

The motion to adopt prevailed.

The Secretary presented through Assistant Secretary E. R. Heckman certain sections of the report of the Commission on Codification of the *Discipline* having to do with nominations by the Bishops and the editing of the *Discipline*, reading as follows:

Resolved, that a Commission on Codification of the *Discipline* be authorized and appointed, consisting of seven members, including the Editor of the *Discipline* and the Secretary of the General Conference, which shall prepare and incorporate in the first edition of the *Discipline* of 1936 as many as possible of the points laid down in the plan of codification made by the General Conference of 1932, without causing undue delay in publication.

Resolved, that important judicial rulings of the General Conference shall be incorporated in the text of the legislation in different type directly under the portion affected, with appended reference to the General Conference *Journal* in which the full statement of the case, as well as the ruling, can be found.

Resolved, that the new Commission on Codification of the *Discipline* shall obtain from the Corresponding or Executive Secretaries of the general Boards, Societies and organizations of the Methodist

Report of the
Commission on
Codification of
the *Discipline*.

Episcopal Church a complete list of the conflicts, if any, involved in the portions of the *Discipline* concerned with their respective kinds of work and the Commission shall be authorized to remove such conflicts without introducing into the text of the *Discipline* anything in the nature of new legislation.

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SEVENTEENTH
DAY.
Afternoon.

On motion of the Secretary, these resolutions were adopted.

Report No. 9, of the Committee on Temperance, Prohibition and Public Morals, entitled, "Temperance Education," and printed on page 336 of *The Daily Christian Advocate*, was presented by H. E. Woolever, Chairman of that Committee, who moved its adoption.

Committee on
Temperance,
Prohibition, and
Public Morals,
Reports Nos.
9 and 8.

Verbal corrections were permitted in this report, by adding the words, "elimination of the" before the words, "evils of drink, gambling."

The motion to adopt this report prevailed.

Report No. 8, of the Committee on Temperance, Prohibition and Public Morals, entitled, "Frances Willard Centenary," and printed on page 336 of *The Daily Christian Advocate*, was presented by H. E. Woolever, Chairman of that Committee, and, on his motion, it was adopted.

J. B. Magee, Chairman of the Committee on Temporal Economy, moved that because of the similarity between Report No. 28 of this Committee and Report No. 16 of the Committee on State of the Church, a conference be held between representatives of these two Committees and that L. H. Hough be the representative of the Committee on Temporal Economy.

Inter-
Committee
Conference.

This motion prevailed.

Report No. 22, of the Committee on Temporal Economy, entitled, "Recognizing Laymen's Association," and printed on page 420 of *The Daily Christian Advocate*, was presented by J. B. Magee, Chairman of that Committee, and, on his motion, it was adopted.

Committee on
Temporal
Economy,
Reports Nos.
22 and 20.

Report No. 20, of the Committee on Temporal Economy, entitled, "Commission on Evangelism," and printed on page 485 of *The Daily Christian Advocate*, was presented by J. B. Magee, Chairman of that Committee, who moved its adoption.

The presiding Bishop, as Chairman of the Commission on Evangelism, suggested that the sum of \$10,000 mentioned in the report should be changed to \$5,000, but no formal action was taken on his suggestion.

The Conference was then in recess.

Recess.

At the close of this recess period, the Negro Delegates sang, "I Ain't Goin' to Study War No More," and "Lord, I Want to Be a Christian in My Heart."

Negro
Delegates Sing.

Consideration of Report No. 20 of the Committee on Temporal Economy was resumed.

The motion to adopt this report prevailed, the Delegates standing to vote, after which they sang the hymn beginning, "My Hope Is Built on Nothing Less Than Jesus' Blood and Righteousness."

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SEVENTEENTH
DAY.
Afternoon.

Committee on
Book Concern,
Report No. 5.

Reconsideration of action on Report No. 5, of the Committee on Book Concern, was resumed and F. D. Stone, Chairman of that Committee, moved that this report be amended to read, "General Administration Fund" for a title and for a subtitle, "For the Support of the General Conference, its Administrative Commissions and for the Co-operation of the Methodist Episcopal Church with Authorized Interdenominational Agencies."

This motion prevailed.

F. D. Stone moved that the Editors of the *Discipline* be authorized to revise all previous actions by introducing the name, "General Administration Fund," wherever it becomes necessary.

This motion prevailed.

The motion to readopt Report No. 5, of the Committee on Book Concern, as amended, prevailed.

F. D. Stone, Chairman of the Committee on Book Concern, presented the following nominations for membership on the Executive Committee of the Book Committee:

Frank A. Horne, Brooklyn, New York, term to expire in 1944; Stanley O. McMullen, Newtonville, Mass., term to expire in 1944; George W. Henson, Philadelphia, Pa., term to expire in 1944; J. Edgar Washabaugh, East Orange, New Jersey, term to expire in 1940.

For Cincinnati and contiguous territory, Troy W. Appleby, Cincinnati, Ohio, term to expire in 1944; Claude Young, Lafayette, Ind., term to expire in 1944; Judson J. McKim, Cincinnati, Ohio, term to expire in 1940.

For Chicago and contiguous territory, John L. Hillman, Indianola, Iowa, term to expire in 1944; Charles O. Loucks, Chicago, Ill., term to expire in 1940.

On motion of F. D. Stone, the persons so nominated were elected by the vote of the Conference.

Consideration of Report No. 16, of the Committee on State of the Church, was resumed and D. L. Marsh again moved that this report be adopted.

This motion prevailed.

Report No. 17, of the Committee on State of the Church, entitled, "On the World Conference on Faith and Order," and printed on page 485 of *The Daily Christian Advocate*, was presented by D. L. Marsh, Chairman of that Committee, who moved its adoption.

The motion to adopt prevailed.

Report No. 21A, of the Judiciary Committee, entitled, "Term of Lay Conference Delegates," and printed on page 517 of *The Daily Christian Advocate*, was presented by F. R. Bayley, Chairman of that Committee, who moved its adoption.

The motion to adopt this report prevailed.

Consideration of Report No. 21, of the Judiciary Committee, was resumed, and F. R. Bayley, Chairman of that Committee, moved to amend by striking out all that appears after the words, "he was clearly guilty as charged," and inserting in lieu thereof

Executive
Committee
Membership,
Book
Committee.

Committee on
State of the
Church,
Reports Nos.
16 and 17.

Judiciary
Committee,
Reports Nos.
21A and 21.

these words, "Your Committee recommends that the judgment be affirmed."

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SEVENTEENTH
DAY.
Afternoon.

On motion of F. R. Bayley, this report, as amended, was adopted.

H. P. Sloan moved that the Conference recommend that the further handling of this case be referred to Bishop Ernest G. Richardson, in the hope that the subject of the report may at an early date be restored to membership in the Methodist Episcopal Church.

This motion prevailed.

On motion of the Secretary, the Conference voted to adjourn, after the necessary announcements.

Announcements were made and the Conference adjourned with prayer and benediction by Missionary Bishop Roberto Elphick.

Adjournment.

MONDAY EVENING, MAY 18, 1936

The Conference convened at 8 o'clock with Bishop John L. Nuelsen presiding.

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SEVENTEENTH
DAY.
Evening.

Hymn 520, beginning, "Abide with Me," and Hymn 89, beginning, "Joy to the World," were sung, and the Conference repeated the Collect and the Lord's Prayer in unison.

Devotions.

D. W. Howell, for the Committee on the General Conference *Journal*, reported having examined the *Journal* of the Saturday afternoon session, and the Committee found the same correct. This report was accepted and the *Journal* thus approved.

Journal.

B. F. Crawford, on a question of privilege, introduced the following resolution, and moved its adoption:

WHEREAS, there was a very urgent demand for a Commission to study our organization and supervisory system four years ago, and

Commission
to Study
Supervisory
System.

WHEREAS, this General Conference has been unable to give much consideration to the Commission's report, and

WHEREAS, we have the continuing Commission for the Uniting Conference,

Be It Resolved, that we request the continuing Commission to make further study of our organization and supervisory system with a view to strengthening those smaller units of our Church like districts and sub-districts so that the fullest understanding and the heartiest co-operation for the program of the Church may be made available among the people called Methodists.

This motion prevailed.

On motion of the Secretary, Bishop Titus Lowe was granted the privilege of the floor to report the number of units subscribed for the Million Unit Fellowship Movement.

Report on
Million Unit
Fellowship
Movement.

His report indicated a subscription by members of the Conference, and by visitors, of 1,217 units, for a total of \$14,604.

J. L. Corley presented the following resolution, and moved its adoption:

In view of the ever-increasing difficulty of spiritualizing the varied

MAY 18
SEVENTEENTH
DAY.
Evening.

Resolution Re
Weekday
Religious
Instruction.

aspects of American life and the urgent necessity of finding better methods of so doing.

Be It Resolved, that the Board of Education be authorized and directed to initiate a call for an interdenominational conference during the coming quadrennium for the purpose of considering whether weekday religious instruction might not afford a means of giving to this vitally important process something of the regularity, order and efficiency which now characterizes the secular education afforded American youth.

An amendment offered by A. J. Mitchell changing the words, "interdenominational conference," to the words, "interdenominational and interracial conference," was accepted by J. L. Corley.

The motion to adopt the resolution, as amended, prevailed.

F. R. Bayley moved to reconsider previous action by which we seek to adjourn tomorrow at 12 o'clock.

This motion prevailed.

F. R. Bayley moved that we now seek to adjourn tomorrow at 11 o'clock.

This motion prevailed.

C. D. Foster presented the following resolution, and moved its adoption:

WHEREAS, definite pledges were made during the campaign for the repeal of the Eighteenth Amendment to the Constitution that the radio would not be used for purposes of advertising liquor; and

WHEREAS, this pledge has not been kept, but on the contrary, the volume of liquor advertising on the air is increasing at an alarming rate; and

WHEREAS, parents have no means of protecting their children and homes against the insidious appeal of this type of advertising, which comes into the home at all hours of the day and night under the cloak of entertainment; therefore

Be It Resolved, that the Methodist Episcopal Church, through its General Conference, protests against this type of advertising as being contrary to the best interests of the citizens of the nation, and urge that it be banned by the United States Government.

The motion to adopt prevailed.

F. D. Stone, Chairman of the Committee on Book Concern, presented the following reports of that Committee, and, on his motion, they were adopted:

Report No. 8, entitled, "Subsidy for *Sandebudet* and *Evangelisk Tidende*," and printed on page 267 of *The Daily Christian Advocate*.

Report No. 12, entitled, "Addresses of Retired Ministers' Associations in General Minutes," and printed on page 335 of *The Daily Christian Advocate*.

L. M. Edwards, Vice-Chairman of the Committee on Education, presented the following reports of that Committee, which, on his motion, were adopted:

Report No. 20, entitled, "Support of Theological Schools," and printed on page 418 of *The Daily Christian Advocate*.

Report No. 21, entitled, "Character of Teachers in Church Re-

Re Final
Adjournment.

Against
Liquor
Advertising.

Committee on
Book Concern,
Reports Nos.
8 and 12.

Committee on
Education,
Reports Nos.
20 and 21.

lated Schools," and printed on page 418 of *The Daily Christian Advocate*.

W. K. Anderson, Vice-Chairman of the Committee on Foreign Missions, presented the following reports of that Committee, which, on his motion, were adopted:

Report No. 9, entitled, "Memorial No. 644, Philippine Conference," and printed on page 377 of *The Daily Christian Advocate*.

Report No. 10, entitled, "Memorial No. 137 on Church Union in India," and printed on page 377 of *The Daily Christian Advocate*.

On motion of T. S. Brock, Chairman of the Committee on Home Missions and Church Extension, action on Report No. 5, of that Committee, was reconsidered for the purpose of adding to the report.

T. S. Brock moved to amend the report by adding the following words at the end of Paragraph 435:

The Board may also elect not more than ten advisory members who shall have the privilege of the floor without power to vote or make a motion.

This motion to amend prevailed.

The motion to readopt the report, as amended, prevailed.

T. S. Brock, Chairman of the Committee on Home Missions and Church Extension, presented the following reports of that Committee, which, on his motion, were adopted:

Report No. 7, entitled, "Woman's Home Missionary Society Co-operating Committees," and printed on page 483 of *The Daily Christian Advocate*.

Report No. 8, entitled, "Administration of Missions," and printed on page 483 of *The Daily Christian Advocate*.

Under suspension of the Rules, Report No. 9, of the Committee on Home Missions and Church Extension, entitled, "General Reference from Committee on Home Missions," and printed on page 483 of *The Daily Christian Advocate*, was presented by T. S. Brock, Chairman of that Committee, and, on his motion, it was adopted.

Under suspension of the Rules, W. C. Hartinger, Chairman of the Committee on Itinerancy, presented the following reports of that Committee, which, on his motion, were adopted:

Report No. 24, entitled, "Auditing," and printed on page 480 of *The Daily Christian Advocate*.

Report No. 26, entitled, "Validity of German Edition of the Discipline for Switzerland," and printed on page 480 of *The Daily Christian Advocate*.

Report No. 27, entitled, "Relation to General Conference," and printed on page 480 of *The Daily Christian Advocate*.

Report No. 28, entitled, "Location of Members of Conference," and printed on page 481 of *The Daily Christian Advocate*.

MAY 18
SEVENTEENTH
DAY.
Evening.

Committee on
Foreign
Missions,
Reports Nos.
9 and 10.

Reconsidera-
tion.

Report No. 5,
Committee on
Home Missions
and Church
Extension,
Amended.

Committee on
Home Missions
and Church
Extension,
Reports Nos.
7, 8 and 9.

Committee on
Itinerancy,
Reports Nos.
24, 26, 27
and 28.

MAY 18
SEVENTEENTH
DAY.
Evening.

Committee on
State of
the Church,
Report No. 14.

Committee on
Temperance,
Prohibition, and
Public Morals,
Reports Nos.
6, 10 and 10A.

Committee on
Temporal
Economy,
Reports Nos.
11, 27A, and 27.

Committee on
Book Concern,
Reports Nos.
14 and 19.

Committee on
Education,
Reports Nos.
14 and 16.

Report No. 14, of the Committee on State of the Church, entitled, "On Making Effective Certain Regulations Regarding Commercialism in the Church," and printed on page 422 of *The Daily Christian Advocate*, was presented by D. L. Marsh, Chairman of that Committee, and, on his motion, it was adopted.

H. E. Woolever, Chairman of the Committee on Temperance, Prohibition and Public Morals, presented the following reports of that Committee, which, on his motion, were adopted:

Report No. 6, entitled, "Cigarettes and Tobacco," and printed on page 196 of *The Daily Christian Advocate*.

Report No. 10, entitled, "Selection of Public Officials," and printed on page 336 of *The Daily Christian Advocate*.

Report No. 10A, entitled, "Referred by General Conference," and printed on page 418 of *The Daily Christian Advocate*.

Report No. 11, of the Committee on Temporal Economy, entitled, "Sub-District Organization," and printed on page 229 of *The Daily Christian Advocate*, was presented by J. B. Magee, Chairman of that Committee, and, on his motion, it was adopted.

Report No. 27A, of the Committee on Temporal Economy, entitled, "Nomination of Laymen on Conference Committees," and printed on page 420 of *The Daily Christian Advocate*, was presented by J. B. Magee, Chairman of that Committee, who moved its adoption.

The Chairman of the Committee accepted an amendment offered by F. R. Bayley, adding after the words, "The Lay Conference," the words, "or a Committee thereof."

The motion to adopt the report, as amended, prevailed.

Report No. 27, of the Committee on Temporal Economy, entitled, "Board of Lay Activities," and printed on page 420 of *The Daily Christian Advocate*, was presented by J. B. Magee, Chairman of that Committee, and, on his motion, it was adopted.

Because Report No. 33 of the Committee on Temporal Economy was found to be identical in language with Report No. 20 of the Committee on Education, J. B. Magee withdrew the first named report from further consideration.

F. D. Stone, Chairman of the Committee on Book Concern, presented the following reports of that Committee, and, on his motion, they were adopted:

Report No. 14, entitled, "Religious Reading Circles," and printed on page 336 of *The Daily Christian Advocate*.

Report No. 19, entitled, "Changes in Legislation, Methodist Book Concern," and printed on page 423 of *The Daily Christian Advocate*.

Report No. 14, of the Committee on Education, entitled, "Religious Education Assistance to Foreign Fields," and printed on page 337 of *The Daily Christian Advocate*, was presented by L. M. Edwards, Vice-Chairman of that Committee, and, on his motion, it was adopted.

Report No. 16, of the Committee on Education, entitled, "Reli-

gious Education in the Local Church," and printed on page 378 of *The Daily Christian Advocate*, was presented by L. M. Edwards, Vice-Chairman of that Committee, and, on his motion, it was adopted.

MAY 18
SEVENTEENTH
DAY.
Evening.

Report No. 18, of the Committee on Education, entitled, "Extension of Wesley Foundation Work," and printed on page 378 of *The Daily Christian Advocate*, was presented by L. M. Edwards, Vice-Chairman of that Committee, who moved its adoption.

Committee on
Education,
Report No. 18

Dean Taylor moved to amend by deleting the word "especially" in the fifth line from the bottom of the report, so as to make the report refer exclusively to State Colleges and Universities.

The motion of L. C. Wright to place this amendment on the table did not prevail.

On motion of O. J. Carder, the previous question was ordered. The motion to amend prevailed.

The motion to adopt the report, as amended, prevailed.

Report No. 17, of the Committee on Foreign Missions, entitled, "Memorial No. 268, 'Next Steps in Foreign Missions,' page 22, Section 11," and printed on page 378 of *The Daily Christian Advocate*, was presented by W. K. Anderson, Vice-Chairman of that Committee, who moved that this report be referred to the World Service Commission.

Committee on
Foreign
Missions,
Report No. 17.

G. M. Bell offered the following substitute for the last paragraph of the report:

WHEREAS, since 1914, the whole benevolence program of the Church involving all the Boards has been periodically readjusted to meet the changing conditions at home and abroad, and

WHEREAS, preferential consideration without available data would work a serious injustice to the other Boards, and

WHEREAS, during the last eight years the conditions in the United States of America have developed serious problems of need, placing increasing responsibility and obligation upon the agencies in the home field, therefore

Be It Resolved, that Report No. 17, Serial No. 156, and similar appeals for ratio readjustments from other World Service agencies, be referred to the World Service Commission for consideration and action without specific recommendation.

W. K. Anderson, Vice-Chairman of the Committee, accepted this substitute, including a change in the last word of the substitute, causing it to read, "instructions" instead of "recommendations."

Substitute
Paragraph
Accepted.

W. R. Johnson (Kiangsi) moved to amend by restoring the report to its original form.

The motion of E. R. Heckman to place this amendment on the table prevailed.

The motion to refer this report was cancelled by the acceptance of the substitute.

The motion of W. K. Anderson to adopt the report, as amended, prevailed.

W. K. Anderson, Vice-Chairman of the Committee on Foreign

MAY 18
SEVENTEENTH
DAY.
Evening.

Committee on
Foreign
Missions,
Reports Nos.
13 and 14.

Missions, presented the following reports of that Committee, and, on his motion, they were adopted:

Report No. 13, entitled, "Memorial No. 25, Malaya Annual Conference, Organization Sarawak (Borneo) District as a Mission," and printed on page 416 of *The Daily Christian Advocate*.

Report No. 14, entitled, "Memorial 582, Christian Religious Education in China," and printed on page 416 of *The Daily Christian Advocate*.

The motion of P. M. Hillman to adjourn did not prevail.

Committee on
Itinerancy,
Reports Nos.
25 and 29.

Report No. 25, of the Committee on Itinerancy, entitled, "Conflicting Sections of the *Discipline*," and printed on page 480 of *The Daily Christian Advocate*, was presented by W. C. Hartinger Chairman of that Committee, and, on his motion, it was adopted.

Report No. 29, of the Committee on Itinerancy, entitled, "Retirement of Annual Conference Member," and printed on page 481 of *The Daily Christian Advocate*, was presented by W. C. Hartinger, Chairman of that Committee, who moved its adoption.

He asked to be permitted to change the word in the fifth line from the bottom of the printed copy from "shall" to "may." Permission was granted by common consent.

Amendments were offered by J. E. Skillington and accepted by the Chairman of the Committee as follows:

Add after the words, "sixty-eight years," these words, "and annually thereafter."

Add after the words, "Annual Conference," these words, "in effective relation."

J. E. Skillington moved to further amend by substituting "seventy" for "sixty-eight."

E. R. Heckman moved that this report, with amendments, be placed upon the table.

This motion prevailed.

Report No. 30, of the Committee on Itinerancy, entitled, "Annual Conference *Journal* and General Minutes," and printed on page 481 of *The Daily Christian Advocate*, was presented by W. C. Hartinger, Chairman of that Committee, who moved its adoption.

A motion to place this report upon the table did not prevail.

The motion to adopt the report prevailed.

Report No. 31, of the Committee on Itinerancy, entitled, "Examination of Annual Conference *Journals*," and printed on page 481 of *The Daily Christian Advocate*, was presented by W. C. Hartinger, Chairman of that Committee, and, on his motion, it was adopted.

Assistant Secretary E. R. Heckman introduced the following resolution, which, on his motion, was adopted:

Resolved, that because of frequent sessions of the General Conference during recent days, and because of the large amount of legislation passed during these days, the Committee on Revision,

Committee on
Revision
Empowered.

Report failed.

Committee on
Itinerancy,
Reports Nos.
30 and 31.

because it cannot complete the task assigned it before adjournment, be given the privilege of revising all unrevised reports, and that the same, for that purpose, be referred to the Editor of the *Discipline* with authority to make such verbal changes and harmonize such conflicting legislation as will not change the meaning of any action.

MAY 18
SEVENTEENTH
DAY.
Evening.

The motion of the Secretary prevailed that, after necessary announcements, the Conference adjourn until tomorrow morning.

Adjournment.

Announcements were made, the Doxology was sung, and the benediction was pronounced by the presiding Bishop.

TUESDAY MORNING, MAY 19, 1936

The Conference convened at 8:30 o'clock with Bishop Edwin H. Hughes presiding, who presented Bishop Titus Lowe to be in charge of the devotional service.

MAY 19
EIGHTEENTH
DAY.
Morning.

Hymn 387, beginning, "Break Thou the Bread of Life," was sung, followed by the Collect and the Lord's Prayer, repeated in unison.

Hymn 20, beginning, "We Gather Together to Ask the Lord's Blessing," was sung, and the Delegates joined in the Responsive Reading entitled, "The Triumph of the Gospel."

Devotions.

Bishop Lowe's devotional address was entitled, "The Centrality of the Savior," and at its close, he led the Conference in prayer.

Hymn 147, beginning, "Ask Ye What Great Thing I Know," was sung.

D. W. Howell, for the Committee on the General Conference *Journal*, reported having examined the *Journal* for the sessions of Saturday night, Sunday and Monday morning, and the Committee found the same correct. This report was accepted and the *Journal* thus approved.

Journal.

H. G. Smith, Chairman of the Committee on Privileged Questions, recommended that the privilege of the floor be given to Bishop Brenton T. Badley for a statement concerning the missionary interests of the Church.

This recommendation was approved and Bishop Badley appropriately addressed the Conference.

Address by
Bishop Badley.

H. G. Smith, Chairman of the Committee on Privileged Questions, recommended that M. S. Davage be given the privilege of the floor for a statement on behalf of the Negro Delegates.

Statement on
Behalf of the
Negro
Delegates.

This recommendation was approved and M. S. Davage was heard in appreciation of the Local Committee, the Chamber of Commerce, the Hotels and the Columbus public for the reception tendered him and his fellow Delegates here, without discrimination.

C. C. Hall, Chairman of the Commission on Entertainment, on a question of privilege, announced a plan for receiving the delayed mail of Delegates, and presented Ralph C. Kempton, the architect of the convention hall, D. L. Browning, floor repre-

Presentations
and Intro-
ductions.

MAY 19
EIGHTEENTH
DAY.
Morning.

Re Annual
Conference
Journals.

sentative of the Local Committee, and Carroll B. Weir, chief usher, speaking in appreciation of the services of these men.

A. J. Kestle moved with reference to the examination of Annual Conference *Journals* that when a Conference Secretary and the Bishop of his Area have consulted and found the report on his *Journal* incorrect, that all possible corrections be reported to the Editor of the *Discipline*, and the Secretary of the General Conference, with power to make corrections accordingly, incorporating the same into the permanent record.

This motion prevailed.

B. F. Smith introduced the following resolution, and moved its adoption:

Re Anti-
Lynching
Law.

WHEREAS, the Methodist Episcopal Church has always deplored all forms of lawlessness and especially lynching, and

WHEREAS, the Costigan-Wagner Bill, an anti-lynching bill, is to come up at this session of Congress; therefore,

Be It Resolved, that the General Conference of the Methodist Episcopal Church hereby urges the passage of some bill at this session of Congress and thus make the beginning of the abolition of this American social sin.

Be It Further Resolved, that the Secretary be requested to communicate this to those men who are favorable to such a bill in both houses.

O. W. Fifer moved to amend by inserting the words, "Costigan-Wagner" in place of the word, "some" in the first resolve.

This motion to amend prevailed.

The motion to adopt the resolution, as amended, prevailed.

Committee on
Temporal
Economy,
Reports Nos.
41, 42 and 44.

Report No. 41, of the Committee on Temporal Economy, entitled, "Ministerial Salaries," and printed on page 422 of *The Daily Christian Advocate*, was presented by J. B. Magee, Chairman of that Committee, who moved its adoption.

The motion to adopt the report prevailed.

Report No. 42, of the Committee on Temporal Economy, entitled, "Amend Paragraph 345 of the *Discipline*," and printed on page 422 of *The Daily Christian Advocate*, was presented by J. B. Magee, Chairman of that Committee, and, on his motion, it was adopted.

On motion of the Secretary, the Rules were suspended for the hearing of additional reports from the Committee on Temporal Economy.

Report No. 44, of the Committee on Temporal Economy, entitled, "Conference Commission on Finance," and printed on page 518 of *The Daily Christian Advocate*, was presented by J. B. Magee, Chairman of that Committee, who moved its adoption.

F. M. Field moved to amend so that the last sentence of Section 1 shall read:

The District Superintendent shall be ex officio member of the Committee with vote on all matters except the fixing of the District Superintendent's claim.

F. R. Bayley moved to amend the amendment by inserting the word, "support" for the word, "claim."

This motion prevailed.

F. H. G. Stevens moved to amend in Paragraph 329, Section 4, by adding the following words:

It shall be the duty of the Commission on Finance to make an estimate of the amount necessary to furnish a sufficient and equitable support for the District Superintendent of each District in the Conference, including suitable provision for expenses. They shall report this estimate to the United Session for approval unless otherwise ordered.

and in Paragraph 329, Section 5 by adding the following words:

The Commission on Finance shall make provision that the Treasurer may be able to and shall remit monthly to the several District Superintendents; the borrowing of any funds necessary to make this possible shall be only upon approval of the United Session unless otherwise ordered.

MAY 19
EIGHTEENTH
DAY.
Morning.

Amendments to
Report No. 44,
Committee on
Temporal
Economy.

The motion to adopt the amended amendment presented by F. M. Field prevailed.

The motion to adopt the additional amendments prevailed.

E. R. Brown moved to amend so that the Commission membership shall be one layman and one minister from each District.

H. R. Van Deusen suggested in lieu of this amendment that the present language of the *Discipline* be restored to the report.

E. R. Brown accepted this suggestion as his amendment.

This motion to amend prevailed.

The motion to adopt the report, as amended, prevailed.

Report No. 48, of the Committee on Temporal Economy, entitled, "Negro Representation on the Staffs of Church Boards," and printed on page 518 of *The Daily Christian Advocate*, was presented by J. B. Magee, Chairman of that Committee, who moved its adoption.

Committee on
Temporal
Economy,
Report No. 48.

E. D. Kohlstedt moved to amend by changing the language of the last line of the report from "their further consideration," to "their favorable consideration."

This amendment was accepted by the Chairman of the Committee.

On motion of C. B. Sylvester, the previous question was ordered.

The motion to adopt the report, as amended, prevailed.

On motion of the Secretary, Reports Nos. 22 and 23 of the Committee on Credentials were adopted without reading, as follows:

REPORT NO. 22

The Committee on Credentials met on May 18, and authorized the following changes:

William M. Vickery, Lay Delegate from the Oklahoma Conference, was excused after May 17, with no one in his place.

Adam J. Loeppert, Ministerial Reserve from the Rock River Conference, was seated May 17 in place of E. F. Tittle, who was excused May 16 from the Conference.

Committee on
Credentials,
Report No. 22.

MAY 19
EIGHTEENTH
DAY.
Morning.

Lorenzo H. King, Ministerial Reserve from the New York Conference, was seated May 17, in place of R. W. Sockman, who was excused from the Conference.

Roy McCuskey, Ministerial Delegate from the West Virginia Conference, was excused at the close of May 17, with no one in his place.

James W. Engle, Ministerial Delegate from the West Virginia Conference, was excused at the close of May 16, with no one in his place.

Hiram A. Douglas, Lay Delegate from the Northern Minnesota Conference, was excused at the close of May 17, with no one in his place.

Victor W. Thrall, Ministerial Reserve from the Michigan Conference, was seated for the evening service of May 16, in place of John L. Seaton.

CHARLES L. WALLACE, *Chairman*.
CHARLES A. ROBBINS, *Secretary*.

REPORT No. 23

Committee on
Credentials,
Report No. 23.

The Committee on Credentials met on May 18, and authorized the following changes:

John M. Doran, Lay Reserve from the Philadelphia Conference, was seated May 17 for the rest of the Conference, instead of as indicated in Report No. 20, at Noon May 16.

Claude McClure, Ministerial Reserve from the Northwest Indiana Conference, was seated May 18, and the rest of the Conference, in place of G. Bromley Oxnam.

Elmer E. Matthews, Lay Reserve from the New Jersey Conference, was excused for May 18 and the rest of the Conference, with no one in his place.

Robert L. Weldon, Ministerial Delegate from the Southern Conference, was excused for May 17 and the rest of the Conference with no one in his place.

John W. Mettam, Ministerial Reserve from the Minnesota Conference, was seated May 17 in place of Samuel L. Parish.

W. W. Reed, Lay Delegate from the Nebraska Conference, was excused May 18 and the rest of the Conference with no one in his place.

L. P. Stillman, Lay Reserve from the Northwest Iowa Conference, was seated May 17 and for the rest of the Conference. (Correction of Report No. 21.)

Victor W. Thrall, Ministerial Reserve from the Michigan Conference, was seated for the evening service of May 16 and for the rest of the Conference. (Correction of Report No. 22.)

Walter Aitken, Ministerial Delegate from the Nebraska Conference, was excused for May 5 and 6.

CHARLES L. WALLACE, *Chairman*.
CHARLES A. ROBBINS, *Secretary*.

Committee on
Book Concern,
Report No. 4.

Report No. 4, of the Committee on Book Concern, entitled, "General Conference Commissions," and printed on page 194 of *The Daily Christian Advocate*, was presented by F. D. Stone, Chairman of that Committee, and, on his motion, it was adopted.

Report of the
Committee on
Complimentary
Resolutions.

L. M. Edwards, Chairman of the Committee on Complimentary Resolutions, presented the following resolutions, which, on his motion, were adopted by a rising vote of the Conference:

Your Committee on Complimentary Resolutions beg leave to present the following report:

We record with deep appreciation our gratitude for this General

Conference of 1936, its lofty spiritual tone, its manifest fraternalism, its spirit of mutual consideration among its members and its constant display of fairness, good will and spiritual zeal. It is our solemn and deliberate judgment that this General Conference marks a new era in the religious and ecclesiastical history of the Methodist Episcopal Church.

Many factors have contributed to this end: the exalted tone and compelling logic of the Episcopal Address, the measurable unanimity in its vote upon Methodist Unification, the superb conduct of our Negro Delegates in situations of great strain, the spontaneous outburst of enthusiasm for missionary advance and the conciliatory proposals for social well being, guided by the unwearied efforts of the presiding Bishops in their conduct of the business of the Conference with such generous fairness to all.

With the pressure of business conducted under a shortened schedule, there has been ordered progress, together with efficient action.

Many individuals and groups have made signal contributions to this end. In this list we mention with appreciation the General Conference Commission on Entertainment of the General Conference and rejoice in its happy selection of Columbus, Ohio, as our hostess city; the Columbus Committee on Entertainment with Dr. Isaac E. Miller as Chairman, and his corps of able assistants; Bishop H. Lester Smith, episcopal host of the Conference, and all those Columbus ministers and laymen whose work has been so excellent and effective. We commend the faithful and diligent service of the editor of *The Daily Christian Advocate*, the Rev. Paul M. Hillman, his assistants and the publishers of *The Advocate*; also the Columbus press for its ungarbled and understanding reports of the Conference which have been singularly free from sensationalism and biased statements.

We owe a debt of real appreciation to Dr. John M. Arters, the Secretary of the General Conference, for his extraordinary service and to his staff of capable assistants.

The musical features have been notable for their quality and have been genuine factors in our enjoyment of the Conference. For these we have been indebted to Dr. Earl E. Harper, precentor, to the organists and to the various individuals and groups who have delighted us with their singing.

Our gratitude is due to the Transportation Bureau of our Church, the Treasurer of the General Conference Expense Fund, Dr. O. Grant Markham, and to the Ohio National Bank for emergent banking courtesies and facilities.

We are deeply grateful to a veritable army of assistants who have labored unsparingly for our comfort, including the clerks, typists, stenographers, secretaries, microphone operators, nurses, telegraph companies, railroads, postal authorities, local pastors and churches, as well as the pages and ushers whose untiring services have been without financial remuneration.

This list would be incomplete without appreciative mention of the work of Dr. Oscar T. Olson, who, as Director of Publicity, has kept the proceedings of the Conference before the general public.

We have been pleased with the high order of the entertainments offered by the Local Committee and feel that the addresses of President Glenn Frank, The Rt. Hon. George Lansbury and Senator Gerald P. Nye have greatly furthered the cause of World Peace.

We express gratitude to the Gustav Hirsch Company for the excellence of the amplifying system.

In conclusion we record our genuine appreciation of the serious earnestness with which the Columbus Committee accepted the mandate of the General Conference of 1932 in respect of hotel and res-

MAY 19
EIGHTEENTH
DAY.
Morning.

Report of the
Committee on
Complimentary
Resolutions.
(Continued.)

MAY 19
EIGHTEENTH
DAY.
Morning.

restaurant accommodations for our Delegates, without regard to race or color, and of the comprehensive manner in which that mandate has been administered.

Thus we feel thankful to Almighty God for this remarkable session of the General Conference which we have been privileged to enjoy in Columbus and in the spirit of its highest moments we shall go forth to our Kingdom tasks.

LOREN M. EDWARDS, *Chairman*,
JAMES L. DING,
MISS E. JEAN ORAM,
HENRY W. BARTLEY,
EDGAR A. LOWTHER,
MRS. J. R. CHITAMBAR.

Appropriate response was made to these resolutions by I. E. Miller, Chairman of the Local Entertaining Committee.

Name of Arthur
F. Stevens
Included.

L. O. Hartman asked for common consent that the name of Arthur F. Stevens, Executive Manager of The Methodist Book Concern, be included in the Complimentary Resolutions just adopted, because of his service for this and previous General Conferences. Consent was given.

Committee on
Episcopacy,
Report No. 21.

Report No. 21, of the Committee on Episcopacy, entitled, "A Mission in a Central Conference," and printed on page 519 of *The Daily Christian Advocate*, was presented by O. W. Fifer, Chairman of that Committee, and, on his motion, it was adopted.

By common consent, privilege was given to O. W. Fifer to present the following resolution, which, on his motion, was adopted:

Resolution. Re
Official Visits
of Bishops.

Referring to the actions of the last General Conference, as found in the *Journal* of 1932, pages 543 and 548, we recommend that all decisions as to official visits of Bishops, resident abroad, to the United States; or of Bishops, resident in the United States, to foreign service, be committed to the Bishops with power, after consultation with the Treasurer of the Episcopal Fund.

O. E. ALLISON.
O. W. FIFER.

Re Final
Adjournment.

On motion of I. M. Hargett, the action of yesterday determining the hour of adjournment for 11 o'clock this morning, was reconsidered.

On motion of C. C. Hall, the hour of adjournment was fixed at 12 o'clock noon today.

Committee on
Foreign
Missions,
Reports Nos.
18, 19 and 20.

W. K. Anderson, Vice-Chairman of the Committee on Foreign Missions, presented the following reports from that Committee, which, on his motion, were adopted:

Report No. 18, entitled, "Report of the Board of Foreign Missions, General Conference *Handbook* for 1936," and printed on page 416 of *The Daily Christian Advocate*.

Report No. 19, entitled, "Fraternal Relations of Japan Mission Council," and printed on page 417 of *The Daily Christian Advocate*.

Report No. 20, entitled, "Japan Mission Council," and printed on page 417 of *The Daily Christian Advocate*.

W. K. Anderson, for the Committee on Foreign Missions, introduced the following resolution, which, on his motion, was adopted by a rising vote of the Conference:

WHEREAS, Dr. John R. Edwards for three quadrenniums has most efficiently served the Church as one of the Secretaries of the Board of Foreign Missions, guiding the work under his direction with mature judgment and Christian courtesy, and

WHEREAS, Doctor Edwards has of his own accord asked to be relieved of this work, therefore,

Be It Resolved, that we, the members of the General Conference of 1936, do hereby express our deep appreciation of Dr. Edwards and his work and wish him Godspeed as he resumes his place in the pastorate.

MAY 19
EIGHTEENTH
DAY.
Morning.

Appreciation of
Dr. John R.
Edwards.

The Conference was then in recess.

At the conclusion of the recess period, Hymn 2, beginning, "Come Thou Almighty King," was sung.

On motion of W. E. Shaw, it was voted to include the educational exhibits and exhibitors in the terms of the Complimentary Resolutions adopted today.

Musical Director E. E. Harper was heard in the rendition of, "Every Valley Shall Be Exalted," from Handel's Messiah.

Blank forms to be used in the final Roll Call were distributed, followed by instructions from the Secretary as to their use.

Bishop H. Lester Smith, Secretary of the Bishops, submitted a partial list of nominations for membership on Boards, Commissions and Committees, and the Secretary moved that these nominations be accepted and the persons named thereby be declared elected by vote of the Conference. This motion prevailed.

The motion of the Secretary prevailed that privilege be granted the Bishops to continue the work of nomination until all authorizations for that work are completed, including all necessary corrections and readjustments.

Because of questions raised from the floor with regard to certain nominations, the Secretary moved that all suggestions from the floor with reference to these nominations be referred to the Bishops.

F. R. Bayley suggested the addition of the words, "with power," to this motion.

This suggestion was accepted and the motion prevailed.

Report No. 53, of the Committee on Itinerancy, entitled, "Separating and Restoring Minister from Membership in Annual Conference," and printed on page 518 of *The Daily Christian Advocate*, was presented by W. C. Hartinger, Chairman of that Committee, and, on his motion, it was adopted.

H. E. Woolever, Chairman of the Committee on Temperance, Prohibition and Public Morals, presented the following reports from that Committee, which, on his motion, were adopted:

Report No. 10, entitled, "Selection of Public Officials," and printed on page 336 of *The Daily Christian Advocate*.

Recess.

Preparing for
Final
Roll Call.

Nominations
for Boards,
Commissions,
and
Committees.

Concerning
These
Nominations.

Committee on
Itinerancy,
Report No. 53.

Committee on
Temperance,
Prohibition, and
Public Morals,
Reports Nos.
10 and 12.

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Committee on
Temporal
Economy,
Reports Nos.
15, 23, 25, 26,
31 and 32.

Report No. 12, entitled, "Memorials 378, 494, 613 and 633," and printed on page 419 of *The Daily Christian Advocate*.

J. B. Magee, Chairman of the Committee on Temporal Economy, presented the following reports from that Committee, which, on his motion, were adopted:

Report No. 15, entitled, "Conference Historical Society," and printed on page 299 of *The Daily Christian Advocate*.

Report No. 23, entitled, "Duties of Quarterly Conference Membership Committee," and printed on page 420 of *The Daily Christian Advocate*.

Report No. 25, entitled, "Reporting Interest on Church Indebtedness," and printed on page 420 of *The Daily Christian Advocate*.

Report No. 26, entitled, "District Superintendents Finance Accounts," and printed on page 420 of *The Daily Christian Advocate*.

Report No. 31, entitled, "Location of Conference Members," and printed on page 421 of *The Daily Christian Advocate*.

Report No. 32, entitled, "Church Trustees and Membership in Quarterly Conference," and printed on page 421 of *The Daily Christian Advocate*.

Committee on
Temporal
Economy,
Report No. 35,
Tabled.

On motion of J. B. Magee, Report No. 35, of the Committee on Temporal Economy, entitled, "Total Claim of Pastor, Excluding House Rent," and printed on page 421 of *The Daily Christian Advocate*, was placed upon the table.

J. B. Magee, Chairman of the Committee on Temporal Economy, presented the following reports of that Committee, which, on his motion, were adopted:

Committee on
Temporal
Economy,
Reports Nos.
29, 34, 36,
37, 38, 39,
40 and 43.

Report No. 29, entitled, "Memorials from the Several Boards for Preferential Consideration," and printed on page 422 of *The Daily Christian Advocate*, with the deletion of the words, "In the expectation that the Board of Education might receive as much as twenty per cent of all World Service giving."

Report No. 34, entitled, "Approval of Membership to Represent the Church in the Ecumenical Council," and printed on page 485 of *The Daily Christian Advocate*.

Report No. 36, entitled, "Erection of Churches and Parsonages," and printed on page 421 of *The Daily Christian Advocate*.

Report No. 37, entitled, "Election of Executive Secretaries of Boards," and printed on page 421 of *The Daily Christian Advocate*.

Report No. 38, entitled, "Conference Officers' Reports," and printed on page 421 of *The Daily Christian Advocate*.

Report No. 39, entitled, "Suspension and Revoking Orders," and printed on page 421 of *The Daily Christian Advocate*.

Report No. 40, entitled, "Historical Societies," and printed on page 422 of *The Daily Christian Advocate*.

Report No. 43, entitled, "Religion and Welfare Recovery and

Save the Children Fund," and printed on page 485 of *The Daily Christian Advocate*.

Report No. 45, entitled, "Relating Women's Organizations in the United Church," and printed on page 518 of *The Daily Christian Advocate*.

Report No. 47, entitled, "Commission on Sesqui-Centennial," and printed on page 518 of *The Daily Christian Advocate*.

The Secretary moved that after the Roll Call, the interpretative address and suitable devotional exercises, this General Conference be adjourned without day.

The presiding Bishop read the following telegram just received from Japan through the office of the Board of Missions of the Methodist Episcopal Church, South:

Tokyo advises inform you Kugimiya (pastor in the West Conference) elected Bishop Japan Methodist Church.

On motion of the Secretary, it was voted to incorporate this message in the *Journal* and to send greetings to the newly elected Bishop.

Prior to action on adjournment Mrs. D. Leigh Colvin was granted the privilege of the floor to introduce the following resolution:

WHEREAS, a World's Fair will be held in New York City in 1939; and WHEREAS, this will offer an opportunity to present the cause of religion and the work of the Methodist Episcopal Church by having there an exhibit of its religious activities;

Be It Resolved, that the Book Concern be instructed to arrange for an appropriate display of the religious, missionary and social work of the Methodist Episcopal Church, which shall include literature for free distribution and sale.

The motion of D. L. Marsh prevailed that this resolution be referred to the Book Committee for favorable consideration.

On motion, the time was extended.

The motion of the Secretary with reference to final adjournment prevailed.

Bishop John L. Nuelsen, Senior Effective Bishop, became the presiding Bishop at this juncture.

Announcements were made and the Secretary called the roll of Bishops in the following order, to which responses were received as indicated:

RETIRED BISHOPS

William F. Anderson	Present
Laurens J. Birney	Absent
Matthew W. Clair	Present
Eben S. Johnson	Present
Frederick T. Keeney	Present
Frederick D. Leete	Present
Charles E. Locke	Absent

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Committee on
Temporal
Economy,
Reports Nos.
45 and 47.

Action on Final
Adjournment.

Election
Bishop
Kugimiya.

Book Concern,
Exhibit at
World's Fair.

Final
Roll Call.

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William F. McDowell.....	Absent (excused)
George A. Miller.....	Present
Charles B. Mitchell.....	Absent
Thomas Nicholson.....	Present
William F. Oldham.....	Absent
John W. Robinson.....	Present
Wilbur P. Thirkield.....	Absent
Herbert Welch.....	Present

EFFECTIVE BISHOPS

Brenton T. Badley.....	Present
James C. Baker.....	Present
Edgar Blake.....	Present
Wallace E. Brown.....	Present
Charles W. Burns.....	Absent
Ralph S. Cushman.....	Present
Charles W. Flint.....	Present
Wilbur E. Hammaker.....	Present
Edwin H. Hughes.....	Present
Robert E. Jones.....	Present
Adna W. Leonard.....	Present
Titus Lowe.....	Present
J. Ralph Magee.....	Present
Francis J. McConnell.....	Present
Charles L. Mead.....	Present
John L. Nuelsen.....	Present
G. Bromley Oxnam.....	Present
Ernest G. Richardson.....	Present
Alexander P. Shaw.....	Present
H. Lester Smith.....	Present
Raymond J. Wade.....	Present
Ernest L. Waldorf.....	Present

MISSIONARY BISHOPS

Edwin F. Lee.....	Present
John M. Springer.....	Present

CENTRAL CONFERENCE BISHOPS

Jashwant R. Chitambar.....	Present
Roberto Elphick.....	Present
Juan E. Gattinoni.....	Present
John Gowdy.....	Present
J. Waskom Pickett.....	Present

The Secretary then received from the Chairmen of Delegations the lists of the Roll Call of Delegates in attendance at today's session, and those present, to the total of five hundred and seventy-four, are recorded as follows:

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Alabama—Ministerial: John L. Brasher (r). Lay: Arthur D. Peck (r).

Atlanta—Ministerial: Daniel H. Stanton. Lay: Walter L. Parks.

Baltic and Slavic—Ministerial: Adolf Bergmann.

Baltimore—Ministerial: Francis R. Bayley, Harry W. Burgan, Benjamin W. Meeks, Frank Steelman. Lay: George W. Crabbe, Edwin T. Dixon, Miss Lulie P. Hooper, D. Stewart Patterson.

Bengal—Ministerial: Shot K. Mondol. Lay: Carolyn O. Mondol.

Blue Ridge-Atlantic—Ministerial: William A. Parsons.

Bombay—Ministerial: Ariel N. Warner. Lay: R. S. Mandrelle.

Burma—Ministerial: Harry J. Harwood. Lay: U Ba Thein.

California—Ministerial: Hugh K. Hamilton, Tully C. Knoles, Edgar A. Lowther, Clouds B. Sylvester. Lay: Mrs. J. K. Cecil, Frank O. Merritt, Arthur P. Ferguson.

Central Alabama—Ministerial: Edward M. Jones. Lay: Lee W. Lynn.

Central China—Ministerial: Edward James. Lay: Miss Etha M. Nagler.

Central Germany—Lay: Walther Ritter.

Central New York—Ministerial: Raymond H. Huse, Carl G. McConnell (r), Edwin E. Merring, Harry E. Woolever. Lay: George B. Ahn (r), Neil D. Cranmer, Willard E. Jaquith.

Central Northwest—Ministerial: Eric P. Swan. Lay: John N. Wennestrom.

Central Pennsylvania—Ministerial: Edgar R. Heckman, James E. Skillington, Alvin S. Williams. Lay: Charles V. Adams, E. J. Book, Richard W. Campbell.

Central Provinces—Ministerial: Carl F. H. Guse. Lay: Mrs. Satyavati S. Chitambar.

Central Tennessee—Ministerial: Harry L. Upperman. Lay: John W. Newman.

Central West—Ministerial: Luther R. Grant, Garfield F. Tipton. Lay: Lawrence H. Lightner, Miss Arsanina M. Williams.

Chengtu West China—Ministerial: Joseph Beech.

Chile—Ministerial: Moises V. Torregrosa. Lay: Gotthold T. Simpfendorfer.

Chungking West China—Ministerial: Jacob F. Peat. Lay: Raymond S. Yoh (r).

Colorado—Ministerial: Orrin W. Auman, Ira G. McCormack, Charles E. Schofield. Lay: Mrs. Charles A. Latimer, Robert B. Spencer, William H. Spurgeon.

Dakota—Ministerial: Edward D. Kohlstedt, Sidney H. Shurtleff. Lay: Melvin W. Hyde, Horace W. Sherwood (r).

Delaware—Ministerial: John T. Fletcher, David H. Hargis, David W. Henry. Lay: Halley P. Johns, William H. Staten, Herbert S. Wilson.

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Morning.

Denmark—Ministerial: Niels Mann.

Detroit—Ministerial: Robert M. Atkins, Frank M. Field, Walter R. Fruit, Dunning Idle, Marshall R. Reed, Frank C. Watters (r). Lay: Charles E. Allinger (r), Stephen C. Atkinson, Earl W. Jones, A. T. Tweedie.

East German—Ministerial: J. H. F. Boese (r). Lay: Charles M. Windels.

East Tennessee—Ministerial: Edward H. Forrest. Lay: Miller W. Boyd.

Eastern South America—Ministerial: Daniel E. Hall. Lay: Mrs. Minnie R. Gattinoni.

Eastern Swedish—Ministerial: Edwin S. Dahl. Lay: John P. Bengtson.

Erie—Ministerial: Henry H. Barr, Thomas E. Colley, William E. Davis. Lay: Blaine H. Gifford, Edgar T. Welch, J. F. W. Wilkinson.

Finland—Ministerial: Vaino K. Aulanko. Lay: Oskari Tuukkanen (r).

Finland-Swedish—Ministerial: Yrjo Jarnberg. Lay: Albin Lundstrom.

Florida—Ministerial: William P. Pickens. Lay: David A. Boyd.

Foochow—Ministerial: E. Pearce Hayes, Harry W. Worley. Lay: James L. Ding, Ruby Sia.

Genesee—Ministerial: Sylvanus S. Davies, Daniel W. Howell, Samuel A. Keen, J. Wesley Searles. Lay: William W. Day, Merton S. Gibbs, Mrs. Joseph M. Henderson, Leveritt J. Simpson.

Georgia—Ministerial: Edmund J. Hammond. Lay: George S. McElroy.

Gujarat—Ministerial: Royal D. Bisbee. Lay: Gilbert G. Christian.

Hinghwa—Lay: Mrs. Elizabeth F. Brewster.

Holston—Ministerial: William M. Dye, James E. Milburn. Lay: James L. Robb (r), Frank H. Trotter.

Hyderabad—Ministerial: John Patterson. Lay: Elizabeth Shanthappa.

Idaho—Ministerial: Heber G. McCallister. Lay: Hans J. Roan.

Illinois—Ministerial: John E. Evans, Thomas N. Ewing, Iver M. Johnson, Thomas B. Lugg, Harry W. McPherson, H. Clifford Northcott, William C. Pulliam, William E. Shaw, Arthur M. Wells. Lay: Mrs. Ira B. Blackstock, Mrs. R. E. Buford, Harold W. Fitch, Harvey Gross, Mrs. William E. Hall, Lester H. Martin, C. J. Pritchett, H. R. Snively, Benjamin Weir.

Indiana—Ministerial: Harry W. Baldridge, Orien W. Fifer, William C. Hartinger, John M. Walker. Lay: John A. Hoadley, Russell M. Kibler, T. Morton McDonald, W. W. Schwaninger (r), George N. Wiltse.

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Indus River—Ministerial: Mott Keislar. Lay: Mrs. Edna B. Keislar.

Iowa-Des Moines—Ministerial: Alfred H. Barker, Charles M. Edmondson, Levi P. Goodwin, James B. Kenna, David J. Shenton, Ulysses S. Smith. Lay: Mrs. H. S. Hollingsworth, Fred Huebner, Mrs. J. W. Neasham, J. H. Peterman, Dean Taylor, W. P. Wortman.

Italy—Ministerial: Carlo M. Ferreri. Lay: Mrs. Ersilia Santi.

Kansas—Ministerial: Oscar E. Allison, Harold C. Case, Charles I. Coldsmith, Calvin E. Holman, Christopher L. Hovgard. Lay: Jesse D. Bender, Thomas O. Cunningham, John C. Gaede, Lincoln H. Klein, Mrs. Henry E. Wolfe.

Kentucky—Ministerial: Samuel C. Rice, Harry C. Sims. Lay: Fred Bretschneider, Mrs. Colletta A. Godbey (r).

Kiangsi—Ministerial: William R. Johnson. Lay: Miss Edith Fredericks.

Lexington—Ministerial: John B. Redmond, Benjamin F. Smith. Lay: Richard A. Crolley, James C. Traylor (r).

Louisiana—Ministerial: William G. Alston, John W. Turner. Lay: Matthew S. Davage, Robert B. Hayes.

Lucknow—Ministerial: Masih Charan Singh. Lay: Mrs. Daisy L. Singh.

Maine—Ministerial: John M. Arters, Arthur A. Callaghan, Carl N. Garland. Lay: Clinton D. Baldwin, Miss Margaret Currie, Irving W. Maxwell.

Malaya—Ministerial: Raymond L. Archer. Lay: Vyravy D. Kuppusamy.

Michigan—Ministerial: D. Stanley Coors, Lloyd H. Nixon, Albert H. Pellowe, Leroy T. Robinson, Victor W. Thrall (r). Lay: Smith Burnham, Luren D. Dickinson, T. O. Huckle (r), Eugene C. Warriner, Mrs. William W. White.

Minnesota—Ministerial: John W. Mettam (r), John A. Rinke. Lay: Mrs. V. F. DeVinny, George F. Reineke (r).

Mississippi—Ministerial: Levi E. Johnson, Wiley L. Marshall. Lay: Elias W. Hall, Reuben H. McAllister.

Missouri—Ministerial: Okey J. Carder, Loren N. Edwards, Arthur A. Halter, Ira M. Hargett, Edmund J. Kulp, Harris R. Runion. Lay: Mrs. Grace L. Bragg, Mrs. Jennie T. Burns, Charles W. Hanke, Leslie J. Lyons, John A. Taylor, William H. Walker.

Montana State—Ministerial: Horace Turner. Lay: J. Willard Baldwin.

Nebraska—Ministerial: Walter Aitken, John R. Bucknell, E. Guy Cutshall, E. Lamont Geissinger, Paul M. Hillman, Louis H. Kaub, Roy N. Spooner. Lay: W. F. Callfas, Henry M. Greenslit, I. J. Nisley (r), Mrs. F. G. Pennington, Miss Ella M. Watson.

Newark—Ministerial: Arlo A. Brown, Paul G. Dennis, J.

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Edgar Washabaugh. Lay: Mrs. Mildred A. Knight, James R. Joy (r), Alexander S. McNear.

New England—Ministerial: Lewis O. Hartman, Charles W. Jeffras, Daniel L. Marsh, Robert M. Pierce. Lay: Annie G. Bailey, Vincent P. Clarke, Sam T. Emery, Stanley O. MacMullen.

New England Southern—Ministerial: James V. Claypool, Albert C. Knudson. Lay: Bertha M. Hope, George E. Keith.

New Jersey—Ministerial: Thomas S. Brock, Woodburne J. Sayre, Harold P. Sloan, Thomas J. J. Wright. Lay: Leroy S. Champion, Miss Helen B. Phillips, Frank C. Propert.

New Hampshire—Ministerial: James N. Seaver. Lay: C. V. Kimball.

New York—Ministerial: Claude C. Coile, Lorenzo H. King (r), Allan MacRossie, Ezra S. Tipple. Lay: Mrs. D. Leigh Colvin, Benjamin A. Matthews, Chester A. Smith.

New York East—Ministerial: William H. Alderson, Lester W. Auman, Lynn Harold Hough, John W. Langdale, Halford E. Luccock. Lay: Mrs. Horatio Berry, H. Almon Chaffee, Frank A. Horne, William W. Reid, Miss Edith Welker (r).

North Africa—Ministerial: Fred J. Kellar. Lay: Miss E. Gwendolyn Narbeth (r).

North Carolina—Ministerial: Robert N. Brooks. Lay: David D. Jones.

North China—Ministerial: Walter W. Davis, Feng-Shan Kao. Lay: I-Hsin Liu, Paul L. Y. Shih.

North Dakota—Ministerial: Silas E. Fairham, Charles L. Wallace. Lay: Mrs. May R. Wolfer (r).

North-East Ohio—Ministerial: Earl R. Brown, William W. Dieterich, Warren O. Hawkins, Clarence D. Marston, Albert L. Marting (r), W. Stanley Smith, Carroll Stewart, Louis C. Wright. Lay: William D. Archer, Charles S. Beetham, Richard W. Johns, Franklin S. Johnson, George W. Nickels, Miss E. Jean Oram, Milton C. Robinson.

North India—Ministerial: Dan Singh Chowdhry. Lay: Henry R. Wilson.

North Indiana—Ministerial: Wesley H. Bransford, Fremont E. Fribley, Merrill O. Lester (r), Ottis T. Martin, Clyde G. Yeomans. Lay: Floyd L. Ballinger, Homer R. Gettle, Lee S. Leatherman, Mrs. W. C. Lytle, Roy R. Roudebush.

Northeast Germany—Ministerial: Heinrich Schaedel.

Northern Minnesota—Ministerial: J. Wilbert Lillico, George Mecklenburg, Thomas A. Stafford. Lay: Mrs. F. F. Lindsay, Joseph S. Ulland.

Northern New York—Ministerial: Maynard P. Beach, Aaron B. Corbin, Frederick A. Miller. Lay: H. Lester Paddock, Frank E. Sackett (r), W. Clyde Sykes.

Northwest Germany—Ministerial: F. H. Otto Melle. Lay: Heinrich Stehl.

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Northwest India—Ministerial: Carl C. Herrmann.

Northwest Indiana—Ministerial: Elmer Jones, Claude M. McClure (r), Claude Young. Lay: Judson J. Hunt, Earl M. Mann.

Northwest Iowa—Ministerial: Maurice P. Arrasmith, Martin D. Bush, Adelbert L. Semans. Lay: Frank E. Anderson, Charles C. Harshbarger, L. P. Stillman (r).

Northwest Kansas—Ministerial: Davis B. Magee, Lester R. Templin. Lay: C. A. Kemp, A. W. Barton.

Norway—Lay: Omar E. Borgen (r).

Norwegian-Danish—Ministerial: Thor Otmann Firing. Lay: Gerald Geraldson.

Ohio—Ministerial: George F. Barber, Charles M. Coulter, John A. Diekmann, Warren J. Dunham, Asa J. Kestle, Clarence H. LaRue, Arba Martin, Isaac E. Miller, Albert G. Schatzman, Edmund D. Soper, Edward R. Stafford. Lay: E. Dow Bancroft, Ernest H. Cherrington, Mrs. W. H. C. Goode, G. W. C. Hunt, Lester S. Ivins, Charles A. Jones, Walter F. Kirk, Judson J. McKim, Mrs. C. C. Peale, John C. Speaks.

Oklahoma—Ministerial: William R. Johnson, Elza L. Jorns, George W. McDonald. Lay: Ray O. Martin, Frank C. Thompson, W. H. Wilcox.

Oregon—Ministerial: Sidney W. Hall, Jabez C. Harrison, Louis Magin. Lay: Willis C. Hawley, Ernest W. Peterson, Francis M. Phelps.

Pacific Northwest—Ministerial: Paul H. Ashby, Charles W. MacCaughy, John B. Magee, James E. Purdy, Roy L. Sprague (r). Lay: Chapin D. Foster, Joseph B. Hall, Charles A. Robbins, Mrs. Rufus Woods (r).

Philadelphia—Ministerial: George W. Henson, Roy N. Keiser, J. S. Ladd Thomas, Robert C. Wells, Albert M. Witwer. Lay: Mrs. W. H. Dieveler, John M. Doran (r), Charles F. Eggleston, G. Stanley Lynch, J. Wesley Masland.

Philippine—Ministerial: Esteban T. Cruz. Lay: Mrs. Asuncion A. Perez.

Philippine North—Ministerial: Burnt O. Peterson. Lay: Mrs. Juana A. Simangan.

Pittsburgh—Ministerial: William K. Anderson, Sanford W. Corcoran, Benjamin F. Crawford, Ralph W. McKenzie, Joseph D. Piper. Lay: Calvin B. DeYoung (r), Joseph B. Henderson, Everett W. Jones, Mrs. P. N. Jones, Jackson C. McQuiston.

Rhodesia—Ministerial: Henry I. James. Lay: Miss Sarah N. King.

Rock River—Ministerial: Adam J. Loeppert (r), Ralph M. Pierce, Horace G. Smith, Fred D. Stone, John Thompson. Lay: Edmund R. Alderson, Jacob Cantlin, Mrs. W. H. Dangel, Thomas F. Holgate, Mrs. Winnifred M. Timmons (r).

Saint Johns River—Ministerial: Lawrence Radcliffe. Lay: Fred B. Noble.

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Savannah—Ministerial: Robert L. Nunnally. Lay: Henry W. B. Smith.

Shantung—Ministerial: Perry O. Hanson (r). Lay: Ruth E. Hanson.

South Carolina—Ministerial: Daniel S. Curry, Nathaniel W. Greene, George A. Thomas. Lay: Samuel J. McDonald, Thaddeus H. Pinckney.

South Florida—Ministerial: Henry W. Bartley. Lay: Mrs. Mary M. Bethune.

South Germany—Ministerial: Jakob Elfner.

South India—Ministerial: Earl A. Seamands. Lay: Charles N. Weston.

Southern—Lay: George E. Carter.

Southern California—Ministerial: Walter C. Buckner, Jesse Lee Corley, James E. Dunning, Leonard Oechsli, Roy L. Smith, Frank G. H. Stevens, George A. Warmer. Lay: Wray Andrew, Grover C. Bagby, J. Frank Burke, Claude C. Jenkins, Wiley W. Mather, Mrs. B. Dudley Snudden, Arthur Bush Stevens.

Southern Illinois—Ministerial: Claude C. Hall, Laurence A. Magill, Albert R. Ransom, Clark R. Yost. Lay: Mrs. Ethel T. Holland, Mrs. Winona P. McAnally (r), Jesse E. Miller, John M. Mitchell (r).

Southwest—Ministerial: Zachariah R. Fields, Benjamin F. Neal. Lay: John S. Cullens, Isaac W. Young.

Southwest Germany—Ministerial: Jakob Schneider.

Southwest Kansas—Ministerial: Jesse C. Fisher, Albert E. Henry, Innis D. Harris, Frank C. Mossman. Lay: Mrs. Anna Garland, Harold B. McKibbin, Karl Miller, L. E. Tryon.

Sweden—Ministerial: Theodor Arvidson, Arvid Sundfeldt. Lay: Arthur Johnson, Sven Olsson (r).

Switzerland—Ministerial: Ferdinand Sigg. Lay: Paul Baenteli (r).

Tennessee—Ministerial: George W. Lewis. Lay: Dorsey B. Granberry.

Texas—Ministerial: Matthew W. Dogan, Julius S. Scott. Lay: Mrs. Pinkey D. Johnson, Miles W. Jordan.

Troy—Ministerial: George C. Douglass, Freeman S. Kline, Edwin Lewis, James A. Perry. Lay: C. Homer Dean, Henrietta Gibson, Victor K. Moore, Harry N. Van Antwerp.

Upper Iowa—Ministerial: Earle A. Baker, Arthur A. Brooks, W. Glenn Rowley. Lay: Frank R. Currie, Kermith S. Huehn, Mrs. Evelyn Riley Nicholson.

Upper Mississippi—Ministerial: Lee M. McCoy, Edward F. Scarborough. Lay: Walter J. Coleman, James R. Reynolds.

Vermont—Ministerial: Eldon H. Martin (r). Lay: Wesley Kelley (r).

Washington—Ministerial: William A. C. Hughes, Edgar A. Love, Robert M. Williams. Lay: Isaac M. Carper, Garrett D. Rawlings, Mrs. Fannie D. Tyler.

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West Texas—Ministerial: Timothy B. Echols, Kay W. McMillan. Lay: Eldridge M. Cooper, Mrs. Cornelius S. Williams.

West Virginia—Ministerial: James W. Engle, Roy McCuskey, Charles G. Stater, John L. Wolfe. Lay: Charles W. Evans (r), Clyde O. Law, Roy Reger, H. Roy Waugh.

West Wisconsin—Ministerial: Edwin C. Dixon, Arthur D. Willett. Lay: Mrs. Adolphus P. Nelson, Frank O. Witcher.

Western Norwegian-Danish—Ministerial: Gustav A. Storaker. Lay: John O. Jacobson.

Wilmington—Ministerial: John J. Bunting, Walter E. Gunby, Ernest C. Hallman. Lay: Willis L. Overdeer, Edward J. Winder.

Wisconsin—Ministerial: Ira E. Schlagenhauf, Robert B. Stansell, Frederick J. Turner. Lay: Edward P. Hocking (r), E. Howard Roberts.

Wyoming—Ministerial: George M. Bell, Mark A. Dawber, George R. Savage. Lay: Mrs. George C. Bright, Walter L. Hunt, Henry R. Van Deusen.

Wyoming State—Ministerial: Roy O. Hills. Lay: E. K. Morrow.

Yenping—Ministerial: Frederick Bankhardt. Lay: Gusta Robinett.

The presiding Bishop introduced Bishop Edwin H. Hughes, who delivered the closing address of the General Conference in the following words:

Interpretative
Address by
Bishop Hughes.

One who is called upon to summarize a great gathering which has in itself been composed of great hours and great events, must pray earnestly for the gift of quick judgment which retains its solidity, and for a condensing art which keeps its completeness. In our procession of General Conferences there have been some that at a distance, seem more or less indistinct, if not indeed characterless. Mentioned today, they suggest nothing epochal, and our question concerning them would be: "What happened anyhow?" About the Christmas Conference we all know; the first delegated General Conference stands out like a peak; the General Conference of 1844 looms like a high and dark and, perhaps, glorious cloud; that of 1872 remains vivid, because still we can see its doors swinging open to welcome the laymen; that of 1900 stands in the light of a gallant justice, because there we saw the ladies enter gracefully to take their seats, compelling us to add to the usual address "Fathers and Brethren" that of "Sisters and Mothers"! Many other sessions of the General Conference have been useful without being dramatic, industrious without being stirring, seasons of plodding faithfulness in legislation rather than of glorious illumination or transfiguration.

I

Without question, this session will be known mainly in history as the "Union General Conference." As 1844 has been known as the start toward official separation, 1936 will be known as the start toward official unification. Long before we came to Columbus, there were distinct prophecies of the domination here of one great idea. Suggested amendments, for which in ordinary periods of conviction our ministers and laymen would have voted eagerly, were buried beneath negatives that were really intended as the positives in behalf of a merged Methodism. Good things had little chance, if

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they even slightly appeared to be the enemies of the best thing. As the sun came out, all the stars passed into dimness, being strictly forbidden to contest with the mighty orb whose radiance has fallen here upon all our hearts and minds, the little piece of poetry being true which says that

"The night has a thousand eyes,
And the day but one."

We have deeply felt that the "one" should chase the "thousand" into darkness, and should deny solar importance to the tiny wicks and candles of our own preferences!

Or, changing the figure of speech from the astronomical to the royal, the king of this General Conference has been Union: and all guides have cried lustily, "The king comes! Long live the king!" The minor royalties were told to clear a broad path for the chariot of the monarch. The sign posts all pointed in one direction, and the traffic officers of our souls all gestured one way. Not far from us geographically is a town called Union City. Speaking ecclesiastically and spiritually, this General Conference was bound for Union City, and it did not purpose to be halted at way stations even for repairs suggested by meticulous mechanics. We had sent ahead of us some fairly good engineers who had builded a Lincoln and Lee Boulevard. We had mapped out the itinerary with fine care, had established a grade that sloped surely in one direction, and had so prescribed the travel that we would suffer no detours! At every inch of the way we have heard the call, "On to Union City!"

We have really felt that by all the laws of spiritual progress we were entitled to a clear road ahead, and that the signals steadily turned for us by the command of the God who claims dominion over the highway of Holiness! Even now, as we review the way we came, and the mood in which we came, we do not feel that we need to apologize for exceeding the speed limit or to confess regret because we chose a mistaken destination. We have made a way, down which four million travelers will gladly follow us, and even now in distances near and far we can hear the wayfarers shouting, "On to Union City!"

This does not mean that we were ruthless drivers of the "hit and run" order. We slowed down long enough to hear with full respect the guides who counseled us to take another route. We heeded the request to "Stop! Look! Listen!" We did not run down our conscientious advisers who offered us another map. We merely ran around them, and then moved to them without jeers or taunts, and with smiles of brotherly conviction. Our onward going was not in any degree hasty. We had already had months of time in which to study the suggested route and to become sure of the path out of the wilderness of disunion into the City of Peace. By night we had seen the pillar of fire, and by day the pillar of cloud, and we were confident that we were moving to the Promised Land.

Doubtless I represent the conviction of the great majority of these Delegates when I say that your overwhelming vote of almost seven to one for the Plan of Union has not been followed by any reaction; on the contrary, it has been succeeded by an increasing assurance that in this great matter we have done the will of God. So far as it could speak through this representative body, the Methodist Episcopal Church has spoken with a sacred emphasis! Like the Crusaders of an ancient time we shout, "God Wills It! God Wills It!" as we move on to the capture of a unified Jerusalem whither our triple tribes shall go up to the testimony of our mutual Israel. Whittier in a comparatively unknown poem called "Miriam" describes an evening scene wherein he and his friend stood on a

hilltop above a village on a Sabbath afternoon. There they remained until that reverent time,

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"When at last the evening air
Grew sweeter for the bells of prayer
Ringing in steeples far below.
We watched the people churchward go,
Each to his place, as if thereon
The true shekinah only share.
And my friend queried how it came
To pass that they who loved the Same
Great Master, still could not agree
To worship Him in company."

The onlookers standing on the heights of the Methodist future will see our threefold paths merging into one; our competing altars rebuilt into unity; and our separate flocks moving into the shelter of the common fold. Some of you who participated in the glory of that Monday morning which initiated the constitutional procedures toward Union will doubtless live to tell your children and grandchildren that you shared in the ecstasy of a decision that began the merging of American Methodism and set the blessed example that may providentially result in other needed mergers in Protestantism.

Among the "high-lights" of this General Conference, this is the highest of all. It shines for us as the loftiest beacon of love and faith, and we climb toward it with undaunted purpose and hope.

II

Perhaps the secondary radiance of the session shone in the hour when we agreed upon the report concerning the social phases of our holy gospel. Rather dire predictions had been made as to what was likely to happen here. Certain writers had described the "Battle of Columbus," as if in comparison with it, Bull Run and Gettysburg and Vicksburg had been meager skirmishes! Indeed, some prophesied thus in a vein that indicated a delight in the terrific conflict. The people of this city say that often this Auditorium has been used for wrestling matches and for pugilistic encounters, and that these walls have not been altogether strangers to crimson fists and faces, to knock-out blows and to sighing insensibility. Here the "Battle of Columbus" was appropriately to be fought! Gladiators were to rush feverishly into the arena, with verbal swords resounding, and with the sands of debate reddened by literary blood. Well, the sanguinary conflict came; and when it did, the doves of peace cooed to each other mellifluously. Some have said that the Address of your Bishops, as representing their corporate mind and heart, set an example and established an influence, mediating between two views that are supplements and not hostilities.

If this be even partly true, then are the men on this platform grateful to God that He gave them this function. The simple truth is that when our views came face to face they found that they were friends and not foes, even as so often human beings find that the face to face postures reveal comrades rather than competitors. A careful reading of our final action will show that only the most fanatical extremist for either an individual or a social Gospel would declare that the agreement stood for a weak compromise. On the contrary, it stood for a double challenge that may well keep us all busy for the residue of our days. In that document Paul and James met and discovered that they were both right. Jacob met his Lord s

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angel at the Brook Jabbok and discovered that his brother waited for him in gentler mood on the other side of the stream.

No wonder that waves of applause swept over this place as the Lion and the Lamb consorted together, and a little child, like unto the One that came to Bethlehem, led us to the room of reconciliation. The Battle of Columbus, instead of becoming the Battle of Armageddon, became the field of the Cloth of Gold whereon the King of Peace came to walk with us. Some day we shall know, even more surely, that the opposite of wisdom is seen when the outer life and the inner life made by the grace of Christ are set over against each other in hostile contrast. God is not the author of confusion, but of peace. We need to keep the high light of that radiant reconciliation shining over our coming efforts and meetings until its illuminations shall spread everywhere throughout our Zion. Again, let it be said that it is God's will that the hands of his sons who are thus made brothers should not smite, but clasp.

III

I need not review the discussions that related to the Peace of the World. The inconceivable folly of war has met here a renewed indictment—more severe than ever. Nor need I restate the story of our attack on King Alcohol. Surely the friends of rum and the compromisers of conviction in relation to this social curse have found no comfort in this Conference. The brewers and the distillers have discovered that the Methodists will not cease to declare that "Wine is a mocker," and that "strong drink" is still a raging thing, the author of contentions, of wounds without cause, of woes, of redness of eyes; and also that we will not cease to point out the inscription that the Apostle wrote over the holy entrance of the sanctuary, "No drunkard shall inherit the kingdom of God." We go forth only to renew our conflict with this age-long demon of destruction and to train and recruit our children as fierce enemies of the infamous traffic in bodies and souls. Again we cry out with indubitable confidence, "God wills it! God wills it!"

IV

Our World Service came here to a great revival. Any formal treatment of the passing of our report concerning our missionary program could not convey the sense of our passion or the strength of our purpose. Whole delegations here entered into the blessed compact relating to the 500,000 unit campaign. It is inconceivable that any Delegate here should not join the army of the half million givers; but the great thing for us is to carry that "spreading flame" everywhere into the wider life of our Church. To our Annual Conferences and to our local churches that spirit must travel. It lies within the power of these Delegates to turn the tide of the missionary life of our Church back to a conquering level until the treasures of the Lord shall be lifted to his World Service.

V

Let me push this inadequate review on to its close by emphasizing the spirit of this General Conference. Every gathering of this great sort must have its casualties. Elections are always producers of victors and losers! In this respect November is as pleasant as May, or May as unpleasant as November. But here the love of God seems to be a miraculous healer of wounds. Even in the Consecration of our Bishops on this platform, we have beheld arm-in-arm scenes that proved that God was very near at hand. If this has been the session for Union, and for Peace, and for the Two-Fold Gospel, and for Tem-

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perance, it has also been the session of Brotherhood. Often we must have asked ourselves, "What is the cause of the warm comradeship among Methodists?" Why are we known as a people who are at once Puritan and jovial? Why is it that putting aside some of the joys of a so-called "world" we still know so well the music of laughter and the abounding sense of good fellowship? Is it because we have found a Common Friend in whom, as the poet says, all our good concords of heart are multiplied and enhanced?

Answer the questions as you may, the gracious fact abides. For fifteen days this Auditorium has been the home of song and smile, and gladness. How many have said to you, "What a fine spirit we are having?" Nor has this been the easy and jaunty flow of a superficial social spirit. It has been deeper than that. Trying to walk in the light as He is in the light, we have had fellowship one with another. We shall look back to these Columbus days as those wherein old friendships were renewed and increased and cemented, and new friendships were made in the comradeship of the friend that sticketh closer than a brother.

You will allow me a closing word in behalf of the Bishops—even though I do frankly confess that these lines were written amid night watches when the penman was alone, save for that Sacred Presence whose influence we have all felt the more in these good hours. Your Bishops will go from this Conference with no sense of hurt or sting: Our children will go with us, proud of the Church of their fathers and mothers, proud of your Church. At no time have we been made targets for raillery or subjects of doubtful humor. You have reinforced us, not only by the good and strong men whom you have chosen for the fellowship and service of our Board, but also by the enlarged consciousness of your sympathy with us in our plans for our Beloved Church, and by the assured pledge of your partnership with us in the promotion of the dear Saviour's Kingdom.

Two hours hence this Auditorium will be emptied, and this hospitable City vacated, as we depart in that swift way characteristic of all big assemblies. The Bishops and the Delegates will start on their ecumenical journeys. Yet ere we go we may stand as on the hill outside of Bethany, where long since the cleft sky received Christ out of the sight of the up-looking disciples. We must not be so hurried or so deaf as to fail to hear the ceaseless voice that saith, "All power is given unto Me in heaven and in earth. Go ye therefore": nor to catch the tone of the promised presence even unto the end of all ages and the edge of all worlds. We have been delegates of the people, sent to this place. Now we are to be delegates of Christ, sent to all places. Ere we go, lift up your hearts! Oh, sons of God, and brothers of His only begotten Son, send high your prayers! Let these walls now turn to glass until out yonder in the distances you see four million faces and hear four million voices and even eight million voices, that wait to join in the Methodist chorus. Pray for them all! Pray for yourselves! Pray that we go not without these deeper blessings that mean the Aldersgate for the modern soul! Here and now over the august altar of the Church of Christ, let us yield ourselves to Him until we behold the glory of the face that shines forever with the light of human hope because it shines forever with the light of the Divine Love.

The benediction was pronounced by the presiding Bishop. The Delegates stood and sang, "Praise God from Whom All Blessings Flow," and the presiding Bishop declared the Thirty-

Benediction.

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Final
Adjournment.

Second Delegated General Conference of the Methodist Episcopal Church to be finally adjourned.

WILLIAM F. McDOWELL
WILLIAM F. ANDERSON
JOHN L. NUELSEN
EDWIN H. HUGHES
FRANCIS J. McCONNELL
FREDERICK D. LEETE
WILBUR P. THIRKIELD
HERBERT WELCH
THOMAS NICHOLSON
ADNA W. LEONARD
WILLIAM F. OLDHAM
CHARLES B. MITCHELL
JOHN W. ROBINSON
EBEN S. JOHNSON
LAURESS J. BIRNEY
ERNEST L. WALDORF
CHARLES EDWARD LOCKE
ERNEST G. RICHARDSON
CHARLES W. BURNS

EDGAR BLAKE
FREDERICK T. KEENEY
H. LESTER SMITH
CHARLES L. MEAD
ROBERT E. JONES
MATTHEW W. CLAIR
GEORGE A. MILLER
TITUS LOWE
BRENTON T. BADLEY
WALLACE E. BROWN
RAYMOND J. WADE
JAMES C. BAKER
J. RALPH MAGEE
RALPH S. CUSHMAN
WILBUR E. HAMMAKER
CHARLES W. FLINT
ALEXANDER P. SHAW
G. BROMLEY OXNAM

MISSIONARY BISHOPS

EDWIN F. LEE

JOHN M. SPRINGER

CENTRAL CONFERENCE BISHOPS

CHIH PING WANG

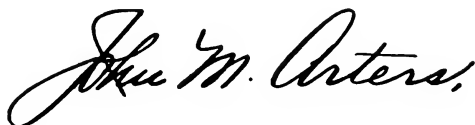
JOHN GOWDY

JASHWANT R. CHITAMBAR

JOHN E. GATTINONI

J. WASKOM PICKETT

ROBERTO ELPHICK



Secretary of the General Conference

Columbus, Ohio, May 19, 1936.

REPORTS ADOPTED

A. REPORTS OF STANDING COMMITTEES

I. AMERICAN BIBLE SOCIETY

REPORT No. 1. CONCERNING AMERICAN BIBLE SOCIETY

The first note of this report is a note of urgency. Regions of critical importance in the world's life are open to the vigorous extension of knowledge of the gospel among the masses of the population by the distribution of the Scriptures, if resources can be found to meet the necessary costs. Systematic colportage in Japan has proved its capacity to reach multitudes and has demonstrated the welcome open to the Book of Books. Could it but be extended further, who may predict what disasters such work may prevent and what glories it may achieve for Asia? In Latin America the measured demand is at least double the supply. Current events warn that these doors should be entered *now*. We must never forget that one great nation once labeled Christian has shut its presses and boundaries to the Bible, and others, having even less of that character, are not unlikely to do so. By a strong advance of our World Service gifts we should help the American Bible Society, the servant of the churches for this work, to press rapidly forward.

Second: Certain measures taken by the Society in the quadrennium have our hearty encouragement; simplifying of administrative processes in America; the unifying of administration with the British and Foreign Bible Society in three areas of China and in Uruguay and Chile; and the effort of the Society to encourage Christian people to use the Scriptures more faithfully. To these we add satisfaction in the record of difficult financial problems skillfully met, in the appearance of first translations into four languages, additional translations in six more, and revisions in another six; in 128,000 Testaments distributed in the C. C. C. camps, in the century of work for the blind, and reading and in the circulation of more than a million Bibles, one and three-quarter million Testaments, and thirty million Gospels and other portions in more than 130 languages during the quadrennium.

Third: The commemoration of the four hundredth Anniversary of the First Printed English Bible last autumn, designed and promoted by the Society, has not only celebrated history but has stirred our country with greater interest in the Scriptures than any similar occasion and has started a valuable revival

of reading and study among many individuals and in many localities. If we are to have a revival of spiritual depth in the Church and among our people every stirring of so vital a nature must be enlarged and extended. To this end, your Committee recommends:

That the Board of Education be requested to prepare a statement to our Annual Conferences and our pastors and people upon the importance of more faithful reading and study of the Scriptures and upon practical measures thereto; directing attention also to the responsibility which rests upon every local church at home and abroad, to regard the distribution of the Scriptures as part of its normal ministry to its community, especially to the ignorant, the indifferent, and the underprivileged.

Fourth: We present for adoption the following further recommendations:

1. That the American Bible Society continue to be presented to all our churches as one of the official connectional benevolences.

2. That the amount or ratio of support to be allocated to the American Bible Society be referred to the World Service Commission or its successor, with commendation of the provisions now in effect.

3. That the World Service Commission, or its successor, be authorized to appoint a representative of the Methodist Episcopal Church upon the Advisory Council of the American Bible Society, such representation to be without expense to the Church.

4. That we commend to all our churches the regular observances of Universal Bible Sunday as an occasion of reminding our membership and our fellow countrymen of the place of the Bible in personal and community life.

Adopted, as amended, May 18.

II. BOOK CONCERN

REPORT NO. 1. THE RETIREMENT OF DR. JOHN H. RACE AND DR. JAMES R. JOY

The Committee on Book Concern desires to present as Report No. 1, this recognition of Dr. John H. Race and Dr. James R. Joy, who, after long and distinguished service to the Methodist Episcopal Church have announced their retirement.

Dr. John H. Race

The retirement of the Rev. John H. Race, D.D., from the office of Publishing Agent, which he has occupied with distinguished success since 1913, brings to its close the public career of one of our Church's most eminent servants. Coming to the Book Concern after monumental achievements as President of the University of Chattanooga he brought to it ripe judgment,

disciplined courage, and a spirit of fairness which registered mutual understanding and new loyalties throughout the entire organization.

His firmness in administration has been equaled by such courtesy as disarmed resentment, and no one who has known his personal character has doubted the integrity of his purposes. To the practical efficiency of the business man he joined the spiritual insights of the preacher, and his supreme devotion has been to the Kingdom of God.

The Committee on Book Concern records herewith its profound appreciation of Doctor Race, himself, and of his services to the Church; and in its name invokes for him the love his life has merited and light at evening time.

Dr. James R. Joy

After graduating from Yale University in 1885, Dr. James R. Joy entered upon his life-long service to The Methodist Book Concern in 1888. His abilities were discovered by John H. Vincent and were ripened by his associations with James M. Buckley. His respect for the integrity of a fact and his unusual memory have made him our most dependable authority in Methodist history and tradition. His mental independence, his capacity for controversy without personal rancor, and his ability to use his pen with delineation and grace have characterized and distinguished the twenty-one years of his Editorship of the *New York Christian Advocate*. In his retirement he carries with him our continuing appreciation and abiding affection.

Adopted, May 8.

REPORT NO. 2. PUBLISHING AGENT EMERITUS

Your Committee, having considered Memorial No. 393, recommends that John H. Race be made Publishing Agent Emeritus.

Adopted, May 11.

REPORT NO. 3. ONE HUNDRED AND FIFTIETH ANNIVERSARY OF THE METHODIST BOOK CONCERN

Your Committee, having considered Memorials No. 219 and No. 395, recommends the fitting observance of the One Hundred and Fiftieth Anniversary of the founding of The Methodist Book Concern in the year 1939-40, culminating at the General Conference of 1940; and we authorize the Publishing Agents to prepare for this event.

Adopted, May 11.

REPORT NO. 4. GENERAL CONFERENCE COMMISSIONS

Your Committee, having considered Memorial No. 396, recommends: That the General Conference refrain from setting up

commissions without providing ways and means of securing the necessary funds for such purposes.

Adopted, May 19.

REPORT NO. 5. GENERAL ADMINISTRATION FUND

"For the Support of the General Conference, its Administrative Commissions and for the Co-operation of the Methodist Episcopal Church with Authorized Interdenominational Agencies."

Your Committee, having considered Memorial No. 388, recommends:

1. That ¶ 390 of the *Discipline* of 1932 be omitted and that there be substituted therefor a new section as follows:

¶ 390, § 1. Immediately at the close of the General Conference and for the quadrennium beginning with the close of the General Conference, the Book Committee shall estimate the amount of money necessary to meet the expenses of the General Administration Fund for the support of the General Conference, its administrative Commissions, Judicial Conferences, Committees of Investigation, the net expense of the General Minutes, and for the co-operation of the Methodist Episcopal Church with authorized interdenominational agencies. An equitable apportionment of the total amount estimated as necessary for the General Administration Fund shall be made by the Book Committee to the Districts of each Annual Conference and sent to the respective District Superintendents.

Each District Superintendent, within sixty days, shall make an equitable apportionment to the Pastoral Charges of his District of the amount asked for the quadrennium, and send a copy of this apportionment to each Pastoral Charge of the District and to the Treasurer of the General Administration Fund. One fourth of the full amount of the apportionment shall be raised each year of the quadrennium, and shall be promptly remitted to the Treasurer of the General Administration Fund. The District Superintendent shall issue the apportionment to the charges annually, urging regular annual payments, and in any year shall include the unpaid balance of the previous years of the quadrennium.

Should any District Superintendent fail to make such an apportionment within the time named above, the Treasurer of the General Administration Fund is authorized to make the apportionment on the basis ordered by the Book Committee and to notify the District Superintendent and the Bishop resident in the Area concerned of the apportionments made.

The Book Committee shall elect quadrennially a Publishing Agent as Treasurer of the General Administration Fund, who shall serve without compensation. He shall report to and be amenable to the Book Committee and shall present a detailed

statement of the receipts and expenditures of this Fund at each General Conference.

§ 2. All sums collected by each Pastoral Charge for the General Administration Fund shall be paid promptly to the Treasurer of that Fund, who shall give a voucher for the same, or shall be paid at the session of the Annual Conference.

§ 3. Whenever in any quadrennium the amount available in the General Administration Fund is insufficient to defray the total expenses of the Delegates to the General Conference, the Treasurer of the General Administration Fund shall pro-rate the payment of the expenses of Delegates from Conferences in the United States on the basis of the percentage which their respective Annual Conferences have paid on their apportionments to the General Administration Fund for the quadrennium.

Adopted, as amended, May 18.

REPORT NO. 6. DEFICIT IN BISHOPS' SALARIES

Your Committee has considered Memorials 397 and 335, considering the \$98,513.00 unpaid deficit in authorized salaries and allowances of the Bishops and Widows of Bishops for the quadrennium now closing.

The Committee recommends that the Treasurer of the Episcopal Fund be instructed to carry over, as an unpaid obligation, into the next quadrennium, that portion of this deficit which is due the Bishops for rent and expenses of Bishops' residences, stenographers, office rent, office fixtures and stationery, and the authorized allowances to the widows of Bishops, the total sum of which is \$31,550.00.

The Treasurer of the Episcopal Fund is further instructed that, after paying in full all authorized expenditures chargeable to the Episcopal Fund for current administrative purposes, he shall pay, if and when money is available, the arrearages carried over by this authorization into the new quadrennium.

Adopted, May 12.

REPORT NO. 7. THE DISTRIBUTION OF THE JOURNAL OF THIS GENERAL CONFERENCE

Your Committee, having considered Memorial 452, recommends: That the Publishing Agents be instructed to send a copy of the Journal of this General Conference to each delegate, and to each Bishop, and to every college, seminary and theological school of the Church; the expense of this distribution to be charged to the General Administration Fund.

Adopted, May 14.

REPORT NO. 8. SUBSIDY FOR SANDEBUDET AND EVANGELISK TIDENDE

The Committee on Book Concern has considered the appeal

of the Swedish and Norwegian-Danish Conferences for a \$1,000.00 subsidy during each year of the coming quadrennium for each of the following papers: the *Sandebudet* and the *Evangelisk Tidende*.

We recommend that this request be referred to the Book Committee for favorable consideration.

Adopted, May 18.

REPORT NO. 9. THE CHRISTIAN ADVOCATE, A NATIONAL WEEKLY, AND THE EPWORTH HERALD

The Committee on Book Concern, having considered Memorials No. 121 and No. 483, recommend:

First: That in ¶ 403, § 2, of the *Discipline* of 1932, beginning with the fifth line, omit the words: "An Editor for *Der Christliche Apologete*, to serve for such period of time as the Book Committee shall continue the publication."

Second: In ¶ 403, § 5, beginning in line three, omit the words after "a National Weekly," so that the paragraph shall then read:

"The Book Committee is authorized to issue from centers of circulation such other editions of *The Christian Advocate*, A National Weekly, as may be deemed advisable."

Third: In ¶ 406, § 2, change lines 3, 4 and 5 to read: "The Book Committee and the Publishing Agents shall not permit the deficit in the four *Advocates* at any time to exceed \$25,000.00 annually." Omit the last sentence of § 2 as follows: "The production cost of the *Epworth Herald* shall be reduced immediately and its circulation increased, lest discontinuance be compelled."

The paragraph would then read: "All cost—editorial, manufacturing, promoting, and selling—shall be budgeted on the basis of income. The Book Committee and the Publishing Agents shall see that at no time the deficit in the four *Advocates* shall exceed \$25,000.00 annually."

Fourth: Add to ¶ 406 a new section to be known as § 5, which shall read as follows:

"*The Christian Advocate*, A National Weekly, shall consist normally of 24 pages. The Publishing Agents, subject to the approval of the Executive Committee, may increase or decrease the size of the *Advocate* as occasions warrant. The Editorial Board shall at all times arrange and determine the content of *The Christian Advocate*, A National Weekly, which shall be composed of local material and of uniform material, approximately fifty per cent each. The pages of uniform material are to be furnished through the functional responsibilities of the editors as may be determined by the Editorial Board."

Fifth: We recommend to the Book Committee a rapid reduction in the deficit of *The Epworth Herald*.

Adopted, May 14.

REPORT No. 10. INEXPENSIVE BOOKS AND BOOKLETS

Your Committee has considered Memorials 519 and 531, and, we recommend that the Book Concern publish small, inexpensive books and booklets on the subject of the spiritual life and the Christian evangel, plainly written, for popular reading. There is very great need for such, designed for the unskilled reader and immature thinker, as well as for those who have just begun the Christian life, or those who are seeking spiritual guidance. Such subjects as "How to Make Prayer Work," "How to Make Faith Help," "How God Guides Us," or "How to Get Help in Trouble" are of absorbing interest to young as well as old.

We recommend that the merchandising department of the Book Concern develop a program by which these can be marketed through the churches in large quantities. An officer in each church who will be responsible for the circulation of such material could become one of our most useful local church officials.

We recommend that more small and inexpensive leaflets be published, written with an evangelistic emphasis, which can be distributed broadcast, attractively printed, for the purpose of providing the local pastor with printed matter that will help change the thinking of the community regarding religion and morals.

We recommend that the Book Concern reprint pronouncements of the General Conference upon Social Service, Temperance, Prohibition and Public Morals, World Peace, Federal Council of Churches, Summary of Findings of Sixth Ecumenical Conference, Family Worship, Sabbath Observance, and other similar pronouncements as seem warranted in the opinion of the Book Concern, the same to be published at as low cost as possible, to the end that churches may purchase these tracts in large quantities at a price that will make it possible for every member to have copies and know the position of the Church upon important public questions.

Adopted, as amended, May 18.

REPORT No. 11. REPORT OF BOOK COMMITTEE AND PUBLISHING AGENTS

In accordance with the action of the General Conference, the report of the Book Committee and of the Publishing Agents of the Book Concern was submitted to the Committee on Book Concern.

We note with satisfaction that during 1935, because of the demand for the new *Hymnal*, and the increase of job work from the outside, the business of the Book Concern showed a net produce of \$70,818.22. This is the first time since 1929 that a net produce has been shown.

We note too that selling costs have been reduced, that manu-

facturing has been concentrated under one authority, that accounting has also been concentrated in one place, and that commendable arrangements have been made for the well being of all employees.

The deficits on the *Advocates* have been reduced and yet a high standard for these papers has been maintained.

The accounts of the Book Concern have been audited by Lybrand, Ross Brothers and Montgomery.

We recommend that continued efforts be made to avoid deficits, and to this end would urge:

1. That pastors and laymen buy all books and other supplies possible through our Book Concern.

2. That continued efforts be made to increase the circulation of the *Advocates*, of *The Epworth Herald*, and of all our Church School and Epworth League publications.

3. That, as far as possible, the equipment of our Book Concern be kept at the highest efficiency.

4. That the excellent efforts to deal justly and generously with all employees be continued.

5. That, as far as possible, the Boards and Commissions and Conferences of our Church have their printing done by the Book Concern.

We recommend also, that the objective of service be continued as the dominating purpose in all the activities of the Book Concern, not being subordinate to any other considerations whatsoever.

Adopted, May 18.

REPORT NO. 12. ADDRESSES OF RETIRED MINISTERS' ASSOCIATIONS IN GENERAL MINUTES

Your Committee has considered Memorial No. 608, and recommends: That the names and addresses of the President and Secretary of each Conference Society of Retired Ministers be printed in the General Minutes.

Adopted, May 18.

REPORT NO. 14. RELIGIOUS READING CIRCLES

Your Committee, having considered Memorial No. 524, requesting the organization of Religious Reading Circles within our churches, with assistance for their conduct from The Methodist Book Concern, recommends:

That this matter be referred for favorable consideration to the Book Committee.

Adopted, May 18.

REPORT NO. 15. THE NATIONAL METHODIST PRESS

Your Committee, having considered Memorials No. 301 and No. 580, recommends that ¶ 403, § 4, of the *Discipline* of

1932, line 3, be changed by omitting the words: "shall be materially decreased," and substitute the words, "shall be determined by the Book Committee," so that the paragraph shall read:

"§ 4. The General Conference shall elect an editor of the National Methodist Press, Washington, D. C., the budget of which shall be determined by the Book Committee."

Failed of adoption, May 16.

MINORITY REPORT

Thirty-two members of the Standing Committee on Book Concern recommend the following action: amend ¶ 403, § 4, of the 1932 *Discipline* to read: "The Book Committee shall elect an Editor of the National Methodist Press, Washington, D. C., the budget of which shall be determined by the Book Committee."

W. H. SPURGEON,

WALTER AITKEN,

J. EDGAR WASHABAUGH,

JUDSON J. MCKIM,

STANLEY O. MACMULLEN,

JOSEPH S. ULLAND,

L. O. HARTMAN,

S. L. PARISH,

PAUL M. HILLMAN,

FRANK A. HORNE,

M. S. DAVAGE,

FRED D. STONE,

and others.

Adopted, May 16.

REPORT NO. 16. FINANCIAL SUPPORT OF THE FEDERAL COUNCIL

Your Committee has considered Memorial No. 387, and have dealt with it in committee on conference with the Committee on Temporal Economy. The report will be made by that Committee.

Received and recorded, May 19.

REPORT NO. 17. MEMBERSHIP IN THE BOOK COMMITTEE

Your Committee has considered Memorials No. 500 and 501 concerning elections to membership in the Book Committee, and recommends non-concurrence.

Received and recorded, May 19.

REPORT NO. 18. GENERAL CONFERENCE DELEGATES' EXPENSES. ANNIVERSARY METHODIST BOOK CONCERN

Your Committee considered Memorial No. 536 on expenses of the Delegates to the General Conference. This Memorial is covered by amendment to Report No. 5 of the Committee on Book Concern.

Memorial No. 515, Anniversary The Methodist Book Concern, was considered. This Memorial is covered in Committee on Book Concern Report No. 3.

Received and recorded, May 19.

REPORT NO. 19. CHANGES IN LEGISLATION METHODIST BOOK CONCERN

Your Committee, having considered Memorial No. 388, recommends that the following change be made in the *Discipline* of 1932:

In ¶ 385, § 1, line 1, after the words: "Methodist Book Concern," insert the words: "incorporated under the laws of the State of New York, and The Methodist Book Concern, incorporated under the laws of the State of Ohio." So that the paragraph will read:

"The Methodist Book Concern, incorporated under the laws of the State of New York, and, The Methodist Book Concern, incorporated under the laws of the State of Ohio, comprise the publishing interests of the Methodist Episcopal Church, as set forth in the *Discipline* and in its articles of incorporation, under the corporate name, The Methodist Book Concern, and consists of the Main Establishments located in New York City, Cincinnati, and Chicago, respectively; the Depositories connected therewith; the books, periodicals, and publications of the Church; and such other property, equipment, and appliances for their production, sale, and distribution, as the General Conference or the Book Committee from time to time may authorize and direct."

In ¶ 387, § 2, line 3, after the words, "the Book Committee," insert the words, "or the Executive Committee," so that ¶ 387, § 2, will read:

"The annual meeting of the Book Committee shall be held on the fourth Wednesday in April, or at such other time as the Book Committee, or the Executive Committee, may determine, and special meetings may be held at such times and places as the Committee may appoint, or at the call of the Chairman, or upon the written request of ten members of the Committee. At all meetings of the Book Committee a majority of the members shall constitute a quorum."

Adopted, May 18.

REPORT NO. 20. GRANT-IN-AID FOR CENTRAL CONFERENCE BISHOPS

Memorials 34, 58, 382, 401, 491, 530 and 562 have been considered by the Committee on Book Concern, and, in conference with the Episcopal Committee, are covered by Report No. 8 from the Committee on Episcopacy.

Received and recorded, May 19.

REPORT NO. 21. CHANGES OF LEGISLATION CONCERNING PUBLISHING AGENTS

The Committee, having considered Memorial No. 386, recommends non-concurrence.

Received and recorded, May 19.

III. BOUNDARIES

REPORT No. 1

CHAPTER I

DETERMINING BOUNDARIES

*(See ¶ 1318, § 3.)

¶ 1361, § 1. The General Conference shall appoint a Committee on Boundaries, consisting of two Delegates, one Ministerial and one Lay, from each Annual Conference, to be nominated by the Delegations severally, over which one of the Bishops shall preside, of which one of the General Conference Secretaries shall be the Secretary, and of which Committee forty shall be a quorum. All matters pertaining to Conference and Mission lines shall be referred to this Committee; and when the Committee shall have fixed the boundaries of all the Conferences and Missions it shall submit its report to the General Conference, which shall immediately act upon the same as a whole without amendment and without debate; *provided*, however, that in accordance with the provisions of ¶¶ 321, § 2 (18); 331, § 2 (6), Central Conferences and Central Mission Conferences may fix the boundaries of the Annual Conferences and Missions within their bounds, the General Conference first having determined the number of Annual Conferences that may be allowed in that field.

§ 2. Any two or more Conferences or Missions which may be mutually interested in the readjustment or their common boundaries, may at any time raise a Joint Commission, consisting of five members from each Conference or Mission directly interested; and the decision of such Joint Commission in which it shall be necessary for a majority of the five members representing *each* of said Conferences or Missions to concur, when it shall be approved by the Bishop or Bishops who may preside at these Conferences or Missions at their session next ensuing, shall be final. The boundaries thus established shall be reported immediately by the Chairman of the Joint Commission to the Secretary of the General Conference, together with a copy of the proceedings of the Joint Commission; *provided*, however, that the Conference or Mission desiring the readjustment of their common boundaries, may bring the matter directly to the General Conference by means of memorials concerning such readjustment.

§ 3. No division or absorption of Annual Conferences or Mission Conferences, or the organization of new Annual Conferences, out of the territory already occupied by organized Conferences, shall be effected until the General Conference shall have approved such division, absorption, or organization; except in the case of Central Conferences and Central Mission Confer-

* Paragraph notations in this report are identical with those in the *Discipline*, 1936.

ences as provided for in ¶¶ 321, § 2 (18), and 331, § 2 (6); and except in the case of foreign language Conferences, Mission Conferences, Missions, Churches, or Mission Centers in the United States, being merged with or transferred into English-speaking or other Conferences.

§ 4. No petition, resolution, or memorial involving readjustment of boundaries of Annual Conferences, or Mission Conferences, or Missions, or the division or absorption of Annual Conferences or Mission Conferences, or Missions, or the organization of new Annual Conferences, or Mission Conferences, or Missions out of the territory already occupied by organized Conferences, shall be entertained by the Committee on Boundaries until legal notice (¶ 101¹⁷) shall have been given by the Secretary of the Annual Conference or Conferences, the Mission Conferences, or Missions desiring such change, or by a majority of the District Superintendents and Mission Superintendents thereof to the Secretaries of all the Annual Conferences and Mission Conferences or Missions affected thereby; *provided*, however, that upon a petition of a majority of the delegates representing the Annual Conference or Conferences to be affected thereby, the Committee on Boundaries may adjust the matters involved in such petition, subject to the approval of all the Annual and Mission Conferences or Missions named in such petition at their annual sessions next succeeding the General Conference.

CHAPTER II

BOUNDARIES OF ANNUAL CONFERENCES, MISSION CONFERENCES, AND MISSIONS; ENABLING ACTS

I. AFRICA

¶ 1371, § 1. *Annual Conferences*

- (1) LIBERIA CONFERENCE shall include the Republic of Liberia and border territory in the hinterland.
- (2) RHODESIA CONFERENCE shall include work in Rhodesia.

§ 2. *Mission Conferences and Missions*

- (1) ANGOLA MISSION CONFERENCE shall include the work in Angola and Portuguese West Africa.
- (2) CONGO MISSION CONFERENCE shall include the work in the Belgian Congo.
- (3) SOUTHEAST AFRICA MISSION CONFERENCE shall include Portuguese East Africa and Portuguese work in the Transvaal.

II. EASTERN ASIA

¶ 1372, § 1. *Annual Conferences*

- (1) CENTRAL CHINA CONFERENCE shall include Central

China, with its central station at the city of Nanking, on the Yangtse River, excluding the Kiangsi Annual Conference.

(2) FOOCHOW CONFERENCE shall include the Fukien Province in China, excepting so much as is included within the Hinghwa and the Yenping Annual Conferences.

(3) HINGHWA CONFERENCE shall include the counties of Putien and Sienyu and the adjoining territory where the Hinghwa dialect is spoken.

(4) KIANGSI CONFERENCE shall include the province of Kiangsi and that portion of Anhwei Province west of a line drawn north and south through the west wall of the city of Anking, the capital of the province, and also Hwangwei County in Hupeh Province.

(5) NORTH CHINA CONFERENCE shall include the southern part of the Province of Liaoning, the northern part of the Province of Hopei, and the southern part of the Province of Chahair.

(6) SHANTUNG CONFERENCE shall include the counties of Tsinan, Taian, Szushui, Yenchow, Ningyang, Wenshang, Chufu, Tsouhsien, Feicheng, Laiwu, Tungpung, Tsining, and Tunge, located in the central part of Shantung Province.

(7) WEST CHINA CONFERENCE shall include the following counties: Chengtu, Whayang, Gintang, Jienyang, Tsiyang, Tsichung, Meikang, Lochi, Anyoh, Chungkiang, Bahsien, Kiangpeh, Pishan, Yungchwan, Jungchang, Lungchang, Hochwan, Wusheng, Tunknan, and Suining.

(8) YENPING CONFERENCE shall include the following counties in the Fukien Province; Nanping, Yuki, Shachsien, Yungan, Kweihua, and Shunchang.

§ 2. *Councils*

(1) JAPAN MISSION COUNCIL shall include the work among the Japanese in the Japanese Empire and Manchuria.

(2) KOREA CENTRAL COUNCIL shall include the work among the Koreans in Korea and Manchuria.

III. EUROPE

¶ 1373, § 1. *Annual Conferences*

(1) BALTIC AND SLAVIC CONFERENCE shall include the Baltic and Slavic Republics of Esthonia, Latvia, and Lithuania.

(2) CENTRAL GERMANY CONFERENCE shall include Saxony and Thuringia as well as the Province of Silesia, including the towns of Halle and Dessau.

(3) DENMARK CONFERENCE shall include the Kingdom of Denmark.

(4) FINLAND CONFERENCE shall include the Republic of Finland.

(5) FINLAND SWEDISH CONFERENCE shall include the Swedish work in Finland.

(6) ITALY CONFERENCE shall include the Kingdom of Italy, and those parts of contiguous countries in which the Italian language is spoken.

(7) NORTH AFRICA CONFERENCE shall include the work in Algeria, Tunisia, and adjacent territory.

(8) NORTHEAST GERMANY CONFERENCE: In the west, the boundary of the Northwest Germany Conference; in the south, the boundary of the Central Germany Conference; in the east, the boundary of the German Reich.

(9) NORTHWEST GERMANY CONFERENCE: In the east, the degree of the eleventh longitude; in the south, the degree of the fifty-second latitude to the boundary of the Southwest Germany Conference; in the west, the boundary of the German Reich.

(10) NORWAY CONFERENCE shall include the Kingdom of Norway.

(11) SOUTH GERMANY CONFERENCE: the geographical boundaries of Bavaria (except the Palatinate and Wuerttemberg).

(12) SOUTHWEST GERMANY CONFERENCE: In the north, follow a line south of Lippe from Wesel to Hamm; in the east from Hamm to Marburg, Gelnhausen, Mosbach, Pforzheim to Lahr; in the west, the boundaries of the German Reich.

(13) SWEDEN CONFERENCE shall include the Kingdom of Sweden.

(14) SWITZERLAND CONFERENCE shall include the Republic of Switzerland (except the work among the Italian-speaking people), and shall also include the German-speaking churches of France.

§ 2. *Mission Conferences and Missions*

(1) AUSTRIA MISSION CONFERENCE shall include Austria.

(2) BULGARIA MISSION CONFERENCE shall include Bulgaria.

(3) FRANCE MISSION CONFERENCE shall include the Republic of France, except the German-speaking churches of France.

(4) HUNGARY MISSION CONFERENCE shall include Hungary.

(5) JUGO-SLAVIA MISSION CONFERENCE shall include the work in Jugo-Slavia.

(6) MADEIRA MISSION shall include the Madeira Islands.

(7) RUSSIA MISSION CONFERENCE shall include the work in the Union of Soviet Socialist Republics.

(8) SPAIN MISSION shall include the work in Spain.

IV. LATIN AMERICA

¶ 1374, § 1. *Annual Conferences*

(1) CHILE CONFERENCE shall include the Republic of Chile.

(2) EASTERN SOUTH AMERICA CONFERENCE shall include the Republics of Argentina and Uruguay.

§ 2. *Mission Conferences and Missions*

(1) BOLIVIA MISSION CONFERENCE shall include the Republic of Bolivia.

(2) CENTRAL AMERICA MISSION CONFERENCE shall include Costa Rica and Panama.

(3) PERU MISSION CONFERENCE shall include the Republic of Peru.

V. SOUTHEASTERN ASIA

¶ 1375, § 1. *Annual Conferences*

(1) MALAYA CONFERENCE shall include the Straits Settlements, the Malayan Peninsula, such adjacent islands or portions thereof, including Borneo, as are under British or Dutch government or protection, and work in Sumatra.

(2) PHILIPPINE CONFERENCE shall include all our work south of the southern boundary line of the Province of Pangasinan and Nueva-Vizcaya.

(3) PHILIPPINE NORTH CONFERENCE shall include all our work in the Philippines north of the Philippine Conference.

§ 2. *Mission Conferences and Missions*

(1) SUMATRA MISSION CONFERENCE shall include the following sections of the Island of Sumatra: the East Coast Province, the Residences of Siak, Palembang, and the Lampongs, and the Island of Banka.

(2) MALAYSIA CHINESE MISSION CONFERENCE shall include any vernacular Chinese work within Malaysia.

VI. SOUTHERN ASIA

¶ 1376, § 1. *Annual Conferences*

(1) BENGAL CONFERENCE shall include Bengal and Assam, and so much of Bihar and Orissa as do not lie within the bounds of the Lucknow Conference.

(2) BOMBAY CONFERENCE shall include that part of the Bombay Presidency embraced in the city and island of Bombay; that part of the civil districts of Thana, Nasik, West Khandesh, and East Khandesh which lies south of a straight line drawn from Dahanu on the Arabian Seacoast northeasterly through Amalnar to the Tapti River, and then east along said river to the eastern boundary of the Bombay Presidency; the civil districts of Poona Ahmednagar, Kolaba, Ratnagiri, Satara, and Sholapur; together with the native states lying within these districts south of the line above named and of the civil districts of Belgaum and Bijapur, and including Akalkot State. Also that part of Berar which lies south of the Gawalgarh Gange, and such part of the Central Provinces as is included in the civil districts of Wardha,

Nagour, and Bhandara, and that part of Chanda civil district which lies north of parallel 19 deg. 45 min. north latitude. Also that part of the Nizam's Dominions included in the civil districts of Aurangabad, Bhair, Osmanabad, Parabaini, and Nanded; that part of Adilabad civil district which lies north of parallel 19 deg. 45 min. north latitude and west of the proposed Changa-Warangal Railway; and that part of the Bidar civil district through the towns of Kaulas, Miraj Buzurg, and Mlaga to the southwestern corner, leaving Kanlas and Miraj Buzurg in South India Conference, and Mlaga in Bombay Conference.

(3) BURMA CONFERENCE shall include the Province of Burma.

(4) CENTRAL PROVINCES CONFERENCE shall include all of the Central Provinces and the Feudatory States under the supervision of the Central Provinces Government except that portion of Berar south of the Gawalgarh Hills and Wardha, Nagpur, Bhandara and Chanda civil districts; it shall include also such portions of the Central India Agency as lie to the south of the twenty-fifth parallel of north latitude and to the east of the seventy-sixth meridian of east longitude.

(5) GUJARAT CONFERENCE shall include Gujarat and all territory which is bounded on the north by the twenty-fifth meridian of latitude proceeding westward to the boundary of Sindh and eastward to the seventy-fifth meridian of longitude, thence south to the bounds of the Bombay Conference, following that boundary westward to the sea.

(6) HYDERABAD CONFERENCE shall include those portions of the Deccan within the bounds of Nizam's Dominions (Hyderabad State) that are contiguous to Hyderabad, Vikarabad, Tandur, and Bidar; together with that part of the Central Provinces included in the civil district of Sironcha.

(7) INDUS RIVER CONFERENCE shall include Baluchistan; the Province of Sindh; such other parts of the Bombay Presidency as lie north of the twenty-fifth degree of latitude; such parts of the Rajputana and Central India Agencies as lie to the north of the twenty-fifth degree of latitude and west of the seventy-sixth meridian of longitude; and all of the Punjab save the portion which lies to the east and south of the southeastern boundary of the Patiala State from the point where it is intersected by the seventy-sixth meridian of longitude.

(8) LUCKNOW CONFERENCE shall include such parts of the United Provinces of Agra and Oudh as are not included in the North India Conference and the Northwest India Conference, the dividing line to the north and east of the Ganges to be the boundaries of the Unao, Lucknow, and Barabanki civil districts, leaving these districts in the Lucknow Conference; to the south and west of the Ganges the boundary is to be a straight line from Farakabad through Etawah to the border of the Gwalior State, said state to fall within the bounds of the Northwest India Conference; also Champaran, Saran, Muzaffarpur, Patna, Gaya,

Dharbhanga, Monghyr, Bhagalpur, civil districts of Bihar, and such parts of the Shahabad civil district of Bihar as are not included in the Bhabua Mission.

(9) NORTH INDIA CONFERENCE shall include those parts of the United Provinces of Agra and Oudh that lie between the Gogra and Ganges Rivers, and north of the civil districts of Unao, Lucknow, and Barabanki.

(10) NORTHWEST INDIA CONFERENCE shall include the Province of Delhi; such parts of the United Provinces of Agra and Oudh as lie west and southwest of the Ganges River and do not fall within the boundaries of the Lucknow Conference; such parts of the Rajputana and Central India Agencies as lie north of the twenty-fifth parallel of latitude and east of the seventy-sixth meridian of longitude; and such part of the Punjab as lies to the south and east of the Patiala State from the point where the seventy-sixth meridian of longitude touches its southern boundary line.

(11) SOUTH INDIA CONFERENCE shall include all that part of India which lies to the south of the Bengal Conference, the Bombay Conference, and the Central Provinces Conference.

§ 2. *Mission Conferences and Missions*

BHABUA MISSION shall include the Bhabua subdivision of Bihar.

VII. UNITED STATES AND TERRITORIES

¶ 1377, § 1. *Annual Conferences*

(1) ALABAMA CONFERENCE shall include the work among the white people of the state of Alabama and in part of the state of Florida, west of the Apalachicola River; and also the work among the white people within the territory of the Upper Mississippi Conference.

(2) ATLANTA CONFERENCE shall include the Negro work in that part of the state of Georgia not included in the Savannah Conference.

(3) BALTIMORE CONFERENCE shall include the District of Columbia, the western shore of Maryland (except that part of Garrett County lying west of the dividing ridge of the Allegheny Mountains, Grantsville, Swanton, Bayard, Blaine, and Gorman); so much of the state of Pennsylvania as lies within Hancock, Flintstone, Union Grove and Hyndman Circuits; the counties of Jefferson, Berkeley, Morgan, Hampshire, Mineral, and Grant in the state of West Virginia; and that part of the state of Virginia lying between the Wilmington and West Virginia Conferences.

(4) BLUE RIDGE-ATLANTIC CONFERENCE shall include the work among the white people in the state of North Carolina and in the counties of Mecklenburg, Brunswick, Greenville, South-

ampton, Nansemond, Norfolk, and Princess Anne in the state of Virginia; and in the counties of Oconee, Pickens, Greenville, Spartanburg, York, Chester, Union, Anderson, Laurens, Abbeville, Newberry, and Fairfield in the state of South Carolina.

(5) CALIFORNIA CONFERENCE shall include all that part of the state of California and all that part of the state of Nevada lying north of the northern boundary of the Southern California Conference.

(6) CENTRAL ALABAMA CONFERENCE shall include the Negro work in the state of Alabama and in that part of Florida west of the Apalachicola River.

(7) CENTRAL NEW YORK CONFERENCE shall be bounded on the west by the west lines of the towns of Williamson, Marion, and Palmyra, in Wayne County, and of the towns of Farmington and Canandaigua, in Ontario County, and of Yates and Schuyler Counties, and of the towns of Hornby and Caton, in Steuben County; and in the state of Pennsylvania by the railroad running from Lawrenceville to Blossburg, including Mansfield and Blossburg Charges; on the south by Central Pennsylvania Conference; on the east by Wyoming and Northern New York Conferences; on the north by Northern New York Conference and Lake Ontario.

(8) CENTRAL NORTHWEST CONFERENCE shall include all the Swedish work in the state of New York west of the Genesee River, and in the state of Pennsylvania west of the Susquehanna River, and the Swedish work within the states of Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, and Kansas; and also the Swedish work in Hamline, North Dakota; Globe, Missouri; and Denver, Colorado.

(9) CENTRAL PENNSYLVANIA CONFERENCE shall be bounded on the south by the state line from the Susquehanna River to the west boundary of Bedford County, excepting Union Mills, Maryland, now part of the Littlestown Charge, and so much of the state of Pennsylvania as is included in the Baltimore Conference; on the west by the west line of the counties of Bedford, Blair, that part of Cambria County not included in the Pittsburgh Conference, namely: Patton, Hastings, Bakerton, and Barnesboro, including Cherry Tree and Glen Campbell and Smithport in Indiana County, Clearfield County, north to Saint Marys, excepting so much of Clearfield County as is embraced in the Erie Conference; on the north by a line extending from Saint Marys eastward to Emporium, including the territory formerly embraced by the Keating Summit Circuit; thence by the southern boundary of Potter and Tioga Counties, including Austin, Morris, and the territory formerly embraced by Costello, Wharton Circuit, Cross Fork, Hammersley Fort Circuit, Blackwell, and Liberty Valley Circuits; thence through Sullivan County north of Laporte to the west line of Wyoming County; thence on the east by the present limits of the Wyoming Conference,

being the east line of Sullivan County, to the north line of Columbia County; thence by a line southeasterly through Luzerne County to the north line of the Philadelphia Conference, near White Haven; thence on the south by the northern line of Carbon, Schuylkill, and Dauphin Counties to the Susquehanna River, including Hickory Run, Weatherly, Beaver Meadows, and Ashland; and thence by the Susquehanna River to the place of beginning, including Harrisburg and that additional part of Dauphin County east from the city limits on the north to and including Paxonia, thence southward to Rutherford, thence west to the city of Harrisburg.

(10) CENTRAL TENNESSEE CONFERENCE shall include the work among the white people in all that part of the state of Tennessee west of and excluding the counties of Marion, Grundy, Van Buren, Cumberland, and Fentress.

(11) CENTRAL WEST CONFERENCE shall include the Negro work in the states of Kansas, Colorado, Nebraska, Missouri, and Iowa, and in that part of the state of Illinois lying west of the following line: begining at the city of Cairo, and running north along the Illinois Central Railroad to the city of Mendota, and including all the towns on said line of railroad; thence north to the Wisconsin state line, and thence west along said state line to the Mississippi River, and all the Negro work in North and South Dakota and Montana.

(12) COLORADO CONFERENCE shall include the state of Colorado and Chama in New Mexico.

(13) DAKOTA CONFERENCE shall include the state of South Dakota.

(14) DELAWARE CONFERENCE shall include the Negro work in the states of Delaware, New Jersey, and New York, except the Negro work in the city of Buffalo and the Negro work already included in the New York Conference in the Boroughs of the Bronx and Manhattan in the City of New York; it shall also include the Negro work in all of the eastern shore of Virginia, and all of the states of Maryland and Pennsylvania not including the Washington Conference.

(15) DETROIT CONFERENCE shall include that part of the state of Michigan in the Lower Peninsula east of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of Charlevoix County; thence north to the Straits of Mackinaw including Mackinaw City. It shall also include the Upper Peninsula.

(16) EAST GERMAN CONFERENCE shall embrace all the German work east of the Allegheny Mountains, including all the German work in the state of New York.

(17) EAST TENNESSEE CONFERENCE shall include the Negro work in that part of the state of Tennessee which is not in the

Tennessee Conference; in that part of the state of Virginia west of and including the counties of Carroll, Floyd, Montgomery, and Giles; and in the counties of Mercer, Wyoming, McDowell, Raleigh, Logan, and Mingo, in the state of West Virginia; and the counties of Whitley, Knox, Bell, and Harlan in the state of Kentucky.

(18) EASTERN SWEDISH CONFERENCE shall include all the Swedish work in the six New England States, the states of New Jersey and Delaware, and the territory included in the New York, New York East, and Philadelphia Conferences.

(19) ERIE CONFERENCE shall be bounded on the north by Lake Erie; on the east by a line commencing at the mouth of Cattaraugus Creek; thence up said creek to Gowanda, leaving said town in the Genesee Conference; thence to the Allegheny River at the mouth of the Tunungwant Creek; thence up said creek southward, excluding the city of Bradford on said creek, to the ridge dividing between the waters of Clarion and Sinnemahoning Creek; thence southward to Mahoning Creek, thence down said creek to the Allegheny River, excluding the Milton Society, but including Valier and the Horatio Society, and Hamilton in the Valier Charge, the Putneyville Society in the Putneyville Circuit, Rimerton south of the Mahoning Creek, and that portion of the borough of Punxsutawney lying south and east of Mahoning Creek; thence across said river in a westerly direction to the southwest corner of Lawrence County, including Wampum; thence along the Ohio state line to the place of beginning, excluding Orangeville Church.

(20) FLORIDA CONFERENCE shall include the Negro work in the state of Florida except that part lying west of the Apalachicola River, and that part south of parallel twenty-nine.

(21) GENESEE CONFERENCE shall include all that part of the state of New York lying west of the Central New York Conference except those parts of Chautauqua and Cattaraugus Counties which are now included in the Erie Conference. It shall also include Gowanda and Corning, in the state of New York, and so much of Tioga County, including Tioga Charge, in the state of Pennsylvania, as is not embraced in the Central New York Conference; also so much of Potter County, in the state of Pennsylvania, as is not included in Central Pennsylvania Conference; also including so much of McKean County, in the state of Pennsylvania, as is embraced in the Olean District, including the city of Bradford; also the Negro work in the city of Buffalo.

(22) GEORGIA CONFERENCE shall include work among the white people of the state of Georgia and those points in the state of Florida now included in the Saint Mary's River Circuit of the Georgia Conference.

(23) HOLSTON CONFERENCE shall include the work among the white people in that part of the state of Tennessee not included in the Central Tennessee Conference; and including that part

of the state of Virginia embraced between the West Virginia and Blue Ridge-Atlantic Conferences.

(24) IDAHO CONFERENCE shall include all the state of Idaho not embraced in the Pacific Northwest Conference, together with the following named territory of the state of Oregon: namely: the counties of Baker, Malheur, Harney, Grant, Wallowa, and Union.

(25) ILLINOIS CONFERENCE shall embrace that part of the state of Illinois north of the Southern Illinois Conference and south of the following lines, namely: beginning on the Mississippi River at Albany; thence southeasterly to the northwest corner of Bureau County; thence east to the southwest corner of Lee County; thence south to the Chicago, Burlington, and Quincy Railway crossing of the Chicago, Rock Island and Pacific Railway; thence along said railway to Bureau Junction; thence to the Illinois River; thence up the said river to the mouth of the Kankakee River; thence up the Kankakee River to a point directly west of the north line of Kankakee County; thence east to the Indiana line; leaving Albany, Leon, and Ottawa in the Rock River Conference, and Bureau Junction in the Illinois Conference.

(26) INDIANA CONFERENCE shall be bounded on the north and the east by a line beginning where the National Road intersects the west line of the state of Indiana; thence along said road to Terre Haute; hence along the Vandalia Railroad to Maywood Road, West Indianapolis; thence north on Maywood Road and Tibbs Avenue to West Tenth Street and thence east to the LaFayette and Indianapolis Railroad; thence north on said railroad to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the northeast corner of said county; thence south on the east line of said county to the National Road; thence east on said road to the state line; on the east by the state of Ohio, including Elizabeth, Hamilton County, Ohio; on the south by the Ohio River; and on the west by the state of Illinois.

(27) IOWA-DES MOINES CONFERENCE shall be bounded on the east by the Mississippi River beginning at the southeast corner of the state of Iowa and extending north to but not including the city of Davenport; thence west along the Chicago, Rock Island & Pacific Railroad to Iowa City, including all intermediate towns but not including Iowa City; thence along the Iowa River to the northeast corner of Iowa County; thence due west to the southwest corner of Marshall County; thence north to the northeast corner of Story County; thence west to the northeast corner of Crawford County; thence south to the north line of township eighty-three; thence west to the east line of Monona County; thence south and west on the Monona County line to the Missouri River; thence along the Missouri River south to the Missouri state line; thence east along the Missouri state line to the Des Moines

River; thence southeast along the Des Moines River to the Mississippi River at the extreme southeastern corner of the state of Iowa.

(28) KANSAS CONFERENCE shall include that part of the state of Kansas lying east of a line traversing the west boundary of Chautauqua, Elk, and Greenwood Counties; thence along the south and west boundary of Chase County to the south and west border of Morris County to the south boundary of Dickinson County; thence west to the sixth principal meridian; thence north to the Nebraska state line, excepting the Solomon City Circuit lying east of said line.

(29) KENTUCKY CONFERENCE shall include the work among the white people in the state of Kentucky.

(30) LEXINGTON CONFERENCE shall include the Negro work in the states of Kentucky, Ohio, Michigan, Indiana, Illinois, Wisconsin, and Minnesota, except so much of the state of Illinois as is included in the Central West Conference, and except Whitley, Knox, Bell, and Harland Counties in Kentucky.

(31) LOUISIANA CONFERENCE shall include the Negro work in the state of Louisiana.

(32) MAINE CONFERENCE shall include the state of Maine and also that part of the state of New Hampshire east of the White Hills and north of the waters of Ossipee Lake, and the towns of Gorham and Berlin.

(33) MICHIGAN CONFERENCE shall include the state of Michigan in the lower peninsula west of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of said county; thence north to the Straits of Mackinaw.

(34) MINNESOTA CONFERENCE shall include that part of the state of Minnesota lying south of the following line: beginning at the eastern boundary of the state at the northeast corner of Washington County; thence running west in the northwest corner of said county; thence south to the northeast corner of Ramsey County; thence following the line of Ramsey County to where it strikes the east line of Hennepin County; thence following the east and south line of Hennepin County to the point where the Hastings & Dakota Railroad crosses the line of said county; thence following the line of the Hastings & Dakota Railroad to Ortinville; all towns on the Hastings & Dakota Railroad to be in the Northern Minnesota Conference.

(35) MISSISSIPPI CONFERENCE shall include all the Negro work in the state of Mississippi south of a line beginning at the northeast corner of Kemper County, and running along the northern border of said county, and of the counties of Neshoba,

Leake, Madison, Yazoo, Sharkey, and Issaquena to the Mississippi River.

(36) MISSOURI CONFERENCE shall include all the state of Missouri and the work among the white people in the state of Arkansas.

(37) MONTANA STATE CONFERENCE shall include all the state of Montana.

(38) NEBRASKA CONFERENCE shall include all the state of Nebraska.

(39) NEWARK CONFERENCE shall include that part of the state of New Jersey not included in the New Jersey Conference, with the Borough of Richmond, City of New York, in the state of New York, and such portions of Rockland, Orange, and Sullivan Counties, in the state of New York, as lie south and west of a line extending from Tompkins Cove, on the Hudson River, intersecting the New Jersey state line at a point south of Sloatsburg; thence along said state line to the Wallkill River; thence due north, intersecting the Erie Railroad at a point west of Middletown; thence in a northwesterly direction to a point where the Port Jervis & Monticello Railroad crosses the northern line of Forestburg township in Sullivan County; thence southwest to a point on the Delaware River below Lackawaxen, in Pennsylvania; also such portions of Pike and Monroe Counties, in the state of Pennsylvania, as lie north of the Philadelphia Conference and east of the Wyoming Conference, the same being now included in the Matamoras, Milford, Dingmans and Coolbaugh Charges.

(40) NEW ENGLAND CONFERENCE shall include all the state of Massachusetts east of the Green Mountains not included in the New Hampshire and the New England Southern Conferences.

(41) NEW ENGLAND SOUTHERN CONFERENCE shall include that part of the state of Connecticut lying east of the Connecticut River, the state of Rhode Island, with the town of Blackstone, in Massachusetts, and that part of the state of Massachusetts south of the towns of Wrentham, Walpole, Dedham, Milton, and Quincy.

(42) NEW HAMPSHIRE CONFERENCE shall include the state of New Hampshire, except that part within the Maine Conference; also that part of the state of Massachusetts northeast of the Merrimac River with the exception of that part of Lowell north of the Merrimac.

(43) NEW JERSEY CONFERENCE shall include that part of the state of New Jersey lying south of the following line, namely: commencing at Raritan Bay; thence up said bay and river to New Brunswick, at a point opposite the easterly boundary of the borough of Highland Park, thence along the easterly, northerly, and westerly boundaries of said borough respectively, to the Raritan River to the westerly limits of the city of New Bruns-

wick, thence southwest in a straight line to Lambertville on the Delaware River, including the city of New Brunswick, the Borough of Highland Park, and Lambertville Station.

(44) NEW YORK CONFERENCE shall consist of the territory now in the New York, Poughkeepsie, Newburgh, and Kingston Districts, and including Five Points Mission.

(45) NEW YORK EAST CONFERENCE shall include Long Island; those Charges in Manhattan and Bronx east of South Ferry, Whitehall Street, Broadway, Park Row, Chatham Square, Bowery, Third Avenue to Pelham Avenue: west to the Harlem Railroad track: north to Mount Vernon; thence including Mount Vernon, New Rochelle, Mamaroneck, Harrison, and all between them and Long Island Sound to the state of Connecticut; thence following the state line, including Pound Ridge, to Sharon township; east to the Housatonic River; north to Canaan township; east to Winchester, excluding North Goshen; north to the state line; east to the Connecticut River, and following the river to the Sound, and also excepting Five Points Mission.

(46) NORTH CAROLINA CONFERENCE shall include the Negro work in the state of North Carolina and in that part of the state of Virginia lying south of a line beginning at Cape Henry and running to Hampton Roads; thence with Hampton Roads to the James River; thence with the southern bank of the James River to Chesterfield County; thence with the northern boundary of the following counties: Prince George, Dinwiddie, Nottaway, Prince Edward, Charlotte, and Halifax, to the northeast corner of Pittsylvania; thence in a southerly direction to the northeast corner of Henry; thence with the county lines of Pittsylvania, Franklin, and Bedford to the corner of Bedford and Roanoke; thence with the Blue Ridge Mountains to the North Carolina state line.

(47) NORTH DAKOTA CONFERENCE shall include the state of North Dakota.

(48) NORTH INDIANA CONFERENCE shall be bounded on the north by the state of Michigan: on the east by the state of Ohio, including Union City; on the south by the National Road from the state line west to Marion County; thence north to the northeast corner of said county; thence west to the Michigan Road: on the west by said Michigan Road to South Bend, excluding Lowell Heights and River Park Churches, South Bend, and thence by the Saint Joseph River to the Michigan state line, including Logansport and all the towns on the National Road east of Indianapolis.

(49) NORTH-EAST OHIO CONFERENCE shall be bounded as follows: beginning at the north point of the line separating Ohio from Pennsylvania; thence south along said line to the Ohio River, including Orangeville Church: thence down said river to the Muskingum River; thence up the Muskingum River to Dresden, excluding Marietta, Zanesville, and Dresden; thence west-

erly to the main road passing through Delaware and Marion, including Utica, Homer, and Galena Circuits, and excluding Stratford; on the west by the main road passing through Delaware and Marion to Upper Sandusky, and by the Sandusky River to its mouth; thence due north to the state line, including the towns of Tiffin, Port Clinton, and Lakeside, and excluding so much of the town of Delaware as lies west of Sandusky Street, yet including Asbury Church in the City of Delaware; also excluding the towns of Marion, Fremont, and Upper Sandusky; thence east on the northern line of the state of Ohio to the place of beginning.

(50) NORTHERN MINNESOTA CONFERENCE shall include all of the state of Minnesota not included in the Minnesota Conference.

(51) NORTHERN NEW YORK CONFERENCE shall include so much of the county of Franklin as is not within the Troy Conference, and the counties of Saint Lawrence, Jefferson, Lewis, Oneida, and Herkimer, and all of Oswego County except Phoenix, and so much of the county of Madison as lies on and east of the New York, Ontario & Western Railroad, together with Cherry Valley, Springfield, Richfield Springs, and Salt Springville in Otsego County, Saint Johnsville in Montgomery County, and Lassellsville, Oppenheim, and Stratford in Fulton County.

(52) NORTHWEST INDIANA CONFERENCE shall be bounded on the north by Lake Michigan and the state line; on the east by the Saint Joseph River and the Michigan Road, including Lowell Heights and River Park Churches, South Bend, Indiana; on the south by the Indiana Conference, and on the west by Illinois, including all the towns on the Michigan Road except Logansport; and all the towns on the southern boundary, excluding Washington Street Church in Indianapolis.

(53) NORTHWEST IOWA CONFERENCE shall include that part of the state of Iowa west of the Upper Iowa and north of the Iowa-Des Moines Conference.

(54) NORTHWEST KANSAS CONFERENCE shall be bounded on the west and north by the Kansas state line; on the east by the sixth principal meridian, but including the Solomon City Circuit; and on the south by the south line of township seventeen as far west as to the east line of Lane County; thence north to the north line of said Lane County; thence west to the state line.

(55) NORWEGIAN AND DANISH CONFERENCE shall include all the Norwegian and Danish work between the Atlantic Coast and the Rocky Mountains.

(56) OHIO CONFERENCE shall be bounded as follows: beginning at the northwest corner of the state of Ohio; thence east on the north line of the state of Ohio to a point due north of the mouth of the Sandusky River; thence south to and up said river to Upper Sandusky, excluding Port Clinton and Tiffin, and including Fremont and Upper Sandusky; thence in a south-

erly direction along the main road from Upper Sandusky through Marion to Delaware, Ohio, including the Wyandotte Church and Marion, Waldo and all of Delaware west of Sandusky Street except Asbury Church; thence in an easterly direction to Dresden, Ohio, excluding the Galena, Sunbury, Homer, and Utica Circuits; thence down the Muskingum River to the Ohio River, including Dresden, Zanesville, and Marietta, Ohio; thence down the Ohio River to the west line of the state of Ohio; thence north along said line to the place of beginning.

(57) OKLAHOMA CONFERENCE boundary shall begin at the southeast corner of Oklahoma at its intersection with the Red River; thence with the meanders of said river to the northeast corner of Wichita County, Texas; thence south to the southeast corner of Wichita County, Texas; thence west to the east boundary line of New Mexico; thence north with the west line of Texas to its northwest corner; thence to its northeast corner; thence north to the boundary line between Oklahoma and Kansas; thence east to the northeast corner of Oklahoma; thence south with the east boundary line of Oklahoma to the place of beginning.

(58) OREGON CONFERENCE shall include all of the state of Oregon not included in the Idaho Conference.

(59) PACIFIC NORTHWEST CONFERENCE shall include the state of Washington and the Panhandle of Idaho.

(60) PHILADELPHIA CONFERENCE shall be bounded on the east by the Delaware River; on the south by the Pennsylvania state line; on the west by the Susquehanna River, excluding Harrisburg and the adjoining part of Dauphin County, extending east to Paxtonia and Rutherford included in the Central Pennsylvania Conference; on the north by the north line of Dauphin, Schuylkill, Carbon, and Monroe Counties, excepting Ashland, and the Beaver Meadows Circuit.

(61) PITTSBURGH CONFERENCE shall be bounded on the north by the Erie Conference; on the east by the Central Pennsylvania Conference; on the south by the West Virginia Conference; on the west by the North-East Ohio Conference.

(62) ROCK RIVER CONFERENCE shall include that part of the state of Illinois north of Illinois Conference, except East Dubuque.

(63) SAINT JOHNS RIVER CONFERENCE shall include the work among the white people in the state of Florida, excepting those portions lying west of the Apalachicola River and those portions within the bounds of the Saint Mary's River Circuit of the Georgia Conference.

(64) SAVANNAH CONFERENCE shall include the Negro work in that part of the state of Georgia lying south of a line running east and west on a line of the northern boundaries of Richmond, McDuffie, Warren, Hancock, Putnam, Jasper, and Butts Counties; that part of Spalding County embracing Liberty Hill Cir-

cuit; all of Pike County except the church known as Free Liberty; that part of Meriwether County embracing Greenville; and that part of Troup County embracing La Grange Station and La Grange Circuit.

(65) SOUTH CAROLINA CONFERENCE shall include the Negro work in the state of South Carolina.

(66) SOUTHERN CONFERENCE shall include work with the white people in the states of Mississippi, Louisiana, and Texas, with the exception of El Paso County, Texas, and that part of Texas north of a line drawn from the southeast corner of Wichita County due west to the east boundary of New Mexico.

(67) SOUTHERN CALIFORNIA CONFERENCE shall include that portion of the state of California lying south of the line beginning with the southern line of Monterey County, running from the southeast corner of Monterey County northerly along the eastern boundaries of Monterey, San Benito, and Santa Clara Counties north to the northwest corner of Merced County; thence east and north along the north boundary of Merced County; including the Newman Circuit, to the point where said boundary intersects the middle fork of Merced River; thence, following the middle fork of Merced River, to the summit of the Sierra Nevada Mountains at the northwest corner of Inyo County, thence along the north line of said county to the California-Nevada state line; also that portion of the state of Nevada lying south of the line beginning at the point where the thirty-seventh parallel of north latitude intersects the California-Nevada state line; thence east along said parallel to the west line of Lincoln County, state of Nevada; thence north and east along the line of Lincoln County to the Nevada-Utah state line. It shall also include Lower California and the state of Sonora in the Republic of Mexico; the state of Arizona.

(68) SOUTHERN ILLINOIS CONFERENCE shall include all that part of the state of Illinois south of the following line, namely: beginning at a point on the Mississippi River at the northwest corner of Calhoun County; thence east along the north line of said County to the Illinois River; thence down the Illinois River to Columbiana; thence east to the northeast corner of Jersey County, leaving Carrollton and Rockbridge in the Illinois Conference; thence in a southeasterly direction, leaving Chesterfield in the Illinois Conference, and Litchfield in the Southern Illinois Conference; thence to Hillsboro, leaving Hillsboro in the Illinois Conference; thence to the northwest corner of Fayette County; thence along the north line of Fayette County and Effingham County to the west line of Cumberland County; leaving Herrick and Holiday in the Southern Illinois Conference; thence south to the southwest corner of Cumberland County; thence east along the south line of Cumberland and Clark Counties to the Wabash River.

(69) SOUTH FLORIDA CONFERENCE shall include the Negro

work in that part of the state of Florida lying south of the parallel twenty-nine, including New Smyrna, Daytona, Ormond, and DeLand.

(70) SOUTHWEST CONFERENCE shall include the Negro work in the states of Arkansas and Oklahoma.

(71) SOUTHWEST KANSAS CONFERENCE shall include all that part of the state of Kansas not included in the Kansas and the Northwest Kansas Conferences; also Beaver, Cimarron, and Texas Counties in the state of Oklahoma.

(72) TENNESSEE CONFERENCE shall include the Negro work in that portion of the state of Tennessee west of and including the counties of Franklin, Coffee, Warren, White, Putnam, Overton, and Picket in said state.

(73) TEXAS CONFERENCE shall include the Negro work in so much of the state of Texas as lies east of a line beginning at the Gulf of Mexico on the east line of Matagorda County, and running along said line and the east line of Wharton and Colorado Counties to the north point of Colorado County; thence north until it strikes the Southern Pacific Railroad at Calvert; thence along the line of the railroad to the northern boundary of Texas, excluding Calvert and all the towns on the line of said road.

(74) TROY CONFERENCE shall include that portion of the state of New York embraced in the counties of Rensselaer, Washington, Clinton, Essex, Warren, Saratoga, Schenectady, Montgomery (except Saint Johnsville), Fulton (except the towns of Oppenheim and Stratford), Albany (except Coeymans Hollow and South Bethlehem), Schoharie (except Blenheim, Charlotteville, Eminence, Gilboa, Livingstonville, Summit, and West Fulton; in Columbia County, the towns of Stuyvesant, Kinderhook, New Lebanon, and Chatham (except Chatham Village and East Chatham); in Franklin County, the towns of Standish, Saranac Lake, and the appointments connected with Bloomingdale Circuit; in Hamilton County, the towns of Benson, Hope, Wells, Indian Lake, Long Lake, and Blue Mountain Lake; and in Otsego County, Center Valley; also that portion of the state of Vermont embraced in the counties of Addison (except the towns of Granville and Hancock), Bennington (except the towns of Landgrove and Peru), Rutland (except Mechanicsville and Cuttingsville, Mount Holly, East Wallingford, Summit, and Healdsville); and in Chittenden County, the towns of Charlotte, Minesburg, Huntington, Williston, Shelburne, Burlington, and Winooski; also in the state of Massachusetts all that part of Berkshire County lying upon the line of the Boston & Albany Railroad, and north of said line.

(75) UPPER IOWA CONFERENCE shall be bounded as follows, namely: beginning at the northeast corner of the state of Iowa, thence down the Mississippi River to Davenport, including East Dubuque, in the state of Illinois; thence west on the north line of the Iowa Conference to the southeast corner of Story County;

thence north to the state line so as to include Iowa Falls; thence east on said line to the place of beginning, including thirty acres known as Clear Lake Methodist Camp, located on the south shore of Clear Lake, Iowa.

(76) UPPER MISSISSIPPI CONFERENCE shall include the Negro work in the state of Mississippi not included in the Mississippi Conference.

(77) VERMONT CONFERENCE shall include the state of Vermont, except that section lying south of the Winooski River and west of the Green Mountain divide; said boundary to leave Winooski Charge in the Troy Conference, and Mechanicsville and Cuttingsville in the Vermont Conference.

(78) WASHINGTON CONFERENCE shall include the Negro work in western Maryland, the District of Columbia, the state of West Virginia, except the counties of Raleigh, Mercer, Wyoming, and McDowell; so much of the state of Pennsylvania as lies west of the Susquehanna River, including the towns on said river; and so much of the state of Virginia as is not included in the East Tennessee, Delaware, and North Carolina Conferences.

(79) WEST TEXAS CONFERENCE shall embrace the Negro work in that part of the state of Texas which is not included in the Texas Conference.

(80) WEST VIRGINIA CONFERENCE shall be bounded as follows: beginning at the southwest corner of Pennsylvania; thence along the west line of Pennsylvania to the northeast corner of Ohio County, West Virginia, so as to include Dallas Circuit and Triadelphia Circuit; thence by the most direct way to Short Creek so as to include Short Creek and Liberty Circuit; thence down Short Creek to the Ohio River; thence down said river to the mouth of the Big Sandy River; on the west by the state line; on the south by the Kentucky and Holston Conferences, including the counties of Highland, Augusta, Rockbridge, Botetourt, Allegheny, and Craig in the state of Virginia; on the east so as to include Bayard, Blaine, Gorman, Swanton, and Grantsville Charges, to the Pennsylvania state line; thence westward along said line to the place of beginning.

(81) WEST WISCONSIN CONFERENCE shall include that part of the state of Wisconsin not embraced in the Wisconsin Conference.

(82) WESTERN NORWEGIAN-DANISH CONFERENCE shall include the Norwegian and Danish work in the states of Oregon, Washington, Idaho, Montana, and California.

(83) WILMINGTON CONFERENCE shall include the state of Delaware, the eastern shore of Maryland, and all that part of the state of Virginia east of the Baltimore Conference.

(84) WISCONSIN CONFERENCE shall include all that part of the state of Wisconsin lying east and north of a line beginning at the southeast corner of Green County, on the south line of the state; thence north on the range line between ranges nine and

ten east, to the north line of township twenty; thence west on the said line to the east of range three: thence north on said line to the Michigan state line, excluding Avon Church, McFarland, Goodman Church, Brooklyn, and the town of Pine Grove in Portage County.

(85) WYOMING CONFERENCE shall include that portion of the southern part of the state of New York which is not included in the New York, New York East, Newark, Central New York, and Genesee Conferences; and that part of the state of Pennsylvania which is bounded on the west by Central New York Conference, including the territory east of the Susquehanna River, and on the south by the Central Pennsylvania, Philadelphia, and Newark Conferences, including Narrowsburg, and on the east by the Newark and New York Conferences.

(86) WYOMING STATE CONFERENCE shall include the state of Wyoming.

§ 2. *Mission Conferences and Missions*

(1) ALASKA MISSION shall include all the work in the territory of Alaska.

(2) HAWAII MISSION shall include the Hawaiian Islands.

(3) LATIN AMERICAN MISSION shall include the Mexicans and other Spanish-speaking peoples, the Italians, the Filipinos, the French, and other people speaking the Romance Languages in the territory west of the Mississippi River and in Lower California and any other Home Missions below the Mexican Border, except the work in New Mexico, Colorado, El Paso County, Texas, and Kansas.

(4) NEW MEXICO MISSION shall include the state of New Mexico, excepting Chama; also it shall include the County of El Paso in the state of Texas.

(5) PACIFIC CHINESE MISSION shall include all the Chinese work between the Mississippi River and the Pacific coast.

(6) PACIFIC JAPANESE MISSION shall include all of the Japanese work between the Mississippi River and the Pacific coast.

(7) PUERTO RICO MISSION CONFERENCE shall include Puerto Rico and the adjacent islands belonging to its civil jurisdiction, together with any work which may be established by our Church or come under its care in any of the islands known as the West Indies.

(8) UTAH MISSION shall include the state of Utah.

§ 3. *Enabling Acts*

(1) The Central Northwest Conference may, during the next quadrennium, discontinue its organization and merge with the English-speaking Conferences within whose geographical territory it is located.

(2) The Eastern Swedish Conference may, during the next

quadrennium, merge with the Central Northwest Conference, with the consent of the Bishop or Bishops presiding, under the usual Disciplinary conditions, or discontinue its organization, and merge with the English-speaking Conferences within whose geographical territory it is located.

(3) The Northwest Kansas and Kansas Conferences may, during the next quadrennium, unite to form one Conference, with the consent of the Bishop or Bishops presiding, and under the usual Disciplinary conditions.

(4) The Utah Mission may, during the next quadrennium, unite with the Idaho Annual Conference, with the consent of the Bishop or Bishops presiding, and under the usual Disciplinary conditions.

(5) The Western Norwegian-Danish Conference may, during the next quadrennium, merge with the English-speaking Conferences within whose geographical territory it is located.

¶ 1378. *Notations*

§ 1. The Committee on Boundaries, whenever it is at all feasible, and consistent with local interests, recommends to interested Conferences the wisdom of so adjusting their boundaries as to have them coincide with state and county lines.

§ 2. Enabling Acts are in force for one quadrennium only; no Enabling Act shall be put into effect if such action would reduce the membership of any Conference or Mission Conference to less than twenty-five.

§ 3. The Chairman and Secretary of the Committee on Boundaries shall be the final authority in any question concerning the action of the Committee on Boundaries.

¶ 1379. *Additional Boundary Enactments Emanating from Committees other than the Committee on Boundaries*

1. (a) Upon the organization of the Central Conference of Germany, the Central European Central Conference shall be dissolved and cease to exist. The Official Statement concerning the character of the Methodist Episcopal Church in Germany is approved

(b) A Central Conference of Germany to include the following Annual Conferences: Central Germany, Northeast Germany, Northwest Germany, South Germany, and Southwest Germany, is recommended.

2. The Bulgaria Mission Conference is authorized to unite, during this quadrennium, with the churches of the Congregational Mission in Bulgaria, and the adjustment of all property questions in connection therewith shall be left with the Board of Foreign Missions.

3. (a) Authority is granted for the establishment of the Central Conference of the Philippine Islands to include the

Philippine Annual Conference and the Philippine North Annual Conference.

(b) Upon the organization of the Central Conference of the Philippine Islands, and the Central Mission Conference of Southeastern Asia, the Central Conference of Southeastern Asia shall cease to exist.

4. Authority is granted for the constitution of the Sarawak (Borneo) District of the Malaya Annual Conference as a Mission Conference during this quadrennium if, and when, in the opinion of the Board of Foreign Missions and the Presiding Bishop, it may be deemed advisable.

5. Authority is granted for the organization of the Central Mission Conference of Southeastern Asia to include the following: the Malaya Annual Conference, the Malaysia Chinese Mission Conference, Sumatra Mission Conference, and if and when organized, the Sarawak (Borneo) Mission Conference.

CHAPTER III

CENTRAL CONFERENCES

¶ 1391. *Central Conferences in Europe*

§ 1. Central European Central Conference to consist of Austria Mission Conference, Hungary Mission Conference, Central Germany Annual Conference, Northeast Germany Annual Conference, Northwest Germany Annual Conference, South Germany Annual Conference, Southwest Germany Annual Conference, and Switzerland Annual Conference.

§ 2. Northern European Central Conference to consist of Baltic and Slavic, Denmark, Finland, Finland Swedish, Norway and Sweden Annual Conferences, together with the Russia Mission Conference.

¶ 1392, § 1. *Eastern Asia Central Conference*

1. Central China Annual Conference.
2. Foochow Annual Conference.
3. Hinghwa Annual Conference.
4. Japan Mission Council.
5. Kiangsi Annual Conference.
6. Korea Central Council.
7. North China Annual Conference.
8. Shantung Annual Conference.
9. West China Annual Conference.
10. Yenping Annual Conference.

§ 2. *Southern Asia Central Conference*

1. Bengal Annual Conference.
2. Bhabua Mission.

3. Bombay Annual Conference.
4. Burma Annual Conference.
5. Central Provinces Annual Conference.
6. Gujarat Annual Conference.
7. Hyderabad Annual Conference.
8. Indus River Annual Conference.
9. Lucknow Annual Conference.
10. North India Annual Conference.
11. Northwest India Annual Conference.
12. South India Annual Conference.

§ 3. *Central Conference for Southeastern Asia*

1. Malaya Annual Conference.
2. Sumatra Mission Conference.
3. Philippine Annual Conference.
4. Philippine North Annual Conference.

¶ 1393. *Africa Central Mission Conference*

1. Angola Mission Conference.
2. Congo Mission Conference.
3. Liberia Annual Conference.
4. Rhodesia Annual Conference.
5. Southeast Africa Mission Conference.

¶ 1394. *Central Conference for Latin America*

1. Bolivia Mission Conference.
2. Central American Mission Conference.
3. Chile Annual Conference.
4. Eastern South America Annual Conference.
5. Peru Mission Conference.

IV. EDUCATION

REPORT NO. 1. EDUCATIONAL INSTITUTIONS FOR NEGROES

The Methodist Episcopal Church has long recognized its responsibility in the field of Negro education. Our fifteen educational institutions for Negroes above grammar grade have been heroically maintained, attracting to their support substantial friends both within and without Methodist circles, who have contributed sizable funds and have shown a sustained interest. The records for the past quadrennium, as set forth in the report of the Board of Education, reveal steady progress and commendable advance.

Moreover, the new quadrennium opens up fresh and glowing vistas of hope. With the advent of Methodist unification our entire Negro constituency stands in a position of opportunity and challenge. The jurisdictional conference plan calls for a strengthened Negro leadership and broadens the field of its service. If these groups under this proposal are to be more

determinative in policy and more self-reliant in personnel, their educational institutions will be subjected to fresh strain as well as faced with enlarged opportunity. Where shall this new leadership be trained except at Bennett and Clark and Wiley, at Gammon and Meharry, and at our other splendid institutions for the race?

These institutions work with a fourfold purpose in training our Negro people: (1) in good health; (2) in industry and the professions; (3) in mature citizenship; (4) in Christian culture.

Among these fifteen educational institutions are twelve colleges and secondary schools, two medical institutions, and one school of theology, with an average annual enrollment of four thousand students of whom 75 per cent are of college grade. Their annual budgets aggregate one million dollars. In this period of financial depression, with unusual casualty lists among the smaller colleges, our schools for Negroes have not only remained open, but have reduced their operating deficits and increased their assets. Such reduction of accumulated operating deficits has been approximately 40 per cent within three years, while the capital funds have been increased by an impressive aggregate of \$700,000.

Such an encouraging report of financial success would be impossible except for the sympathetic and generous gifts of Mr. and Mrs. Henry Pfeiffer of New York, whose benefactions constitute the outstanding personal philanthropy in the whole field of Christian education among Negroes within the last few years. Indispensable aid in generous amounts has come from the General Education Board. Support has come also from the Slater Fund and the Julius Rosenwald Fund, giving substantial assistance to teachers' salaries and educational equipment.

Among multitudes of American Negroes their recognized leaders are the minister, the teacher, and the physician. Even if inadequately trained, the members of these professional groups exert a far-reaching influence among their people. It is therefore an item of justifiable pride as well as of profound gratitude that one half of the Negro physicians of our country are products of our own Meharry Medical College, while a large number of the Negro teachers have been trained in our schools. In the field of ministerial and theological training, Gammon Theological Seminary at Atlanta stands alone, highly esteemed, efficiently manned, and permanently established in its field. It is perhaps the outstanding Negro school of Theology in the world, and is doing superb work in giving to its constituency an increasingly efficient, intelligent, and successful number of religious leaders and ministers.

In view of the situation herein described, and of the further fact that the greatest unmet educational need of the nation exists among the Negro youth of the South, we recommend a more universal observance of Lincoln Day as set forth in ¶ 456, § 8, of

our *Discipline* of 1932, including an offering for the Department of Negro Institutions of the Board of Education of our Church.

We recommend a closer contact between Conferences giving designated gifts to these institutions for Negro education, and we recommend further an increased support generally for this Department of the Board of Education, in order to restore the sadly reduced schedule of salaries in these Educational institutions, secure necessary equipment and provide for imperatively needed repairs in various institutions for Negro education in the Methodist Episcopal Church.

Adopted, May 11.

REPORT No. 2. AMENDMENT TO ¶ 453, § 1, OF THE DISCIPLINE

Your Committee has considered Memorial 115 regarding the Amendment to ¶ 453, § 1, of the *Discipline*, and recommends non-concurrence.

Adopted, May 11.

REPORT No. 3. MEMBERSHIP OF CONFERENCE BOARDS OF EDUCATION

Your Committee has considered Memorial 238, asking for a change in the *Discipline* 1932, ¶ 465, § 1, which would provide that presidents of colleges related to the Methodist Episcopal Church, Directors of Wesley Foundations, Conference Directors of Religious Education, and other persons holding similar administrative positions within the bounds of the Conference shall be ex-officio members of the Conference Board of Education.

The Committee recommends non-concurrence.

Adopted, May 11.

REPORT No. 4. STUDENT LOAN FUND

Your Committee has considered Memorial 195, relating to reduction in rate of interest on loans from Student Loan Fund.

The Committee recommends non-concurrence.

Adopted, May 11.

REPORT No. 5. CONTINUATION OF EPWORTH SEMINARY IN THE GEORGIA CONFERENCE

Your Committee has considered Memorial 234, regarding the continuation of Epworth Seminary in the Georgia Conference as a church school, with request for financial assistance.

The Committee recommends the reference of the entire matter to the Board of Education.

Adopted, as amended, May 11.

REPORT No. 6. COURSE IN WORLD MISSION OF CHRISTIANITY IN CONFERENCE COURSE OF STUDY

Your Committee has considered Memorial 267, requesting the

inclusion in the Conference Courses of Study of a basic course in World Mission of Christianity and that such a course be given in Summer Schools of Theology.

The Committee recommends non-concurrence.

Adopted, May 13.

REPORT NO. 7. THEOLOGICAL EDUCATION

WHEREAS, The time may be approaching when the supply of well-trained men for our ministry will be equal to the demand, and will perhaps exceed it; and

WHEREAS, Our Church has no definite and uniform policy respecting the recruiting, selecting, and academic training of its ministry; and

WHEREAS, Until we have such a policy we are likely to continue to admit into our Annual Conference men lacking those desirable gifts of nature and of grace without which Wesley himself recognized that the best of training would be fruitless; and

WHEREAS, In proportion as our Church increases the requirements for admission to the Annual Conferences, it increases its obligations to provide adequate financial support for those whom it thus admits; be it therefore

Resolved, That the General Conference instruct the Commission on Courses of Study to proceed at once to make a thorough study of the present situation respecting possible ministerial supply and demand, with a view of drafting recommendations which shall cover the following items:

Item One, a plan for more carefully guarding the ranks of our ministry, not merely at the point of admission to the Annual Conference, but also at the point of admission to the Schools of Theology before the preparation is begun;

Item Two, a plan for securing and maintaining a proper ratio between our needs and the number of men anticipating or undergoing training;

Item Three, a plan for helping our Accepted Supply Pastors to become more efficient.

Item Four, a plan for laying upon the Church at large a much greater responsibility for the financial support of our Schools of Theology, and because of this increased support some responsibility in determining the conditions under which specific grants for scholarship purposes to theological students shall be administered.

Adopted, as amended, May 13.

REPORT NO. 8. CONFERENCE COURSES OF STUDY

A Memorial to amend the *Discipline*, ¶ 198, § 2, lines 14-16, by substituting the following:

"And that there shall be included the *Discipline*, with special

emphasis upon the Articles of Religion and the volume of writings of John Wesley, including a selection of the more important doctrinal sermons taken from the recognized standard sermons," and by eliminating the phrase, "recognized as standard in American Methodism," so that the paragraph as amended will read:

"The Commission shall prescribe the Courses of Study upon which those applying for License to Preach, for Orders as Local Preachers, and for Reception on Trial, respectively, shall be examined; also a Course of Study for Local Preachers extending through four years; and a Conference Course of Study extending through four years to be pursued by those who have been received on Trial in the Annual Conference or by Accepted Supply Pastors if they so elect; it being understood that only such books shall be prescribed as are in full and hearty accord with those doctrines and that outline of faith established in the Constitution of the Church; and that there shall be included the *Discipline*, with special emphasis upon the Articles of Religion and the volume of writings of John Wesley, including a selection of the more important doctrinal sermons taken from the recognized standard sermons. It shall bring its recommendations as to the constitution of these courses and the texts to be used to the Bishops for final approval. It shall at the same time communicate them to any member of the Church who may make such request. It may provide means for the carrying on the work of the Conference Courses of Study by correspondence, and may also provide a Postgraduate Course of Study for use in the Annual Conference."

Adopted, as amended, May 13.

REPORT NO. 9. ACCREDITING HOWARD UNIVERSITY

Your Committee on Education considered Memorial 482, requesting the University Senate to recognize the School of Religion of Howard University as an accredited school of theology.

The Committee voted non-concurrence.

Adopted, May 13.

REPORT NO. 10. CHANGE IN NAME OF BOARD OF EDUCATION

Your Committee on Education considered Memorial No. 239, requiring the change of the name of the Board of Education to the Board of Christian Education. The Committee voted non-concurrence.

Adopted, May 13.

REPORT NO. 11. MARRIAGE

The Committee on Education considered Memorial No. 139, relating to marriage, and recommends non-concurrence.

Received and recorded, May 19.

REPORT NO. 12. EXTENSION OF WESLEY FOUNDATION MOVEMENT TO CHURCH-RELATED COLLEGES AND UNIVERSITIES

WHEREAS, The Wesley Foundation movement is proving itself to be one of the indispensable agencies of Christian work at State Colleges and Universities, and

WHEREAS, There is a desire for the extension of the Methodist Student Movement to the Church-related colleges and universities, and

WHEREAS, In view of the probable union with the Methodist Episcopal Church, South, in which the Methodist Student Movement program is conducted by the Board of Christian Education under two divisions; one having to do with tax-supported colleges and universities, the other with those under the auspices of the Church,

Therefore, be it Resolved, That ¶ 456, § 5, of the Discipline be revised so that it shall read:

"In fulfillment of its responsibility for the religious guidance and leadership of Methodist students, the Board of Education may make such appropriations as the funds at its disposition will warrant for the development and maintenance of Wesley Foundations in the United States which have been, or shall be established in the Methodist Church related, tax-supported, and other colleges or universities.

"Provided, however, that, in the distribution of funds, the Board of Education shall give due consideration to the fact that most State Universities and Colleges are prohibited by law from appropriating funds for religious work."

Failed of adoption, May 14.

REPORT NO. 13. REVISION OF DISCIPLINE

¶ 171. Substitute the following for the first sentence of § 1: "The Bishop shall appoint at each Annual Conference session a Committee on Accepted Supply Pastors to be composed of not more than ten members taken equally from the Committee on Conference Relations, the Committee on Ministerial Qualifications and the Board of Ministerial Training, which Committee shall recommend to the Annual Conference each year the list of Accepted Supply Pastors. Any local preacher who is employed as a preacher in charge must have his character, fitness, training, and effectiveness passed, and be accepted as a Supply Pastor, by a majority vote of the Annual Conference, after reference to and recommendation by the Committee on Accepted Supply Pastors."

The section would then read:

"The Bishop shall appoint at each Annual Conference Session a Committee on Accepted Supply Pastors, to be composed of not more than ten members, taken equally from the Committee on Conference Relations, the Committee on Ministerial Qualifications, and the Board of Ministerial Training, which Committee

shall recommend to the Annual Conference each year the list of Accepted Supply Pastors. Any local preacher who is employed as a preacher in charge must have his character, fitness, training, and effectiveness passed, and be accepted as a Supply Pastor, by a majority vote of the Annual Conference after reference to and recommendation by the Committee on Accepted Supply Pastors. But between sessions of the Annual Conference a District Superintendent may employ, but only until the next session of the Annual Conference, as a Supply Pastor, a Local Preacher who is not listed as an Accepted Supply Pastor."

Substitute for § 2, which reads—"Observe: The accepting of one as a Supply Pastor does not guarantee him an appointment"—the following:

"The acceptance of a Local Preacher as a Supply Pastor does not guarantee him an appointment. The list of Accepted Supply Pastors is merely an eligibility list from which supplies can be accepted and not a roll of those entitled to appointment. Such listing shall not be for more than one year at a time, and an Accepted Supply Pastor may be relieved of his charge at any time during the Conference Year by a majority vote of the District Superintendents."

¶ 198, § 2. For the clause beginning "and that the *Discipline*" and closing with the words "included in the Conference Course," substitute the following:

". . . and that there shall be included the *Discipline*, with special emphasis upon the Articles of Religion, and a volume of the writings of John Wesley, including a selection of the more important doctrinal sermons taken from the recognized standard sermons," so that the part of the paragraph affected by the change shall read as follows:

". . . it being understood that only such books shall be prescribed as are in full and hearty accord with those doctrines and that outline of faith established in the Constitution of the Church; and that there shall be included the *Discipline*, with special emphasis upon the Articles of Religion, and a volume of the writings of John Wesley, including a selection of more important doctrinal sermons taken from the recognized standard sermons."

¶ 199, § 2, which reads—"No candidate shall be received on Trial in an Annual Conference until he shall have met the requirements for admission to college as recognized by the University Senate. Beginning with the Fall Conferences of 1934, one full year of college work shall be required as condition for Reception on Trial, and beginning with the Fall Conferences of 1936 the requirement shall be two years of college work in an approved institution."

Amend by substituting the following:

"No candidate shall be received on Trial in an Annual Conference until he shall have completed at least two full years of

college work in an approved institution. Beginning with the Fall Conferences of 1938, the minimum requirement shall be graduation from an approved college: except where an Annual Conference, by a two-thirds vote, decides that it desires to adhere to the minimum requirement set by the *Discipline* of 1932."

Amend ¶ 201, § 7, lines 4 and 5, by eliminating "or the Local Preachers' Course of Study." And also lines 9 to 12 by eliminating the sentence: "These rules shall apply to all Supply Pastors under forty years of age, and likewise to all whose appointments began subsequent to the spring of 1920," so that the part of the section amended shall read: "Accepted Supply Pastors (see ¶¶ 171, 172) who are giving their full time to pastoral work under the District Superintendents shall be required to take the Conference Course of Study year by year under the Annual Conference Board of Ministerial Training, and while pursuing their studies shall attend the sessions of the Summer Schools for Ministerial Training where such schools are provided."

¶ 203, § 1, add the following:

"Beginning with the Fall Conferences of 1936 all Accepted Supply Pastors shall be required to take the Conference Course of Study including the examination for Admission on Trial, under the same regulations and conditions as apply to members of the Annual Conferences, provided that those who have completed not less than one year of the Local Preachers' Course previous to the Fall of 1936 may complete their work in that course. This paragraph shall not apply to part-time or student pastors."

Adopted, as amended, May 15.

REPORT NO. 14. RELIGIOUS EDUCATION ASSISTANCE TO FOREIGN FIELDS

WHEREAS, The need for Christian education in all lands is making more urgent each year the demand for graded lessons and other teaching materials and the development of indigenous curricula; and

WHEREAS, This is the more urgent because of lack of qualified leadership personnel in many lands abroad; and

WHEREAS, The Board of Education is a resource agency upon whose aid our boards of Christian Education in the various fields in which our church carries on work should continue to be able to draw;

THEREFORE, Our General Conference is hereby memorialized to instruct the Board of Education, the Board of Foreign Missions and the Woman's Foreign Missionary Society to continue to make available to these said fields the ministry of the Board of Education through a joint committee on religious education in foreign fields, similar to the arrangement for the past two quadrenniums.

Adopted, May 18.

REPORT NO. 15. COMMISSION ON WORLD PEACE

We urge the General Conference to maintain its Commission on World Peace with the understanding that this Commission shall continue with the Board of Education the present co-operative arrangement.

Received and recorded, May 19.

REPORT NO. 16. RELIGIOUS EDUCATION IN THE LOCAL CHURCH

The importance and necessity for education in the development of Christian character and a Christian world cannot be overestimated. The success of the local church in its evangelistic, missionary, educational and total world program in all its aspects, is dependent upon the effectiveness of the educational program in the local church, as it affects the training of boys and girls, young people and adults, and the training of adequate leadership and making available such a program to the entire Church at home and abroad.

We approve the objectives set forth in the report of the Board of Education to the General Conference, and the methods employed in the achievement of these objectives. We rejoice in the abundant evidence that the acceptance and the adoption of this program for the local church is achieving such highly satisfactory results.

We endorse the interdenominational movement under the leadership of a committee of laymen, which has as its purpose the reaching of the youth of America, estimated at twenty millions between the ages of five and twenty years, who are not under the influence of any form of organized religious education, either Protestant, Roman Catholic or Jewish, and the plans of the Board of Education to properly relate the Methodist Episcopal Church to this movement.

The expansion of this program, so essential to the success of every activity of the Church, depends upon the extent of the personal contacts and services which the Board of Education can provide for local churches. Within recent years the responsibility of the Board of Education has been greatly increased by the addition of responsibility for educational work heretofore carried on by other agencies. Among these responsibilities are Christian Stewardship, Education for World Peace, Methodist participation in the movement for better motion pictures, and the increasing attention that must be given to education in social ideals and practices.

Although the responsibilities of the Board have been thus increased, there has been a steady decline in income available for the promotion of Religious Education in the local church, until the amount available at this time is less than one fourth of the amount for those purposes six years ago. This has reduced the income to a point which makes it impossible to give personal

supervision of the program throughout the Church, in a measure adequate to the needs of the local church.

Therefore, in order that the Board of Education may fulfill its enlarged responsibilities for the leadership of religious education in the local church, we request the World Service Commission to make such increase in appropriations as the funds at its disposal will warrant. We call attention to the large amount contributed to World Service by the Sunday Schools, and suggest that part of these funds be allocated to the Department of Religious Education in the Local Church for the work of the Joint Committee on Religious Education in Foreign Fields, for Religious Education in missionary sections in this country, and for other work by the Department of Religious Education in the Local Church.

Adopted, May 18.

REPORT NO. 17. PROGRAM FOR YOUNG PEOPLE

Considering Memorials Nos. 309, 425 and 426, regarding the program of The Young People's Department and its presentation among our young people, we commend the part our Church has had in the development of the co-operative program, "Christian Youth Building a New World," in which more than fifty Protestant agencies are sharing, and which constitutes one of the most hopeful indications of awakened faith in the power of Christian religion to build a Christian world.

We earnestly request that the Board of Education give serious attention to the matter of literature and the personnel of the young people's work, keeping in mind the objectives and principles set forth at the Meeting of the Board of Education, January, 1936, as follows:

We most earnestly approve and commend the following personal and social objectives for the enlistment of our Methodist youth:

I surrender my life to Jesus Christ and his way of living, and I enlist in his service.

I believe that it is the purpose of God to establish his Kingdom upon the earth, in which all human relationships are controlled by the law of love, and I propose to live, so far as I am able, as if that Kingdom were now here.

I will faithfully observe a "quiet time" each day for meditation and prayer.

I will regard my lifework as my share in the building of God's Kingdom.

I will choose my lifework in accordance with what I can discover to be God's will, and not for personal gain.

I will practice restraint and self-discipline in all my personal habits.

I will keep my friendships on a high level, not conforming to

lower standards, but helping to lift the standards or my group to the best that I know.

I will serve Christ through the Christian Church, doing all that I can to make it the effective instrument that it must be if the world is to be made truly Christian.

I will oppose war and the war system and will work ceaselessly for the establishment of peace.

I will treat those of all races as my equals and brothers.

I will refrain from the use of alcoholic liquors in all forms and will work to rid the world of the liquor traffic.

I will give myself to the creation of economic and social conditions wherein every member of society shall have opportunity to earn a livelihood for himself and those dependent upon him and wherein every member of society shall have a sufficiency to meet his economic and cultural needs.

I will use my leisure for recreations which are wholesome and which enrich and uplift personality, and will refrain from amusements which degrade personality.

I will give of my time as far as possible to working for the building of a Christian World, in personal work, public speaking, circulating literature, and in every possible way evangelizing for Christ.

I will give sacrificially of my earnings and substance to support the enterprises which are working to build a Christian world.

Your Committee further recommends that the Board request and require the staff of the Young People's Department to follow the above objectives and that the Corresponding Secretary be authorized and directed to see that these instructions are carried out by the department.

1. The Board of Education has no desire or intention to interfere with the personal views, attitudes, actions, and affiliations of its staff members in their individual or private capacity.

2. Because it is not easy to draw a line between the actions of a staff member as an individual and his actions in his official capacity, the staff member must recognize the necessity of abstaining, even as an individual, from actions which would embarrass the Board, the Church of which it is an official agency, or the cause of Christian education.

3. If for conscientious or other reasons the staff member is incapable or unwilling voluntarily to recognize and assume such restrictions, the Board reserves the right to impose such restrictions; and if these continue to be disregarded, to bring the official relationship to an end. This is in no sense arbitrary interference with personal freedom; it is inherent in the responsibility committed by the Church to the Board of Education. To allow anyone connected officially with the Board of Education to injure the cause would be a betrayal of trust.

4. The principle laid down in the preceding paragraph in no wise interferes with the opportunity and responsibility of a staff

member to interpret fearlessly and courageously the meaning of the Christian gospel and to encourage its practice in all human relationships. It recognizes, however, that the function of the Board of Education is primarily educational and that its field is primarily religious. Important as are economic and political factors in achieving a Christian civilization, it is not the function of the staff member to engage in what may be regarded as economic or political propaganda. In considering complaints against a staff member the Board will seek to make a full and unbiased study of all the relevant facts. The Board, having a sympathetic interest in the members of its staff, will not allow itself to take action on the basis of misunderstanding, misinterpretation, or misrepresentation.

Adopted, as amended, May 18.

REPORT NO. 18. EXTENSION OF WESLEY FOUNDATION WORK
(Memorials 236, 166, 379, 636.)

WHEREAS, The Wesley Foundation Movement exists:

(1) To lead students to Jesus Christ and into a personal relationship with God.

(2) To build supporting groups of Christian fellowship, to develop students in worship, creative recreation, wholesome friendships, and intelligent churchmanship.

(3) To help create the Kingdom of God in practical human relationships, and,

WHEREAS, There are now seventy Wesley Foundation units, in twenty-six states, responsible for leadership among 50,000 Methodist students at state and independent universities, and,

WHEREAS, the Wesley Foundation movement is pouring each year into the channels of the Church a large body of trained Christian students, most of whom will be lay leaders in the Church of tomorrow, and,

WHEREAS, The Wesley Foundation Movement has exerted, is exerting, and will continue to exert a moral, spiritual, and social influence on thousands of Methodist students in tax-supported and other non-Methodist Colleges and Universities, resulting in many of these students later serving, or preparing to serve, in all parts of the world as loyal interpreters of the gospel of Jesus Christ; and,

WHEREAS, The local churches in college and university communities are not in a position without outside aid to provide adequate facilities for the moral, spiritual, and social development of the students,

Therefore, we recommend that the World Service Commission be requested to continue the Wesley Foundation movement as a connectional benevolence enterprise, that a stronger emphasis be placed on this work which is so important for the future, and that increased funds be made available for this program at State

Colleges and Universities, as soon and as largely as possible to supplement the generous budgets raised by Annual Conferences and local churches.

Adopted, as amended, May 18.

REPORT NO. 19. ADEQUATE FINANCIAL SUPPORT OF THE BOARD OF EDUCATION

WHEREAS, The effectiveness of the Church in all its activities is dependent on a sound, sane and comprehensive program of Christian education under the auspices of the Church, and

WHEREAS, The vitality and vigor of the Christian education movement in all its aspects is in a large measure dependent on the existence of a connectional agency which can furnish direction, guidance, materials and other aid to local educational units, and

WHEREAS, The steady decline in the income of the Board of Education has compelled such drastic reductions in personnel and retrenchments in program, that the effectiveness of the educational enterprises of the Church is endangered,

Therefore, We memorialize the General Conference to give careful consideration to ways and means of increasing the income of the Board of Education from connectional funds, in order that the Board may be enabled to promote more vigorously the Christian educational program of the Methodist Episcopal Church. And we further recommend that the World Service Commission be directed to make a careful restudy of the askings presented by the various boards, without regard to the ratios which have prevailed in recent years and with the definite understanding that there might properly be a redivision from year to year of the World Service dollar.

Adopted, May 18.

REPORT NO. 20. SUPPORT OF THEOLOGICAL SCHOOLS

In six centers, located strategically across the Church, Methodism is endeavoring to provide scholastically adequate and evangelically dynamic theological training for ministers, parish workers and teachers of religion. The graduates of these seminaries will be found in every Conference in America and upon every foreign missionary field. Almost without exception the missionaries of the Foreign Board are graduates of American theological schools. In the Home Mission field, throughout the agricultural areas, in mining and logging camps, and lonely frontier settlements graduates of our theological schools are giving repeated testimony that trained minds and warm hearts do often dwell together. Without the contribution of the theological seminaries the Church could not continue to carry on its missionary service.

The rising levels of popular education and constantly increased demands in every avenue of professional service, emphasize the

need for a better trained ministry. In practically every congregation a minister must face today there are men and women who are not only college graduates, but who have had from one to four years of postgraduate professional training as well. The Conferences, led and mightily assisted by the General Conference Commission on Courses of Study, have steadily lifted the standards for admission to the Annual Conference and are now insisting that even local supply pastors must pursue the Conference Course of Study. In an increasing number of Conferences only men who have, or who are ready to undertake to complete a full college and seminary course can now be admitted.

It is clear that the Church must strengthen greatly the support which it is giving to the theological seminaries. In this regard the Methodist Episcopal Church, South, has shown us the way. Both in the standards required for admission to the Annual Conference and in the support given to their theological schools they are in the lead. With the coming unification we must get ready to keep step with them.

"The theological schools of the Church . . . exist for the benefit of the whole Church, and the Church recognizes its obligations for their maintenance and support" is the language in which the Methodist Episcopal Church has acknowledged its responsibility (*Discipline*, 1932, ¶ 458, § 4). The General Conferences of 1928 and 1932 took action to make provision for better support of these institutions by means of a separate item in the World Service askings of the Board of Education. This support has become increasingly inadequate to meet their essential needs. The Church has not only received into its ministry and leadership all of the men and women trained by the several Schools of Theology of the Church, but, through the action of Annual Conferences, is increasingly raising standards looking toward the time when only seminary-trained men will be received into Conference membership.

We request the World Service Commission to give as favorable consideration as is practicable to the need of our Theological Schools for a greatly increased income from World Service sources.

Adopted, May 18.

REPORT NO. 21. CHARACTER OF TEACHERS IN CHURCH-RELATED SCHOOLS

Reporting on Memorials Nos. 622, 590 and others, we recommend that the Board of Education and the educational institutions related to our Church co-operate in securing for the staffs of instruction in our Church-related schools and colleges men and women of pronounced Christian character as well as of scholarly attainments to the end that our youth may be undergirded with those endurable foundations of religious and moral

culture upon which the great leaders of Church and State have stood throughout the years.

Adopted, May 18.

REPORT NO. 22. RELATING TO CHURCH SCHOOL BOARDS

The Committee on Education considered Memorial No. 623, asking for change in *Discipline* regarding personnel of Church School Boards.

Recommends non-concurrence.

Received and recorded, May 19.

REPORT NO. 23. BIBLE TEACHING IN CHRISTIAN HOMES

The Committee on Education considered Memorial No. 612, relating to the development of a definite program of Bible study for use in the Christian home.

Recommends non-concurrence.

Received and recorded, May 19.

REPORT NO. 24. CONFERENCE COURSES OF STUDY

The Committee on Education considered Memorial No. 527, requesting the inclusion of courses in psychology and certain other subjects related to youth, in Conference Courses of Study and in Theological Schools.

Recommends non-concurrence.

Received and recorded, May 19.

REPORT NO. 25. CREDITS AND EXEMPTIONS

The Committee on Education considered Memorial No. 525, asking for change in *Discipline* (§ 200, § 1), relating to credits and exemptions in the Conference Courses of Study.

Recommends non-concurrence.

Received and recorded, May 19.

REPORT NO. 26. COURSE OF STUDY IN HOSPITAL ADMINISTRATION

The Committee on Education considered Memorial No. 345, asking that our colleges and universities include in their curricula a course in Hospital Administration.

Recommends non-concurrence.

Received and recorded, May 19.

V. EPISCOPACY

REPORT NO. 1. EFFECTIVENESS OF BISHOPS

Your Committee on Episcopacy recommends:

1—That the characters of the following Bishops be passed, and that they be continued in the effective relation:

John L. Nuelsen, Edwin H. Hughes, Francis J. McConnell,

Adna W. Leonard, Ernest L. Waldorf, Ernest G. Richardson, Charles W. Burns, Edgar Blake, H. Lester Smith, Charles L. Mead, Robert E. Jones, Titus Lowe, Brenton T. Badley, Wallace E. Brown, Raymond J. Wade, James C. Baker, J. Ralph Magee, Ralph S. Cushman.

2—That the character of Edwin F. Lee, missionary bishop, be passed, and that he be continued in the effective relation.

3—That the characters of John W. Robinson, Eben S. Johnson, Herbert Welch, Frederick T. Keeney, and Matthew W. Clair be passed, and by reason of expiration of the age limit for General Superintendents in the effective relation, that they be released from the obligation to travel through the connection at large and from the obligation of residential supervision; and that under the provisions of the *Discipline* they be placed in the retired relation at the close of this General Conference.

4—That the character of Frederick D. Leete be passed and that according to his request he be released from the obligation to travel through the connection at large and from the obligation of residential supervision and that under the provisions of the *Discipline* he be placed in the retired relation at the close of this General Conference.

5—That the character of George A. Miller be passed and that according to his request he be released from the obligation to travel through the connection at large and from the obligation of residential supervision and that under the provisions of the *Discipline* he be placed in the retired relation at the close of this General Conference.

Adopted, May 9.

REPORT NO. 2. EPISCOPAL RESIDENCES

Your Committee having considered all Memorials on this subject, recommends that the Episcopal residences for the coming Quadrennium be as follows:

1—In the United States: Atlanta, Georgia; Boston, Massachusetts; Chattanooga, Tennessee; Chicago, Illinois; Cincinnati, Ohio; Columbus, Ohio; Denver, Colorado; Detroit, Michigan; Kansas City, Missouri; New Orleans, Louisiana; New York, New York; Omaha, Nebraska; Philadelphia, Pennsylvania; Pittsburgh, Pennsylvania; Portland, Oregon; Saint Paul, Minnesota; San Francisco, California; Washington, District of Columbia.

2—Outside the United States: Africa, Umtali; Eastern Asia, Nanking; Southern Asia, Delhi; Southeastern Asia, Singapore-Manila; Europe, Stockholm, Geneva.

3—The work of the Church not represented by the Areas above mentioned is, or will be, under Central Conference supervision. (See page 216, *Daily Christian Advocate*.)

Adopted, as amended, May 9.

REPORT NO. 3. MISSIONARY BISHOP

Your Committee, having considered all the Memorials on this subject, recommends that a Missionary Bishop be elected for Africa.

Adopted, May 9.

REPORT NO. 4. RETIRED BISHOPS

Your Committee recommends that the characters of the following named General Superintendents be passed and that they be continued in the retired relation:

William F. McDowell, William F. Anderson, Wilbur P. Thirkield, Thomas Nicholson, William F. Oldham, Charles B. Mitchell, Laurrens J. Birney, Charles E. Locke.

Adopted, May 12.

REPORT NO. 5. OFFICIAL TRAVEL

Your Committee recommends reaffirmation of the action of the last General Conference concerning travel and expenses of the Bishops as set forth in § 1 of ¶ 568 of the *Discipline* of 1932.

Adopted, May 15.

REPORT NO. 6. TRAVEL EXPENSES

Your Committee recommends striking from the *Discipline* § 4 of ¶ 568, which reads:

"It is evident to the General Conference that the support and allowance of Bishops should be adjusted with reference to changed conditions";

And substitution of the following, so that § 4 of ¶ 568 will read:

"When a Bishop in the United States is assigned to preside over an Annual Conference, or to other official business, the treasurer of the Episcopal Fund may, on the request of the Bishop concerned, advance an amount sufficient to pay the cost of travel to and from such official assignment. A detailed report of such a travel expense advance, accompanied by the return of the balance, if there be any, shall accompany the next statement of claim upon the Episcopal Fund.

"Bishops serving in foreign Areas may request a travel expense advance for official business. A detailed report of such a travel expense advance, accompanied by the return of the balance, if there be any, shall accompany the next statement of claim upon the Episcopal Fund."

Adopted, May 15.

REPORT NO. 7. CONSECRATION RECOMMENDATION

Regarding the official communication from the Rev. J. E. Gattinoni, Bishop of the Central Conference of Latin America, your Committee recommends ratification of the action of the

Latin America Central Conference on February 7, 1936, in the election of the Rev. Roberto Elphick as a General Superintendent or Bishop, and his consecration with the General Superintendents and Missionary Bishop elected by this body.

Adopted, May 14.

REPORT NO. 8. GRANT-IN-AID FOR CENTRAL CONFERENCE
BISHOPS

Your Committee, having considered Memorials numbered 34, 58, 131, 382, 401, 491, 530, and 562, recommends:

That the treasurer of the Episcopal Fund be instructed to forward annually during the ensuing quadrennium grants-in-aid for salaries and allowances for Bishops and General Superintendents elected by Central Conferences in accordance with the following schedule and in amounts designated:

To the Central Conference of Eastern Asia the equivalent of Five Thousand Dollars (\$5,000) at par (three Mexican dollars to \$1) annually for each of its Central Conference Bishops; to the Central Conference of Southern Asia the equivalent of Five Thousand Dollars (\$5,000) at par (three rupees to \$1) annually for each of its Central Conference Bishops; to the Central Conference of Latin America the equivalent of One Thousand and Five Hundred Dollars (\$1,500) at par annually for each of its Central Conference Bishops, (\$1,500 at par at rate of 2.42 Argentine pesos to \$1; and \$1,500 at par at the rate of 19.80 Chilean pesos to \$1), and that the Book Committee be requested to give consideration to emergency situations that may arise during the quadrennium.

Provided that, unless otherwise approved by the Central Conference concerned, the amount of apportionment levied upon a Central Conference for Episcopal support shall not be more than the rate of apportionment fixed by the Book Committee from time to time for the Church in the United States.

Adopted, as amended, May 18.

REPORT NO. 9. ELECTION OF BISHOPS FROM OTHER CHURCHES

Your Committee has considered Memorial No. 643, from the Methodist Committee of 100, recommending the election by this General Conference of three General Superintendents from the Methodist Episcopal Church, South, and one General Superintendent from the Methodist Protestant Church, and recommends non-concurrence.

Received and recorded, May 19.

REPORT NO. 10. VOTING POWERS OF CENTRAL CONFERENCE
DELEGATES

In view of the General Conference vote for Church Union your Committee recommends non-concurrence in Memorial No. 49,

from the Kiangsi Annual Conference, requesting no restriction on the voting rights of Delegates from Central Conference Areas. Received and recorded, May 19.

REPORT No. 11. DISSOLUTION OF THE CENTRAL EUROPEAN
CENTRAL CONFERENCE

Your Committee has considered Memorial No. 369 and recommends that the Central European Central Conference be dissolved and cease to exist, as soon as the Central Conference of Germany shall be organized.

Adopted, May 18.

REPORT No. 12. CENTRAL CONFERENCE OF GERMANY

Your Committee has considered Memorial No. 369, and recommends the organization of the Central Conference of Germany, to include the following Annual Conferences: Central Germany, Northeast Germany, Northwest Germany, South Germany, and Southwest Germany.

Your Committee also recommends the approval of the official statement of the Methodist Episcopal Church in Germany, which was submitted to the Committee on Judiciary and approved by it in a report to the General Conference, which report was approved.

Adopted, as amended, May 18.

REPORT No. 13. ENABLING ACTS, ETC.

Your Committee has considered Memorials Nos. 43, 56, 61, 136, 183, 291, 369, and 421, and recommends the following enabling acts for the election of Bishops by Central Conferences during the quadrennium ending in 1940.

1. *Eastern Asia.* The Central Conference of Eastern Asia is hereby authorized to elect three Bishops or General Superintendents for China, provided that by such election there shall not be more than four Bishops, General Superintendents, or Missionary Bishops resident in this field during the quadrennium ending in 1940.

2. *Southern Asia.* The Central Conference of Southern Asia is hereby authorized to elect one Bishop or General Superintendent for India, provided, that by such election there shall not be more than four Bishops, General Superintendents, or Missionary Bishops resident in that field during the quadrennium ending in 1940.

3. *Latin America.* The Central Conference of Latin America is hereby authorized to elect two Bishops or General Superintendents for South America, provided, that by such election there shall not be more than two Bishops, General Superintendents, or Missionary Bishops resident in that field during the quadrennium ending in 1940. The Central Conference of Latin America,

however, is authorized (§ 101, § 1 (1)) by the General Conference to conduct a Central Conference with the privileges and powers as provided under Central Conference legislation, provided that it shall have at least a total of fifteen Ministerial and fifteen Lay Delegates on the regular basis of representation.

4. *Central Conference of Germany.* The Central Conference of Germany is hereby authorized to elect one Bishop or General Superintendent for Germany, provided that by such election there shall not be more than one Bishop, General Superintendent, or Missionary Bishop resident in that field during the quadrennium ending in 1940.

5. *Central Conference of the Philippine Islands.* The Central Conference of the Philippine Islands is hereby authorized to elect one Bishop, or General Superintendent, for the Philippine Islands, provided, that by such election there shall not be more than one Bishop, General Superintendent, or Missionary Bishop resident in that field during the quadrennium ending in 1940. The Central Conference of the Philippine Islands, however, is authorized (§ 101, § 1 (1)) by the General Conference with the privileges and powers as provided under Central Conference legislation, provided that it shall have at least a total of fifteen Ministerial and fifteen Lay Delegates on the regular basis of representation.

EPISCOPAL VACANCIES

If an episcopal vacancy should occur, by death, resignation or otherwise within the bounds of the Central Conferences of Latin America, Eastern Asia, Southern Asia, Germany, or the Philippine Islands, during the quadrennium, the Central Conference within which such vacancy occurs is authorized to elect a Bishop or General Superintendent, in case the vacancy is in an Area previously filled by a Central Conference: it is also authorized to elect a Bishop or General Superintendent in case the Bishops do not fill the vacancy by appointment of a retired Bishop, and provided that at no time during the quadrennium shall there be more than two Bishops, General Superintendents, or Missionary Bishops within the bounds of the Central Conference of Latin America; or more than four within the bounds of the Central Conference of Eastern Asia; or more than four within the bounds of the Central Conference of Southern Asia; or more than one within the Central Conference of Germany; or more than one within the Central Conference of the Philippine Islands.

Adopted, May 18.

REPORT NO. 14. DISSOLUTION OF THE CENTRAL CONFERENCE OF SOUTHEASTERN ASIA

Your Committee has considered Memorial No. 184 and recommends that upon the organization of the Central Conference of the Philippine Islands, and the Central Mission Conference of

Southeastern Asia, the Central Conference of Southeastern Asia shall cease to exist.

Adopted, May 18.

REPORT NO. 15. CENTRAL CONFERENCE OF THE PHILIPPINE ISLANDS

Your Committee has considered Memorial No. 184, and recommends that the General Conference authorize the establishment of the Central Conference of the Philippine Islands to include the Philippine Annual Conference and the Philippine North Annual Conference.

Adopted, May 18.

REPORT NO. 16. CENTRAL MISSION CONFERENCE OF SOUTHEASTERN ASIA

Your Committee has considered Memorials Nos. 22 and 282, and recommends the organization of the Central Mission Conference of Southeastern Asia to include the following: the Malaya Annual Conference, the Malaysia Chinese Mission Conference, Sumatra Mission Conference, and if and when organized, the Sarawak (Borneo) Mission.

Adopted, May 18.

REPORT NO. 17. MISSIONARY BISHOP FOR LIBERIA

Your Committee recommends non-concurrence in Memorial No. 407, proposing a Missionary Bishop for Liberia.

Received and recorded, May 19.

REPORT NO. 18. POWERS OF THE BISHOP

Your Committee has considered Memorials Nos. 510 and 559, and finds no cause for further action.

Received and recorded, May 19.

REPORT NO. 19. REORGANIZATION OF ANNUAL CONFERENCES

Your Committee has considered Memorial No. 458, from the Japan Mission Council, requesting the right to reorganize the Conferences and recommends non-concurrence in view of the fact that we are approaching Methodist unification.

Received and recorded, May 18.

REPORT NO. 20. ASSIGNMENT OF BISHOPS

Your Committee on Episcopacy has considered all Memorials concerning the assignment of Bishops, and respectfully recommends that for the ensuing quadrennium the Bishops shall be assigned to the following residences, respectively:

IN THE UNITED STATES

Atlanta, Bishop Charles W. Flint; Boston, Bishop Charles W.

Burns; Chattanooga, Bishop Wallace E. Brown; Chicago, Bishop Ernest L. Waldorf; Cincinnati, Bishop H. Lester Smith; Columbus, Ohio, Bishop Robert E. Jones; Denver, Bishop Ralph S. Cushman; Detroit, Bishop Edgar Blake; Kansas City, Bishop Charles L. Mead; New Orleans, Bishop Alexander P. Shaw; New York, Bishop Francis J. McConnell; Omaha, Bishop G. Bromley Oxnam; Philadelphia, Bishop Ernest G. Richardson; Pittsburgh, Bishop Adna W. Leonard; Portland, Bishop Titus Lowe; Saint Paul, Bishop J. Ralph Magee; San Francisco, Bishop James C. Baker; Washington, Bishop Edwin H. Hughes.

OUTSIDE THE UNITED STATES

Africa: Umtali, Bishop John M. Springer.
 Eastern Asia: Nanking, Bishop Wilbur E. Hammaker.
 Southern Asia: Delhi, Bishop Brenton T. Badley.
 Southeastern Asia: Singapore-Manila, Bishop Edwin F. Lee.
 Europe: Geneva, Bishop John L. Nuelsen; Stockholm, Bishop Raymond J. Wade.
 Adopted. May 18.

REPORT NO. 21. A MISSION IN A CENTRAL CONFERENCE

In response to Memorial No. 132, from the Hyderabad Annual Conference, your Committee recommends:

Amending ¶ 103, § 1 of the *Discipline* by adding after the words "General Conference" the following:

"Provided that no Mission Conference shall have less than four Ministerial members," so that the paragraph shall read:

¶ 103, § 1. Any Mission established under the provision of the *Discipline* may be constituted a Mission Conference by the General Conference, provided that no Mission Conference shall have less than four Ministerial members.

Amending ¶ 101, § 1, (2), by deleting from page 98, line 5, the words "and Mission," and again in lines 10 and 11, the words "or Mission," and again in line 14, the words "or Mission," so that the right of the Mission to elect Delegates to a Central Conference shall cease; and at the close of the paragraph after the words, "additional Lay Delegate," add a new sentence:

"A Mission is authorized to elect and send one of its members to the Central Conference concerned as the representative of the Mission, said representative to be accorded the privilege of sitting with the Committees of the Central Conference with the right to speak in the Committees or in the regular sessions of the Central Conference, but without the right to vote. The representative of the Mission shall have the same claim for payment of expenses as is allowed to members of the Central Conference," so that the paragraph shall read:

¶ 101, § 1. (2) The Central Conferences shall be composed of Ministerial and Lay members, both men and women being eligible, in equal numbers, chosen in such manner and with such

qualification as the Central Conference shall itself determine. Each Annual Conference and Mission Conference shall be entitled to at least two Ministerial, and two Lay Delegates, and that no other selection of Delegates shall be authorized which would provide for more than one Ministerial Delegate for every six members of an Annual Conference or Mission Conference, except that a fraction of two thirds or more of the number fixed by a Central Conference as the ratio of representation shall entitle an Annual Conference or Mission Conference to an additional Ministerial Delegate, and to an additional Lay Delegate. A Mission is authorized to elect and send one of its members to the Central Conference concerned as the representative of the Mission, said representative to be accorded the privilege of sitting with the Committees of the Central Conference with the right to speak in Committees or in the regular sessions of the Central Conference, but without the right to vote. The representatives of the Mission shall have the same claim for payment of expenses as is allowed to members of the Central Conference.

Adopted, May 19.

REPORT No. 22. ANNUAL CONFERENCE MEMBERSHIP OF BISHOPS

Your Committee recommends non-concurrence in Memorial No. 74, from the Kansas Lay Conference, and Memorial No. 91, from the Rock River Annual Conference, requesting that the membership of Bishops reside in an Annual Conference.

Received and recorded, May 19.

REPORT No. 23. TERM TENURE

Your Committee recommends non-concurrence in Memorial No. 187 from the Rock River Conference, requesting term tenure for Bishops.

Received and recorded, May 19.

REPORT No. 24. TEMPORARY ASSIGNMENT OF RETIRED BISHOPS

Your Committee recommends non-concurrence in Memorials Nos. 59, 99, and 242, requesting temporary assignment to Area Supervision of retired Bishops.

Received and recorded, May 19.

VI. FOREIGN MISSIONS

REPORT No. 1. MEMORIAL No. 105: UNION WITH CONGREGATIONAL MISSIONS IN BULGARIA

Your Committee has considered Memorial No. 105, and recommends that the following request of the Bulgarian Mission Conference be granted and the Bulgarian Mission Conference be authorized so to proceed.

The Bulgarian Mission Conference herewith petitions the

General Conference to have authorization to unite, during the coming quadrennium, with the Churches of the Congregational Mission in Bulgaria.

The adjustment of all property questions to be left with the Board of Foreign Missions.

Adopted, May 11.

REPORT NO. 2. MEMORIAL NO. 98: MEMBERSHIP KOREA CENTRAL COUNCIL, EASTERN ASIA CENTRAL CONFERENCE

Your Committee has considered Memorial No. 98, and recommends that the following request of the Central Council of the Korean Methodist Church be granted and said Council be authorized so to proceed.

WHEREAS, The Korean Methodist Church is essentially different in organization, scope of function, and disciplinary status, from the other Conferences composing the Central Conference of Eastern Asia, be it therefore,

Resolved, That we hereby petition the General Conference to rule that the Central Council of the Korean Methodist Church hereafter shall maintain fraternal relations with, but shall not be a constituent part of the Central Conference of Eastern Asia.

Adopted, May 11.

REPORT NO. 3. MEMORIAL NO. 268: PAGE 23, SECTION 3—
"NEXT STEPS IN FOREIGN MISSIONS"

Your Committee has considered Memorial No. 268, and recommends that a basic course in the World Mission of Christianity be continued in the Conference Courses of Study and required of all candidates for the ministry.

We also ask that in every Summer School of Theology there be given annually a course on the World Mission of Christianity and on methods of educating and enlisting the membership of the local churches in World Service.

Referred to the Standing Committee on Education, May 11.

REPORT NO. 4. "NEXT STEPS IN FOREIGN MISSIONS," MEMORIAL NO. 268, PAGE 23, SECTION 4

Your Committee has considered Memorial No. 268, and recommends the following amendment to the *Discipline*:

Amend § 3, ¶ 428, Annual Conference Board, by striking out "said" and substituting "Annual Conference Board," and by striking out "bounds" and substituting "churches" and by striking out the last phrase, "and may arrange for conventions" and add: "in co-operation with the Board of Foreign Missions and the District Superintendents to assist the pastors and churches in carrying out the provisions of ¶ 432; to arrange for one or more seminars for pastors and other leaders as the need may require for the purpose of study and discussion of the World

Mission; to plan itineraries within the Annual Conference for deputations of missionaries and others for the purpose of missionary education, inspiration and fellowship; and in case the Parish Abroad plan is recommended to the churches by the Annual Conference to assist in providing and promoting educational materials concerning the same."

The entire section will then read:

"§ 3. There shall be at least one meeting each year of the Annual Conference Board of Foreign Missions for the consideration and furtherance of the interests of Foreign Missions within the bounds of the Conference, at which meeting a Corresponding Secretary or other representative of the Board of Foreign Missions shall be present if possible. The Annual Conference Board shall provide for the consideration and furtherance of the interests of Foreign Missions among the churches of the Conference in co-operation with the Board of Foreign Missions and the District Superintendents to assist the pastors and the churches in carrying out the provisions of ¶ 432; to arrange, as the need may require, for one or more seminars for pastors and other leaders for the purpose of study and discussion of the World Mission; to plan itineraries within the Annual Conference for deputations of missionaries and others for the purpose of missionary education, inspiration, and fellowship; and, in case the Parish Abroad plan is recommended to the churches by the Annual Conference, to assist in providing and promoting educational materials concerning the same.

Adopted, May 13.

REPORT NO. 5. "NEXT STEPS IN FOREIGN MISSIONS"—MEMORIAL
No. 268

Your Committee has considered Memorial No. 268 coming from the Board of Foreign Missions regarding "Next Steps in Foreign Missions" and after careful revision makes the following report:

The Methodist Episcopal Church has recognized for over one hundred years that the Foreign Missionary enterprise was basic to its witness of the Gospel. The greatest achievements of that long history have been attained as the Church at home has caught this vision and the constant stream of missionaries has taken that message to the end of the earth.

Every Methodist becomes increasingly conscious that the modern World Service program of our Church goes back to John Wesley's ringing declaration, "The World Is My Parish."

The Board of Foreign Missions, as the result of months of study and collaboration with ministers and laymen from the home churches and with missionaries and nationals from the foreign fields, has submitted this statement, "Next Steps in Foreign Fields."

In the language of John R. Mott, Methodism's most distinguished layman and the world's most eminent missionary leader, "This is a momentous day. The next four years are to be tinged with its possibilities. The time has come therefore for us to exercise great acts of trust, as indicated in that report called 'Next Steps.'"

This fresh charter we now propose to send to the Church as the instrument in the hands of God through which we confidently expect to turn the tide into one of aggressive advance. It is imperative that a new missionary life and passion must come to our Church. "Next Steps" shows clearly that world conditions make the Christian evangel more necessary than ever before. It reveals the conviction of the Church regarding the present need of Christ in meeting the problems of the world.

In the words of the Jerusalem Missionary Council, "our fathers were horrified by the thought of people dying without Christ. We share that horror but are convinced of an added one—the horror of men living without Christ."

The missionary task remains unfinished in the world. When we contemplate China's four hundred or more million people having a leaven of only two million, five hundred thousand Christians, including Protestants and Catholics, we see how far from finished the work is.

As the fruit of the past one hundred years and more, a Church in varying degrees of strength and quality exists today in every one of our mission fields. This Church is the product of the unceasing toil and fervent prayers of generation after generation of our devoted missionaries.

We hold that the main concern of the World Mission today should be the health, strength, capacity for self-maintenance, and evangelistic purpose and outreach of the younger Christian communities as living members of the universal historic Christian fellowship.

The chief responsibility for the evangelization of their countries belongs to them. But this fact does not imply that the Mother Church can now walk away and leave her children to live their own lives. It does not at all relieve us of our responsibility; on the contrary, it makes that responsibility larger and more complex. Who among us was not thrilled with the witness before this General Conference a few days ago, when the General Superintendent and an able Secretary of two of these younger churches appeared before us.

Therefore we propose now to recognize the primacy of these younger churches in their respective fields. This calls for a new strategy, that of working with and through these younger churches rather than attempting to do it all ourselves from the home base. To do this means that we must increase rather than diminish our gifts. We are confident that, as in the past, our Church will arise again in a glad and enthusiastic response to

furnish in larger numbers the trained and skilled leaders these years demand and to give the funds necessary to recruiting them, training them, sending them to the field, and maintaining them in their work on an efficient basis in increasing numbers. We, therefore, propose that "Next Steps in Foreign Missions" be referred to the home church and to the mission fields for their study, inspiration, and organized advance.

"Next Steps" means the education and remotivation of the Church at home. It calls for new and better methods of enlisting the support of the home churches. It recognizes that a praying Church at home and abroad will be a living Church.

We reiterate in the words of our Bishops in their address to this General Conference: "Jesus Christ is not only unique but absolutely essential to the world's salvation. Our Saviour is supreme. He is the panacea for the world's sins, the refuge for the world's sorrow, the hope of the world's future; the Way, the Truth, the Life."

The missionary program of our Church was for several quadrenniums in the hands of Frank Mason North. He has passed away since we last met, but his spirit and missionary passion have been penned in a memorable hymn which has been given to the Church by this General Conference and forms a climax to our new *Hymnal*:

"But thou, O Christ, art Master here!
Redeemed by Thee we stand;
We challenge life without a fear;
We wait for Thy command.
For Thy command is victory,
And glory crowns the task;
We follow Thee and only Thee,
Thy will alone we ask."

Adopted, as amended, May 13.

REPORT NO. 6. MEMORIALS NOS. 226, 461, 477, PERTAINING TO
REORGANIZATION AND UNION OF BOARD OF FOREIGN MIS-
SIONS AND WOMAN'S FOREIGN MISSIONARY SOCIETY

With reference to Memorials Nos. 226, 461, and 477, pertaining to reorganization and union of the Board of Foreign Missions and the Woman's Foreign Missionary Society (No. 226 being against and Nos. 461 and 477 being in favor of such union), your sub-committee reports:

1. We would record appreciation for the large measure of co-operation which has developed on the foreign field, especially during the period when the incomes of Board and Society have been decreasing. It is of record that the Society's missionaries have broadened the scope of their work, especially in the development of the indigenous church's program, and have accepted

functions and tasks previously left to Board missionaries. On the other hand, Board missionaries have carried responsibilities on behalf of the Society's personnel when need arose.

2. It is also noted that in certain areas abroad there have been set up joint policy committees, composed of equal numbers of representatives of Society and Board. These Committees unitedly study their field and plan their tasks.

3. We believe that into these field policies should be incorporated also the convinced judgments of the responsible leaders and official groups of both Board and Society at the Home Base in order that, in so far as field expenditures, including the support of missionaries, must be underwritten in the United States, the developing desires and the informed aspirations of the American constituency may be fully reckoned with. Otherwise, giving is likely to decrease to an even greater degree than the years of the immediate past.

4. We note with gratitude the advances in co-operation that have been made through the Committee of Consultation of the Woman's Foreign Missionary Society and the Board of Foreign Missions. Therefore, pending such action as may be taken by the Uniting Conference, we recommend to the officials of the Board and of the Society the continuance of the joint committee representing both organizations to develop and to expand a co-operative promotional approach to the Church.

5. It is our judgment that in the local churches in the United States the membership, and perhaps certain of the methods, of the Woman's Foreign Missionary Society might be used to advantage in the education and cultivation of the whole Church Constituency with respect to the missionary enterprise and its present needs and opportunities. Co-operation might well be increased between the Board and the Society, as well as between pastors and the missionary-minded leadership in their parishes, in facilitating these local promotional activities. Thus, for instance, missionary interest should be stimulated in all age groups of both sexes for the sake of the missionary movement of the present and also for that of the future. However, the particular genius of the Society for the painstaking and persistent cultivation of its constituency and for meticulous care in undergirding the multitude of its individual projects abroad should not be lost.

6. We are of the conviction that union of the two organizations which are so utterly different in character and in method would not accomplish the end sought by two of the Memorials in hand. In any case, we face the impending union of the three Methodist Churches, and the inevitable, thoroughgoing consideration that must come of benevolent agencies, that will be appropriate to the United Church, to the times through which we are living, and to the fullest possible use of the powers and gifts of both women and men in great Church affairs. These considerations

would lead us to postpone any drastic changes in set-up of these benevolent agencies at this time. In the meantime, however, we should use our present organizational assets to the full.

Adopted, May 15.

REPORT NO. 7. THE MISSIONARY SECTIONS OF THE EPISCOPAL ADDRESS, MEMORIAL NO. 629

Your Committee has considered the missionary sections of the Episcopal Address and recommends that the Board of Foreign Missions and the Woman's Foreign Missionary Society print and circulate widely throughout the entire Church, at home and abroad, Section IX of the Episcopal Address.

In the *Discipline* published in 1787 we find this question, "Why are we not more devoted? breathing the whole spirit of missionaries?" The answer to the question then pierced through to the inner life of believers, as it must do now. The question after nearly a century and a half returns upon our day and refuses to be unanswered.

One assured reply is that a faith that does not proclaim a sufficient Saviour can have no world message. Christology seems to be peculiarly related to Missions. The movements within Christian history that have discounted the saving Person of Christ have usually been largest in their beginnings; have later lost the meaning of a real Pentecost; and have duly come to the place where they could neither summon nor send missionaries. The efforts have been pitiful in their decrease, and at last futile in their recruiting. The redemption of the planet requires a tremendous motive and an incalculable dynamic. These two things being lacking, or put into doubt, the missionary enterprise is sure to dwindle, and in the end to disappear. Only a Great Redeemer can save this great world.

Therefore, we should be heedful lest a certain form of politeness or religious liberalism should hinder the redemptive endeavors. Doubtless it has been well to change some of our hymns and our nomenclature, that we may not needlessly offend non-Christian peoples. It is even good to recognize the excellent things in the ethnic faiths—as our Courses in Religion have been doing for more than half a century. But this does not mean that we surrender the holy primacy conferred by the God and Father of our Lord; or that we class Christianity as a somewhat superior specimen among the world religions. Our Saviour is not a second Buddha or another Mohammed. He is the panacea for the world's sins, the refuge for the world's sorrow, the hope of the world's future; the Way, the Truth, the Life. His is the only Name given under heaven among men whereby they can be saved. As another has said, "Jesus Christ is not simply a convenience. He is a necessity." The "Hallelujah Chorus" abides not only as the world's greatest music but as the world's greatest

Creed. Our religion is the only one that has a Seventh Angel waiting to sound out the proclamation of universal salvation. We are not ready to change Christ's sentence, "The field is the world," nor John Wesley's passionate edict, "The world is my parish." We simply will not surrender the ideal of our human founder and of our Divine Founder.

Consequently, we must resist the temptation, accentuated in a period of depression, to localize ourselves and the gospel. World Service must not become the poor relative to whom we give leftovers. In the region of ordinary ethics our program offers us an opportunity for high-minded conduct. Embezzlement is not excusable even when the misappropriated funds are passed from one of God's departmental treasuries to another. The giver to the planet ought never to be later solicited to confine his gift to the township! The "poor little church" will become poorer and littler still under that evil policy. Long since the Lord said to a prophet, "Am I a God near at hand, and not a God afar off?" He still asks that penetrating question. The reaction of decreased missionary giving, whether for projects at home or abroad, is disastrous for the local church and its people. The more we think of the gospel as being adequate for our villages and towns and countrysides, and for our cities, too, the more certain are we to regard it as the one saving power for the world. Even as Jesus brought from Galilee to America, so must He now be given to earth's remotest bounds and carried forth to all sections of the Kingdom without frontiers. The members of this General Conference should summon the whole Church to plead with God until the missionary passion is restored to our people and the Great Commission is given the most honored and persuasive place in the service of Christ.

Adopted, May 15.

REPORT NO. 8. WORLD PEACE AND THE WORLD MISSION.
MEMORIAL NO. 268

Your Committee has considered this specific recommendation regarding the promotion of world peace by the Board of Foreign Missions in Memorial No. 268 and recommends as follows:

We desire the General Conference to realize that thoughtful students of the World Mission are saying today that the chief obstacles in the progress of evangelistic work in the world are the deep-seated animosities, hatreds and misunderstandings that ultimately lead to war. Therefore, in the interest of its primary spiritual responsibility and in the interest of world peace itself, the Board of Foreign Missions has a major interest in this field.

The promotion of world peace is an interdenominational, interracial, and international activity. The Board of Foreign Missions, with its world-wide contacts, has the well-established co-

operative relationships necessary to make peace action possible and effective.

The Board also has exceptional access for accurate information with reference to the causes of stress and strain which are likely to lead to war.

World Missions cannot be separated from the peace issue, yet is separated in the minds of the youth of the Church. Youth today needs to realize that the greatest world peace movement is the World Peace Mission of Jesus Christ.

We, therefore, recommend that the Board of Foreign Missions express its willingness to co-operate with the World Peace Commission of the Methodist Episcopal Church in ways mutually acceptable to relieve mankind in every land from the brutalizing effects of war.

Adopted, May 18.

REPORT NO. 9. MEMORIAL NO. 644, PHILIPPINE CONFERENCE

Your Committee on Foreign Missions has considered Report No. 4 of the Judiciary Committee, which referred to the question of probable reconciliation with our Church in the Philippines on the part of a group which withdrew three years ago, because of inability to accept a ruling of the 1932 General Conference relative to an appeal brought by a Filipino minister.

Our Committee learns that the Annual Conferences in the Philippine Islands at their sessions last February passed a resolution indicating that they stand ready to consider closer co-operation and even organic union with any Protestant Church group such as those with whom there has been a sharing of the Evangelical task through the past thirty-six years. It is further noted that there already exists a well-organized National Christian Council in the Philippines, which organization deals with general matters of comity and church co-operation.

We therefore recommend that this paper sent to us (see Judiciary Report No. 4, page 169, *The Daily Christian Advocate*) be forwarded to the Secretary of the Philippine Conferences for such attention as appears to be appropriate.

If the Annual Conferences in the Philippine Islands wish a reconsideration of the case referred to above, upon their petition such can be received.

Adopted, May 18.

REPORT NO. 10. MEMORIAL NO. 137, ON CHURCH UNION IN INDIA

Your Committee has considered Memorial No. 137, concerning the request of the Central Conference of Southern Asia, held December 28, 1935, to January 6, 1936, at Jubbulpore, C. P., regarding the attitude of the Board of Foreign Missions, the Woman's Foreign Missionary Society and the churches in the

United States on support of missionaries and missionary projects in any United Church in India, and makes the following report:

Should the Methodist Episcopal Churches, Annual Conferences in India, and the Central Conference of Southern Asia decide on organic union with other evangelical bodies in India, we give them Godspeed in their efforts as indicating another step in the unity of the churches throughout the world and pledge continued co-operation through the provision of missionaries and financial aid for such projects as may be mutually agreed upon.

We suggest that in case such unions are formed, a Committee on Co-operation between the United Church and the home churches be established for the purpose of providing a channel through which the fellowship of missionaries and such financial aid as may be mutually agreed upon may be provided.

For the preliminary negotiations growing out of these proposals for Church union, it is recommended that the General Conference refer the details to the Board of Foreign Missions and the Woman's Foreign Missionary Society for necessary consideration as they jointly may agree to provide.

Adopted, May 18.

REPORT NO. 11. MEMORIAL NO. 133, TEMPERANCE AND GAMBLING

Your Committee has considered Memorial No. 133, from the Central Conference of Southern Asia, on the subject of Temperance and Gambling, and recommends concurrence with the following:

Sec. 1. Realizing the harm done throughout the world by the use of intoxicants and mindful of the stand which the Methodist Episcopal Church has taken through the years, we confess with shame our failure to keep our practice always in harmony with our standards.

We, therefore, urge that the General Conference be requested to continue to take definite steps to keep consistently before our people, both men and women, not only the importance of being total abstainers themselves, but to unite with other temperance forces in a world-wide campaign against the liquor traffic with the ultimate object of its destruction.

Sec. 2. Realizing with great concern that the evil of gambling is increasing at an alarming rate, in some cases being used under other names even for the support of the Church, we appeal to the General Conference to reaffirm its stand against gambling, and to support all efforts to remove this evil which is demoralizing the world today.

Received and recorded, May 19.

REPORT NO. 12. WOMAN'S WORK AS RELATED TO BENEVOLENT BOARDS

Your Committee has considered certain memorials pertaining

to the relationship between various missionary and benevolent groups in the United Church, and we offer the following:

In view of the large place the Woman's Missionary Societies now hold in the life and service of the Methodist Episcopal Church, and in view also, of the markedly different ways by which the women of the Methodist Episcopal Church, South, and those of the Methodist Protestant Church, respectively, are related to the benevolent agencies and activities of these other branches of Methodism, be it

RESOLVED: That the General Conference of the Methodist Episcopal Church be memorialized as follows:

1. A study be instituted of the issues involved in the work and relationships of women's organizations of our Church and of the desirable place of such organizations in the United Church; the findings of this study be reported to the organizations which initiated the study.

2. A commission be formed for this purpose, this commission to consist of not less than five members each from the Board of Foreign Missions, the Woman's Foreign Missionary Society, the Board of Home Missions, and the Woman's Home Missionary Society, at least one from each organization to be a person who has done field service under it, and that to these twenty or more there be added at least one representative from each of the three forms of Deaconess Administration and two representatives from the Board of Hospitals, Homes and Deaconess Work, and two Bishops, one of whom shall be an administrator in a distinctively Home Missionary area, and one experienced in foreign administration in Asia, Africa, or South America.

3. The representative of each Board or Society is to be appointed by the organization represented, and the two Bishops are to be appointed by the Bishops. The expense of representation is to be borne proportionately by the participating agencies, in ratio to their representation.

4. In the furtherance of this study not only the experience of the Methodist Episcopal Church, and of the reuniting Churches be taken into account, but also that of other denominations in the United States and Canada, certain of these other denominations having in recent years made great changes in the relating of women to their benevolent programs.

5. In due course, if and when such development becomes mutually acceptable, this commission, in part at least, becomes the Methodist Episcopal section of a joint commission to include similar groups from the other uniting Churches in order to further a common study of this important problem.

Be It Further Resolved: That if and when adopted by this General Conference, the Secretary be instructed to send copies of this Memorial to the governing bodies of the Methodist Episcopal Church, South, and the Methodist Protestant Church.

Adopted, May 18.

REPORT NO. 13. MEMORIAL NO. 25, MALAYA ANNUAL CONFERENCE, ORGANIZATION SARAWAK (BORNEO) DISTRICT AS A MISSION

Your Committee has considered Memorial No. 25, relating to the organization of the Sarawak (Borneo) District as a Mission, and recommends:

That because of great distances and the expense of travel to the seat of the Malaya Annual Conference, an initial step be taken toward a Mission Conference; that the General Conference grant permission for the Mission to be constituted a Mission Conference during this quadrennium if, and when, in the opinion of the Board of Foreign Missions and the presiding Bishop, it may be deemed advisable.

Adopted, May 18.

REPORT NO. 14. MEMORIAL 582, CHRISTIAN RELIGIOUS EDUCATION IN CHINA

Your Committee has considered Memorial No. 582, regarding Christian Religious Education in China, and concurs with the following: referring the same to the Board of Foreign Missions:

WHEREAS, Among the great needs of our workers in China, as elsewhere, are (a) Indigenous Christian literature and lesson helps; (b) Trained leadership, ministerial and lay; (c) Opportunity for co-operation of the various denominational groups in the fundamental work of Christian teaching; and

WHEREAS, The National Committee for Christian Religious Education in China is beginning so effectively to meet these needs; and

WHEREAS, This organization has become the hand-maiden of the Methodist Episcopal Church, as well as other groups in China, and is serving us so faithfully and well:

We, therefore, respectfully memorialize the General Conference of 1936 to share with our sister denominations in helping more adequately to carry the financial load of the National Christian Council of Religious Education of China by providing for the acceptance of World Service gifts for this work.

Adopted, May 18.

REPORT NO. 15. MEMORIALS NOS. 464 AND 465, JAPAN MISSION COUNCIL, AS IT RELATES TO THE UNIFICATION OF BOARDS

Your Committee has considered Memorials Nos. 464 and 465, from the Japan Mission Council, relating to Unification of Boards and recommends non-concurrence.

Received and recorded, May 19.

REPORT NO. 17. MEMORIAL NO. 268, "NEXT STEPS IN FOREIGN MISSIONS," PAGE 22, SEC. II

Your Committee has considered the specific recommendation

regarding budget increase in "Next Steps in Foreign Missions," Memorial No. 268, and recommends as follows:

That, whereas, the Board of Foreign Missions and the American Bible Society are the only Boards now receiving less money for their work than they did in 1914, which fact is made clear by the following figures taken from the Annual Report of the World Service Commission for 1934-35:

	1914	1935
Total Apportioned Benevolences.....	\$2,727,286	\$3,227,679
Board of Foreign Missions.....	1,343,484	1,179,830
Board of Home Missions and Church Extension	960,261	1,069,154
Board of Education.....	335,415	530,705
Theological Schools.....	none	73,310
Commission on Courses of Study.....	none	40,000
Board of Hospitals, Homes and Deaconess Work.....	none	123,675
Board of Temperance, Prohibition and Public Morals.....	26,619	71,953
Board of Pensions and Relief.....	17,448	51,250
American Bible Society.....	44,059	39,747
Federal Council of Churches.....	none	3,000
World Service Commission.....	none	3,946
Central Receiving Treasury.....	none	41,114
Co-operation and Promotion.....	none	none

WHEREAS, Since 1914, the whole benevolence program of the Church, involving all the Boards, has been periodically readjusted to meet the changing conditions at home and abroad, and

WHEREAS, Preferential consideration without available data would work a serious injustice to the other Boards, and

WHEREAS, During the last eight years the conditions in the United States of America have developed serious problems of need, placing increasing responsibility and obligation upon the agencies in the home field.

Therefore, Be It Resolved, That Report No. 17, Serial No. 156, and similar appeals for ratio readjustments from other World Service agencies, be referred to the World Service Commission for consideration and action without specific instructions.

Adopted, as amended, May 18.

REPORT NO. 18. REPORT OF THE BOARD OF FOREIGN MISSIONS, GENERAL CONFERENCE HANDBOOK FOR 1936

Your Committee has studied the finances of the Board of Foreign Missions and recommends the adoption of the following statement:

1. INVESTMENTS

We are happy to note that there has been an increase during

the quadrennium in the Permanent Funds of the Board of \$508,900.30. The amount of outstanding annuity agreements is practically the same as it was four years ago.

According to the records we have examined, the accounts of the Board are audited annually by Lybrand, Ross Bros. and Montgomery, Certified Public Accountants, and there is a surprise cash audit made twice each fiscal year.

We approve the policy pursued by the Board in securing competent advice on its investments;

We approve the Board's adoption of the annuities rates as established by the Federal Council Committee;

We commend the Board for its wisdom in making its investments and keeping them in harmony with the changing economic conditions.

2. OVERHEAD EXPENSE

There was spent for administrative purposes during the year ending in 1935 \$80,314, or 6.38 per cent of the income; and for informing the churches \$70,442, or 5.60 per cent of the receipts, making a total of \$150,756 of the income. This is \$189,947 less than was spent the last year of the preceding quadrennium.

It is clear that these expenses cannot be reduced wisely. In fact, we think that perhaps if more money was spent for informing the churches, it might be profitable to the work.

3. DEBTS ON THE MISSION FIELD

Your Committee finds that there are a number of Annual Conferences on the Foreign Mission Field that are completely free of indebtedness.

In 1931, after a careful survey of the records of the indebtedness on the mission field, the Board adopted a new program looking toward a debtless mission field and a pay-as-you-go policy. Since that time there has been an annual decrease in the property debts on the mission field, not resulting from large appropriations from the Board for this purpose but from a new consciousness on the field that a debtless mission field will be a wonderful asset to our work and a well-defined policy of selling properties not being used for missionary purposes in order to clear off these property debts.

This new program of a debtless mission field has been sympathetically adopted by practically all of our mission fields.

We heartily commend the Board of Foreign Missions, the secretaries, Bishops administering our work on foreign fields, missionaries, nationals and Foreign Field Finance Committees for their endeavor to completely rid our mission fields of their present debts, and we urge the Board to press the completion of this program until all field debts shall have been liquidated.

4. DEBT OF THE BOARD AT HOME

The debt of the Board of Foreign Missions on October 31,

1931, as per the certified statement of the Auditor, was \$927,544. The major part of this debt was due to the large deficit incurred in that year, namely 1931, not due to any over-expenditure of appropriations but to an unexpectedly large decrease in income.

The balance consists of various items which had accumulated prior to 1931.

We find that it was the policy of the Board to make a substantial payment upon the deficit each year of the quadrennium by making provision for such payments in each annual appropriation. The appropriations were supplemented the last two years of the quadrennium from the proceeds of the sale of properties on the foreign field which were not being used at the time for missionary purposes. The Board faced the necessity of finding a way to make rather large payments on the debt and at the same time keep as much of its program of work going as possible.

During the quadrennium, the Board decreased its appropriations annually to meet the lessened income by materially reducing its missionary staff and curtailing even more radically, in some cases, its appropriations for the work of the national churches.

In spite of these reductions, the income each year went down to such a point that there was an additional annual deficit. However, during the quadrennium, there was a net debt reduction of \$298,497.07, leaving a debt of \$629,046.93 on October 31, 1935.

These commendable results have been obtained during a period of unusual financial stress and are the result of wise administration, much sacrifice, especially, on the part of our missionaries and staff. The Foreign Missions Committee of the General Conference records its appreciation and commends the Board to the confidence of the whole Church.

5. GENERAL OBSERVATIONS ON FINANCES

However, a general study of the financial trends in the giving to the Board of Foreign Missions over the past eight years give us grave cause for alarm and concern. Manifestly we cannot much longer finance our deficits by cutting salaries and by the selling of properties and by discontinuing missionary work.

From now on the Church must be made to feel the need of a definite increase in missionary giving. We feel that these unusual sacrifices made by Secretaries, office workers and missionaries should not be required any longer. The Church should not ask it. It will decrease the efficiency and the morale of all of our workers. We believe that the average church member is quite ignorant of these sacrifices.

Furthermore, we believe that financial conditions in America today have so changed that the time has come for a general forward movement in missionary giving. A rising tide of giving

would increase the efficiency of the work all over the world and it would make unnecessary much of the financial problems of the Board during the past quadrennium.

Referring to pages 58, 61, 63, and 81; this portion of the Report contains a statement of the methods used and the policy followed by the Board in its relations to various commissions during the period 1925-29—also reference to the Board's relation to the Laymen's Inquiry. To this work it has shown a hospitable attitude without assenting to all its points of view or to all its findings.

Out of the Board's policy and study there developed the following four Major Strategies:

1. The Commission of Ten, ordered in 1924, which studied the relation of the American Mission to the indigenous Church.
2. Co-operation with other mission bodies.
3. The standing of a Mission is to be determined by the reputation of its missionaries.
4. The cultivation of the American Church.

Adopted, May 19.

REPORT NO. 19. MEMORIALS NOS. 459, 463 (IN PART), AND 466—FRATERNAL RELATIONS OF JAPAN MISSION COUNCIL

Your Committee has considered Memorials Nos. 459, 463 (in part), and 466, and recommends that the following request of the Japan Mission Council be granted:

WHEREAS, The Japan Mission Council is essentially different in organization, scope of functions, and disciplinary statute from the other Conferences composing the Central Conference of Eastern Asia, be it therefore

Resolved, That we hereby petition to General Conference to rule, that the Japan Mission Council shall hereafter not be a constituent part of the Central Conference of Eastern Asia, but shall maintain with it fraternal relations.

Adopted, May 19.

REPORT NO. 20. MEMORIAL NO. 463, SECTIONS 5-6, JAPAN MISSION COUNCIL

Your Committee has considered Memorial No. 463, Sections 5-6, and recommends concurrence to the Bishops:

That the Bishops should assign to the work in Japan, for representation to the Home Church, and for periodic visits of guidance and inspiration, some one of their number, either active or retired.

That the unanimous choice of the Japan Mission Council is Bishop Herbert Welch, who holds a unique place of trust and leadership in Japan.

Adopted, May 19.

VII. HOME MISSIONS AND CHURCH EXTENSION

REPORT NO. 1. DEPARTMENT OF TOWN AND COUNTRY WORK

Your Committee, having considered Memorial No. 601, submits the following report:

V. DEPARTMENT OF TOWN AND COUNTRY WORK

Amend by eliminating the entire present Chapters V and VI, and in lieu thereof inserting the following:

¶ 446, § 1. The Department of Town and Country Work shall promote missionary work in the United States in places of less than 10,000 population.

¶ 446, § 2. It may, in co-operation with Annual Conferences or Districts, make surveys to discover religious conditions and needs.

¶ 446, § 3. It shall review all askings from the field for town and country work and administer such appropriations as may be made by the Board of Home Missions and Church Extension for town and country enterprises.

¶ 446, § 4. It may, in co-operation with District Superintendents, promote the organization of Town and Country Societies in Annual Conferences or Districts, where such Societies seem to be needed, these Societies to select their own name, determine their own organization, and prosecute such work as they deem best under the advice of the Superintendent of the Department of Town and Country Work.

¶ 446, § 5. It shall promote, among our ministers and in our colleges and theological schools, the study of town and country sociology; and it shall co-operate with the allies of the Church in improving the economic, social, educational, and religious life of the people in town and country sections.

¶ 446, § 6. It shall recommend to the responsible organizations denominational exchanges, mergers, or other co-operative plans to prevent overlapping by competing religious organizations after a careful survey of the field in question shall have been made. It shall also point out where sections of our Church should be united.

¶ 446, § 7. It shall have such further powers and duties as will help to keep our Church fully abreast of the best thought and experience of the day concerning town and country life.

Adopted, May 14.

REPORT NO. 2. DEPARTMENT OF CITY WORK

Your Committee, having considered Memorial No. 601, submits the following report:

¶ 444, § 1. The Department of City Work shall promote missionary work in cities with a population of 10,000 or more.

¶ 444, § 2. It shall aid in making surveys in cities, with

special reference to the religious conditions of foreign-speaking, Negro, or other groups; the necessary location and adaptation of church buildings, and the programs required for needy and congested communities. It shall also aid in the organization and development of adequate religious centers in city territory. It shall administer such appropriations as may be committed to it by the Board. All askings for missionary work in cities of 10,000 population or more shall require the review and recommendation of the Department or its Superintendent.

¶ 445, § 1. The Department of City Work shall promote the organization of City Missionary Societies wherever possible and practicable.

¶ 445, § 2. A City Missionary Society may be organized, under such name and control as it may determine, wherever, in cities of at least 10,000 population, there are two or more pastoral charges, and where, in the judgment of the Bishop or Bishops and District Superintendent or Superintendents concerned, it is deemed advisable. The purpose of such a society is to promote evangelization and to co-ordinate the work of our Church in such cities and contiguous communities. All Bishops, District Superintendents, and Superintendents of Missions or Mission Conferences having jurisdiction within the geographical territory covered by the Society, and all pastors therein, shall be ex-officio members of said Society or of its Board of Managers. Each Quarterly Conference shall be entitled to at least one lay representative in the Society or Board. (¶ 114, § 3 (9).)

¶ 445, § 3. The City Society may include in its work the organization of Church Schools, and the organization (but not the constituting) of Churches, the aid of weak Churches, the acquisition of real estate, and the erection of buildings, the adaptation of downtown churches to their altered environment, the securing and holding of endowments for the City Society and dependent churches, the conducting of missions among foreign-speaking and other needy peoples, the development of well-organized, open-air evangelism, the maintenance of kindergartens and industrial schools, the promotion of social and settlement work, including services rendered in connection with juvenile court cases, the support of rescue missions and of institutions for the relief of the sick and the destitute. A City Society may also devise plans for promoting the connectional life of Methodism, and for co-operation and federation with other Evangelical churches.

¶ 445, § 4. A City Society may elect, either from within or from without its membership, not more than three persons, members of the Methodist Episcopal Church, as members of the Quarterly Conference of any Church under its supervision or the object of its benefactions. The persons so chosen shall enjoy all the rights and privileges of Quarterly Conference Membership when so approved by the Quarterly Conference. (¶ 111, § 2.)

¶ 445, § 5. In Annual Conferences, where there exists a City Society having an Executive Official giving his entire time to the work, it is recommended that said Executive Official shall be invited into consultation with the Bishop and District Superintendents in the consideration of the appointments that affect missions or churches administered or aided by said Society.

¶ 445, § 6. A City Society shall have authority in the territory covered by its Constitution or Charter, to make apportionments to the Pastoral Charges, and to collect and disburse moneys for all the objects contemplated in its organization.

¶ 445, § 7. It is recommended that any Church within its territory expecting to receive aid for building or improvement from the City Society, be required to secure, as a condition to receiving such aid, the approval of the City Society with respect to location, plans and methods of financing.

¶ 445, § 8. A City Society, in order to receive appropriations from the Board, shall meet the following conditions: (a) It shall be organized according to the *Discipline*; (b) it shall have an Executive Committee meeting at least once every quarter; (c) it shall be actively at work; (d) it shall have made a report as required by the Department of City Work; (e) it shall raise annually by collections or otherwise an amount at least equal to that appropriated to it by the Board, exclusive of appropriations made for work among foreign-speaking peoples.

¶ 445, § 9. It shall be the duty of the District Superintendent whose District covers in whole or in part a city, or contains communities contiguous to each other in which there are two or more Charges, to co-operate with the Department of City Work in securing, whenever practicable, the organization of a City Society as herein provided. Charges in communities adjacent to a city, and not attached to any other Society, may be included in the Society of the adjacent city.

¶ 445, § 10. It shall be the duty of each Pastor whose Charge lies within the territory of a City Society, once each year to present the interests of the Society to his congregation, take a collection for the same, or provide for the amount apportioned in the Benevolence Budget and report the amount received to the Annual Conference.

¶ 445, § 11. The Annual Conferences are directed to take such friendly interest in the City Societies within their bounds as shall promote their efficiency and facilitate their work; to arrange for the publication of their reports in the Conference Journal and to provide a separate column in connection with the statement of the Benevolence Collections for the itemized report of the offerings for this work.

¶ 445, § 12. All City Societies shall be auxiliary to the Board of Home Missions and Church Extension, and shall make each year to the Department of City Work a detailed statement, which shall include: (1) Number of Ministers or Missionaries

supported in whole or in part, the amount paid to each, and the kind of work in which each is engaged; (2) Expenses of administration; (3) The total amount raised by the Society and how expended. The report shall also include such other items as the Department shall require. The summary of such reports may be published in connection with the annual report of the Board.

¶ 446, § 1. The Department of City Work shall maintain a Bureau of Goodwill Industries, which shall consist of the Superintendent of the Department of City Work and not more than sixteen other persons.

The object of the Bureau shall be to provide for the religious, educational, social, and industrial welfare of the unfortunate.

The Bureau may make such changes in the rules and regulations for the conduct of the Bureau and the Auxiliary Goodwill Industries as shall first be approved by the Department of City Work. The Bureau shall review all askings for Goodwill Industries, and administer all appropriations. The Bureau shall support and indorse only those local Industries which are organized and conducted according to its established rules and regulations, and such local Industries shall be administered, as far as practicable, in co-operation with local City Societies.

The Bureau may provide for Institutes of the Goodwill Industries from time to time as may be necessary or advisable. These Institutes may meet in alternate years as regional meetings. The purpose of the Institutes shall be promotion, co-operation, and training in the Goodwill work and idealism. No expense shall be incurred by the Bureau in connection therewith which cannot be paid out of the income received by the Bureau from local Goodwill Industries.

¶ 447, § 1. The Department of City Work shall promote the Council of Cities of the Board of Home Missions and Church Extension. The Council shall be composed of the Executive Secretary, the Superintendent and members of the Department, and two delegates from each organized City Society. The Council may be convened annually, or at such other times as the Department may determine.

¶ 447, § 2. The purpose of the Council shall be to promote the study of City Church work, with all that relates to a better understanding of the religious needs of urban communities. It shall present methods for city surveys, practical methods of church development and administration, having in view the city-wide responsibility of the Church. It shall seek by papers and discussions to present the social, economic, industrial and spiritual needs of the cities.

Adopted, May 14.

REPORT NO. 3. DEPARTMENT OF CHURCH EXTENSION

Your Committee, having considered Memorial No. 601, submits the following report:

¶ 441. Amend by eliminating the entire present paragraph and in lieu thereof inserting the following:

“¶ 441, § 1. The Department of Church Extension shall encourage the erection of churches in communities not already adequately supplied; shall assist in the building of churches and parsonages where assistance is most needed; and shall give special attention to church architecture, helping our societies, when erecting churches, to build structures adapted to their requirements.

“§ 2. Aid, in the form of donations in the erection and remodeling of churches and parsonages, shall be made available primarily to clearly missionary projects. Assistance in the development of other types of church property, if and when granted, shall be provided as loans.

“§ 3. All applications for Church Extension aid shall be made through the Annual Conference Board. Appropriations shall be granted by the Board or the Executive Committee, upon recommendation of the Department.

“§ 4. In granting donations to churches, the Board shall require from the Trustees of each aided church an obligation, which shall be a lien upon the property involved, for the return of the amount donated, with lawful interest thereon in the event that the work shall cease or the property shall ever be alienated from the Methodist Episcopal Church. In case of relocation, however, the Board's investment and lien may be transferred to the new property. For donations in sums not exceeding Five Hundred Dollars, the Board is authorized to accept a contract in place of the usual trust obligation.

“§ 5. When a donation is granted by the Board, where the property involved is held in trust by the Board of Trustees of the Annual Conference, no obligation shall be required by the Board of Home Missions and Church Extension, provided the Board of Trustees of the Annual Conference agrees, with the approval of the Annual Conference, that the property shall not be conveyed without protecting the equity of the Board of Home Missions and Church Extension, and that the annual appropriation to the Conference may be withheld, if need be, to insure such protection.

“¶ 442, § 1. The Loan Fund authorized in ¶ 439, § 1, shall consist of all moneys or other property especially donated or bequeathed to the Board as a Permanent Fund, subject to annuity or otherwise, where the gift is intended to assist in the building of churches and parsonages.

“§ 2. As a part of the said Loan Fund there shall be a fund known as the Revolving Fund, which shall consist of such sums as may be released from the General Fund or appropriated by the Board or the Executive Committee, all returned donations, and such other funds as may be made available. The principal thereof shall be loaned to churches upon such terms and con-

ditions as the Board or Executive Committee shall from time to time determine.

"¶ 443, § 1. The Department shall organize and conduct a service to the field known as the Division of Finance and Debt Raising.

"§ 2. The purpose of this Division shall be to assist and guide debt-encumbered churches in dealing with their financial problems. Churches receiving this service shall make such payment therefor as the Department shall determine.

"§ 3. A specific fund may be set up by the Board to be secured from gifts and legacies for this purpose, the income therefrom to be used in supporting the work of this Division."

Adopted, May 15.

REPORT NO. 4. BILINGUAL WORK IN THE UNITED STATES

Your Committee on Home Missions, having considered Memorial No. 601, submits the following report:

Amend by eliminating the entire present Chapter excepting ¶ 448, § 2, and inserting in lieu thereof the following, which now becomes Chapter VI, and ¶ 449:

"¶ 449, § 1. Bilingual Work, except in organized bilingual Conferences and Missions, shall be administered through the English-speaking Conferences under the supervision of the various Departments of the Board.

"¶ 449, § 2. The Local Approach. (1) To insure a nationwide sense of responsibility on the part of Methodist Episcopal leadership everywhere, it shall be the duty of the District Superintendent and Pastor to place before the Quarterly Conference of each English-speaking Church in America the fact of its relationship and responsibility to any bilingual peoples resident in the Parish.

"(?) A Committee on Bilingual Work may be created in any Quarterly Conference to give attention to the needs of a group or groups of bilingual people found in the community not already included in our Bilingual Conferences, Mission Conferences or Missions, or cared for by any other Evangelical Church; such Committee to communicate with the District Superintendent and the Bishop in order to develop with them a program to meet these needs."

Adopted, May 15.

REPORT NO. 5. ORGANIZATION AND FUNCTION

Your Committee, having considered Memorial No. 601, recommends:

II. ORGANIZATION AND FUNCTION

Amend ¶ 435, § 1, by eliminating the first two lines and in lieu thereof inserting the following:

"The management and disposition of the affairs and prop-

erty of the Board of Home Missions and Church Extension, the making of appropriations, and the administration of appropriations and all other funds, shall be vested in a Board of Managers which," and by eliminating from the twelfth line the word "effective," and by inserting the words "Treasurer and" before the word "Superintendents" in the fourteenth line of said paragraph, and by eliminating the word "the three" in the fifteenth line, so that the amended section shall read, as additionally amended:

¶ 435, § 1. The management and disposition of the affairs and property of the Board of Home Missions and Church Extension, the making of appropriations, and the administration of appropriations and all other funds, shall be vested in a Board of Managers which shall be composed of the Bishop resident at Philadelphia, the Executive Secretary elected by the General Conference, who shall be ex officio members, twenty Ministers and twenty-three Laymen nominated by the Bishops and elected by the General Conference. In constituting the membership of said Board the Bishops shall nominate one representative from each Area, preserving as nearly as may be equality in the number of Ministers and Laymen chosen from the Areas. All the other Bishops resident in the United States shall be ex officio members without a vote. The Treasurer and Superintendents of Departments shall be advisory members. The terms of office shall begin at the adjournment of the General Conference and continue for one quadrennium or until their successors are chosen. The Board may also elect not more than ten advisory members who shall have the privilege of the floor without power to vote or make a motion."

¶ 436—Amend by eliminating the last four lines of said paragraph and inserting in lieu thereof the following:

"(4) Emergency Fund; (5) Special Types of Work; (6) The several Departments of Work, subdivisions of these Departments, and (7) Annual Conferences and Missions," so that the paragraph as amended will read:

¶ 436—The Board shall consider plans for increasing its receipts and extending its work; shall receive reports from the several Departments; shall determine what total amount shall be appropriated for the work during the ensuing year, provided it shall not exceed the total available net income for the preceding fiscal year; shall determine what amounts shall be appropriated for (1) Administration; (2) Publicity and Promotion; (3) Contingent Fund; (4) Emergency Fund; (5) Special Types of Work; (6) The several Departments of Work, subdivisions of these Departments; and (7) Annual Conferences and Missions."

¶ 437, § 1—Amend by adding "The Treasurer and" at the beginning of the last sentence, so that said section as amended will read:

¶ 437, § 1. The Board shall constitute an Executive Com-

mittee of twenty-five, of which the Executive Secretary shall be a member ex officio. The Treasurer and Superintendents of Departments shall be advisory members."

¶ 438, § 1—Amend by inserting after the word "Treasurer" in the fourth line, the words "Assistant Treasurer," so that the said section as amended will read:

"¶ 438, § 1. The officers of the Board shall be a President, five Vice-Presidents, an Executive Secretary, a Recording Secretary, Superintendents of Departments, a Treasurer, and Assistant Treasurer, a Comptroller, and such other officers as the Board shall deem necessary."

¶ 439, § 4.—Amend by making present § 4, the final section of the new paragraph, and by inserting a new § 4, which shall read as follows:

"¶ 439, § 4. The Board shall provide as far as possible for Christian social education, and shall further in every practicable way religious and social work in all urban, town and country activities.

¶ 440, § 2—Amend by eliminating the last sentence and adding to the first sentence the following words: "at least seven of whom shall be members of the Board," and by inserting the words, "not more than three" after the word "add" in the fourth line, so that the section as amended will read:

"¶ 440, § 2. Each Department, as organized by the Board, shall consist of the Superintendent, five Ministers and five Laymen, at least seven of whom shall be members of the Board. The Board shall have power to add not more than three to the membership of any Department at the request of the Superintendent."

¶ 440, § 4—Amend by eliminating the present section and inserting in lieu thereof the following:

"¶ 440, § 4. The Board may appoint a representative for the territory embraced in the San Francisco, Portland, and Denver Areas who shall be under the direction of the Executive Secretary and who shall co-operate with the Department Superintendents."

To follow at the end of ¶ 449, § 1:

"In making final decisions on all askings from the several Annual Conferences, the Board of Home Missions and Church Extension shall take into account the comparative missionary needs of each project, and permanent value of service to the entire Church."

Adopted, as amended, May 18.

REPORT NO. 6. RACE RELATIONS

Your Committee, having considered Memorial No. 498, recommends that ¶ 439 of the *Discipline* be amended by the addition of § 5, which shall read:

The Board shall promote understanding and sympathy in the

United States in interracial relationships and shall co-operate with other national agencies having the same purpose.

Adopted, May 18.

REPORT NO. 7. WOMAN'S HOME MISSIONARY SOCIETY CO-OPERATING COMMITTEES

Your Committee on Home Missions, having considered Memorial No. 570, relating to co-operating committees, reports as follows:

Under ¶ 453, § 3, add

a. The Society shall have a committee on co-operation which shall meet at convenient intervals with a similar committee from the Board of Home Missions to consult on matters of mutual interest.

b. The Society shall also have a committee on co-operation which shall meet at convenient intervals with a similar committee from the Board of Education to discuss matters pertaining to institutions carried on jointly by the Society and the Board of Education.

c. In each Annual Conference the Business Committee of the Woman's Home Missionary Society shall confer with the Conference Board of Home Missions and Church Extension in regard to the total Home Missionary program within the bounds of the Annual Conference.

§ 4. Deaconesses under the Society shall be recommended to their fields by the Trustees of the Woman's Home Missionary Society, and shall be appointed according to the provisions of the *Discipline*.

Adopted, May 18.

REPORT NO. 8. ADMINISTRATION OF MISSIONS

Your Committee on Home Missions, having considered Memorial No. 601, recommends that, under the caption "Administration of Missions," an additional paragraph, to be numbered 452, shall appear in the *Discipline* to read as follows:

"There shall be established a joint Council on Home Missions, consisting of ten members five of whom shall be appointed by the Board of Home Missions and Church Extension, and five by the Woman's Home Missionary Society. This Council shall meet at such time and place and elect such officers as it may determine. Its function shall be to review the work of these two organizations, and arrange for such co-operative activities and such joint projects as may be mutually practicable and advisable."

Adopted, May 18.

REPORT NO. 9. GENERAL REFERENCE FROM COMMITTEE ON HOME MISSIONS

After a careful study of matters presented to it, as well as the presentation of the work of the Board of Home Missions and

Church Extension as set forth in the *Handbook* for 1936, your Committee presents the following statement:

The Home Missionary enterprise, which has been the pride of Methodism for well over a century and which has during that time shown results hardly to be equalled anywhere else in all church history, is in desperate straits today. It is through Home Missions that the Church grows and that Christian ministry is carried to those who would otherwise be neglected. The religious neglect in Home Missions fields, owing to the curtailment of missionary programs, the deterioration of Church and mission properties, and financial collapse in communities served, was probably never in the history of America so great as at present. Much of the actual decline in Sunday-school enrollment in Methodist churches can be traced to the curtailment of the Home Mission program, just as in the days of growth it was a demonstrated fact that the rate of increase in Sunday-school enrollment was greater in Home Mission areas than elsewhere throughout the Church. Not only is the fate of the Church tied up with Home Missions, but so also is the fate of America, for we cannot continue as a Christian country if we allow successive generations of boys and girls who are to be the voters, property owners, office holders and teachers of the future to grow up without the ministry of the Church.

Something must be done for the youth and children of our town and country areas. With a lowered standard of living and the opportunity for employment in better paid vocations closed, youth in the country presents new demands for an enlarged religious ministry. We need to supplement the present rural ministry with young people's and children's workers. These are only Methodism's minimum responsibility, conditioned by the fact that we have many fields in which we formerly carried on work but in which now we are providing no ministries.

In every city there are children and youth, often in amazingly large numbers, who are outside the influence of any religious organization. The New York City Religious Education Association has reported that there are 500,000 pupils in the public schools of New York City that are without the direct influence of any Church—Jewish, Roman or Protestant. Anyone who observes the urban communities will see thousands who are unreached by any religious influence. The situations in our cities are so desperate, both morally and politically, that they constitute a challenge of the highest order for mission church aid.

The problem of the unemployed boy is one of the greatest in the cities of today. These boys are out of school and out of work. Perhaps we should say, not yet in work. About our community centers and churches there are hundreds and thousands of such boys. They cannot be included in the programs for young children. They need counsel, leadership, and a wholesome place for recreation. It is not merely a matter of spare

time. It is a question of all their time. Many city mission centers have been compelled to exclude young people's workers from their budgets because of reduced appropriations. And yet these are the very years when such work should be done. These boys are idle now. They may not be idle ten years from now. Here is a white harvest field for the Church. Perhaps no other field would bring greater or quicker results.

If Methodism is to meet her responsibilities and capitalize on her abundant opportunities for service, she imperatively needs to house her people and program. We need both the "Shepherd" and the "Sanctuary" if we are to carry out the great Commission, if we are to provide the education, the ministry of healing, the training and missionary work which is ours to do. Out of Methodism's 25,000 churches, over 10,000 are of one-room construction and in their respective communities, in hundreds of instances, Protestantism's only representation. Most of these buildings are quite aged. The financial curtailments of recent years have made improvements and replacements impossible. The need for aid to keep Methodist sanctuaries in these communities is painfully urgent.

The past five years have brought many new conditions for the work of the Church in the United States. There are communities that are now missionary, and which present missionary needs now, but which were not such in 1930 or 1932. There are unmet needs at the present time which are utterly uncared for. The Church still faces hundreds and thousands of fields at present untouched by its ministries. In the city areas the population in such groups runs into hundreds of thousands of people untouched by a Church of any faith. There are still frontier areas untouched by the Church. The children of the second and third generations of the immigrants are now accessible to the gospel of Jesus Christ as they have never been before. Pastors in all of our bilingual churches report these opportunities as never before. We congratulate the Board of Home Missions upon the work done by its Department of Church Extension. The Save the Sanctuary Campaign has brought invaluable aid to the hundreds of churches which the depression has forced to the verge of a sheriff's sale. A most remarkable work has been accomplished by the Division of Finance and Debt Raising, which has brought renewed hope as well as direct financial aid to over 300 debt-ridden churches. The success of the Department and its staff, in not only settling unbearable debts, but in bringing renewed life and activity through their "Vitalization Program" to discouraged churches, has been most admirable and deserves the finest appreciation. To aid in this work generous friends have made munificent gifts of \$100,000 to provide for the maintenance of this department. We express our deep gratitude to these who have blessed the work of our Church in so many ways. We urge the continued support of this department, which has

such broad and deep demands for help, not only from debt-ridden churches, but from those damaged by flood, earthquakes and storm. We believe that all possible efforts in safeguarding the Sanctuary and in freeing it from incumbrances should be continued.

We reaffirm our conviction as to the imminent need of the work of the Board of Home Missions and Church Extension in our great centers of population, and as to the peculiar fitness of this Board, under its Department of Cities, to meet the physical, social and spiritual needs of increasing numbers of persons affected by the present economic crisis. Among those activities especially to be commended and supported by our people are the Goodwill Industries, the program of religious training for children, evangelism, crime prevention and social welfare, and work among foreign-speaking peoples.

We commend the Board of Home Missions and Church Extension for their attitude toward co-operation with other denominations in furthering many enterprises which can be and are operated jointly. Particularly significant in such endeavors are the joint work under the Board for Christian Work in Santo Domingo, certain co-operative projects of Church work at the sites of large governmental developments, such as Boulder City, and the Bonneville and Coulee Dams.

INCOME

We have examined the Financial Statement of the Board of Home Missions and Church Extension as found in the *Handbook*, and report as follows:

We regret to find that the Board received, as its share of World Service income, less than one half of the amount received during the previous quadrennium, resulting in necessary curtailments in its activities and an inability on the part of the Board to aid needy projects, with the attendant disastrous results. We are glad to note, however, that notwithstanding the severe decline in income, the Board has reduced its deficit from \$932,435.78 to \$426,261.96. We voice the conviction that some way must be found to increase the income of this Board, so that it may be able to meet the great unmet needs in our Home Mission fields. We find that there has been a substantial reduction in the administration expense of the Board during the quadrennium, and that the expense for this purpose during the last year of this quadrennium was thirty per cent less than for the last year of the previous quadrennium. We feel that, inasmuch as the administration of the Board includes the administration responsibilities of the Permanent Fund with its Loan Funds, and more than \$8,000,000 of assets, the expense of administration is very low.

We find that while the additions to the Permanent Fund from Annuity Gifts and other sources totaled \$764,291.34 for the past

four years, this is but one third of the amount received from similar sources during the previous quadrennium. Of the assets of the Permanent Fund, \$2,047,924.36 is subject to annuities represented by 780 annuity bonds and special agreements held by 527 annuitants. During the past quadrennium the Board paid to it annuitants a total of \$491,169.49.

We regret to find that the Board's ability to make loans to churches during the past four years was lessened by reason of the fact that a much smaller amount than formerly has been collected on maturing installments on loans previously made, and also a smaller amount of new capital added to the funds. Notwithstanding these handicaps, the Board was able to loan during the past quadrennium a total of \$932,170.00 to 207 churches, and had outstanding on October 31, 1935, a total of \$4,011,006.34 in loans to churches.

We highly commend the Board of Home Missions and Church Extension for its careful management of these large funds.

Home Missions were organized to meet the needs of expanding frontiers, which are always with us. They are changing from geographical to economic and social, from extensive to intensive, but they still require the same gospel preaching, establishment and maintenance of churches, and organized religion among the needy peoples of America. We have never at any time caught up with the task, and by the time we are able to make some impact upon the old, the new is upon us. The major task of Home Missions is that of constantly exploring new ways to meet new needs, or to deal with the old problems from a new angle. Expansion, change, exploitation, poverty, ignorance, disease, prejudice, have always created problems for Home Missions. There is nothing settled or static, but ever a succession of problems in an ever-changing society.

The work of Home Missions is never done. The task of modern Home Missions is different in many ways, but the need is greater and the problem more intricate than during any previous period.

Adopted, May 18.

VIII. HOSPITALS, HOMES AND DEACONESS WORK

REPORT NO. 2. CONTINUATION OF THE BOARD OF HOSPITALS, HOMES AND DEACONESS WORK AS NOW CONSTITUTED AND OPERATED UNDER THE DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH

WHEREAS, A number of Memorials have come to the General Conference from the local Boards of Hospitals and Homes, from Deaconess Institutions and Administrations and from other organizations, asking for the retention of the Board of Hospitals, Homes and Deaconess Work as now constituted and operated under the *Discipline* of the Methodist Episcopal Church.

Be It Therefore Resolved, That we, the Committee on Hospitals, Homes and Deaconess Work concur in these Memorials.
Adopted, May 14.

IX. ITINERANCY

REPORT No. 5. TO AMEND ¶ 207, DISCIPLINE 1932, DUTIES OF A PASTOR

Upon Memorial No. 89, coming from the Rock River Annual Conference, concerning the decoration of the graves of a deceased preacher, preacher's wife or widow of the Methodist Episcopal Church, we recommend non-concurrence.

Adopted, May 11.

REPORT No. 6. TO AMEND ¶ 207, DISCIPLINE 1932, DUTIES OF A PASTOR

Upon Memorial No. 73, coming from the Kansas Lay Conference, concerning the duties of a pastor in the decoration of the graves of a deceased preacher, preacher's wife or widow of the Methodist Episcopal Church, on May 30 (Decoration Day), we recommend non-concurrence.

Adopted, May 11.

REPORT No. 7. TIME LIMIT OF THE DISTRICT SUPERINTENDENCY

Your Committee has considered Memorials Nos. 79, 215, and 432, coming from the Pittsburgh Conference, the Blue Ridge-Atlantic Conference, and the Southern California Conference, together with the recommendation concerning the District Superintendency found in the report of the Commission on Supervisional System. We respectfully recommend changes in the *Discipline*, ¶ 237, § 2, so as to read:

He shall choose and appoint the District Superintendents annually. When a District Superintendent shall have served for a consecutive period of six years in any Conference and the Bishop recognizes a definite need for his continuance he may be continued for a period of not more than two years with the approval of the United Session, expressed by ballot without discussion. No District Superintendent may serve for more than eight years in any twelve in the same Annual Conference. Nevertheless, if in any District the term of six years shall expire in the interval between the sessions of the Annual Conference, he may continue him until the next session, provided the extension of time shall not be more than six months. If there shall be a vacancy between the sessions of the Annual Conference, after consultation with the District Superintendents, he shall appoint an effective Elder to serve until the next session of the Annual Conference. District Superintendents in either Missions or Mission Conferences, or in Annual Conferences in fields outside

the United States, may be continued on the same District for more than six consecutive years.

Adopted, May 13.

MINORITY REPORT

The undersigned members of the Committee on Itinerancy recommend the following action:

Amend ¶ 237, § 2, of the 1932 *Discipline* to read:

He shall choose and appoint the District Superintendents annually. He shall not allow a District Superintendent to preside in the same District more than four consecutive years, nor more than four years in any consecutive eight in the same Annual Conference without the approval of the United Session, expressed by ballot, on request of the Presiding Bishop. Nevertheless, if in any District the term of four years shall expire in the interval between the sessions of the Annual Conference, etc., etc., etc.

LEONARD CARSON,
G. F. REINECKE,
WILLIAM C. HARTINGER,
DUNNING IDLE,
ROBERT M. PIERCE,
H. M. GREENSLIT,
CARL H. FOWLER,

D. H. HARGIS,
H. P. JOHNS,
W. A. PARSONS,
THOMAS J. J. WRIGHT,
JOSEPH S. ULLAND,
W. H. ALDERSON,
E. PEARCE HAYES.

Failed of adoption, May 13.

REPORT No. 8. EMPLOYMENT OF RETIRED MINISTERS

Upon Memorial No. 572, coming from the Pittsburgh Conference, urging the wider employment of Retired Ministers by Bishops and District Superintendents, we recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 9. ADDITIONS TO STATISTICAL REPORT OF DISTRICT SUPERINTENDENTS

Upon Memorial No. 408, coming from the Upper Iowa Conference, seeking the addition of columns in the statistical report for District Superintendent's house rent, we recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 10. DISTRICT SUPERINTENDENTS

Your Committee has carefully studied the section on District Superintendents in the report of the Commission on Supervisional System presented in Memorial No. 630, and we recommend concurrence.

III. DISTRICT SUPERINTENDENT

The specific duties and detailed regulations of the District

Superintendent have been so multiplied that the major objectives of supervising the churches and assisting the pastors in their work have tended to become obscured. It is our conviction that the duties of the District Superintendent should be restated in terms that will emphasize and exalt the commanding importance of the office and the expectancy of the Church with respect to it.

Duties—(Substitute for ¶¶ 214-218.) The duties of the District Superintendents are:

1. To oversee the spiritual and temporal business of the Church.

2. In the absence of a Bishop, to take charge of all the Traveling Ministers, Local Preachers and Exhorters in his district, as the *Discipline* directs.

3. To issue Licenses and to renew them, in accordance with the action of the District Conference or the Quarterly Conferences.

4. In co-operation with the Pastors and Quarterly Conferences, the District Superintendent shall:

- a. Promote the evangelistic interest and activity of the churches; encourage the cultivation of personal religion, and deepen the desire and purpose to share spiritual experience;

- b. Promote the missionary, benevolence, and service interests and activities of the churches.

- c. Promote the work of education in the Church, including the Church School and Epworth League activities, and the educational institutions related to the Church, that our people may be trained in the way of Christ.

5. He shall attend each year one or more sessions of the Quarterly Conference of every Charge in his District, at which the necessary Disciplinary business shall be transacted.

6. He shall counsel with the pastors in respect to their pastoral responsibilities and other matters affecting their ministry.

7. A District Superintendent shall not employ as a Supply any Preacher who has been rejected by the previous Annual Conference, unless the Conference give him authority to do so.

8. A District Superintendent shall not employ as a Supply Pastor, except between sessions of the Annual Conference, and then only until its next session, any Local Preacher who is not listed as an Accepted Supply Pastor (¶ 171, § 1), nor shall he employ one who has not finished two years of his Courses of Study within four years, and the entire course, within eight years (¶ 201, § 7).

9. A District Superintendent, or a Preacher acting under the authority of the District Superintendent, may organize and constitute a Local Church by calling together the persons interested, receiving them into the Church as preparatory members, or by letter, or on profession of faith from other denominations; and

by appointing class leaders, stewards, and such other church officers as may be necessary for the initial period of the Charge, until it is in condition to be more fully organized in the regular way according to the *Discipline*.

10. To see that all charters, deeds, and other conveyances of Church property in his District conform strictly to the *Discipline* and to the laws, usages, and forms of the county, state or territory within which such property is situated.

11. To prepare and deliver to his successor a list of all abandoned church buildings, parsonages, cemeteries, and other such property within the geographical bounds of his District, and also a list of all endowments, annuities, trust funds, investments, and unpaid legacies belonging to any pastoral charge or organization thereof in said District.

Adopted, May 14.

REPORT NO. 11. AMENABILITY OF LOCATED MINISTER TO ANNUAL CONFERENCE

Your Committee has studied Memorial No. 8, coming from the Wyoming State Conference, concerning the amenability of Located Ministers. We recommend changing ¶ 186, § 1, beginning with the sentence, "Such Minister, etc.," so that the amended paragraph shall read:

An Annual Conference, first having examined a Member's character at the session of the Conference when a request for Location is made, and finding him in good standing, may at his request grant him a Certificate of Location, providing such relation be granted only to persons who avowedly intend to discontinue regular ministerial or evangelical work, which relation shall be certified by the President of the Conference. Such Minister shall thereupon hold his membership, as Local Elder or Deacon, in the Quarterly Conference where he resides. Each Minister who locates at his own request or is located shall be held amenable for his conduct and the continuance of his ordination rights to the Annual Conference within which his Quarterly Conference membership is held.

Adopted, May 15.

REPORT NO. 12. FINANCIAL OBLIGATIONS IN TRANSFER OF ANNUAL CONFERENCE MEMBER

Your Committee has studied Memorial No. 28, coming from the Nebraska Annual Conference, seeking legislation to make ineligible to transfer any Member of an Annual Conference until all his financial obligations to that Annual Conference have been settled. We recommend non-concurrence.

Received and recorded, May 19.

REPORT NO. 13. ORGANIZATION OF CENTRAL CONFERENCES

We have considered Memorial No. 52, coming from the

Kiangsi Conference, seeking reorganization of the basis of representation to the General Conference from Central Conferences rather than from Annual Conferences.

In view of the passage of the Unification Plan, we recommend non-concurrence.

Received and recorded, May 19.

REPORT NO. 14. INSURANCE FOR MINISTERS

Upon Memorial No. 474, coming from the New York Conference, recommending a plan of insurance for Ministers, we recommend non-concurrence.

Received and recorded, May 19.

REPORT NO. 15. APPOINTMENTS OF PASTORS

Upon Memorial No. 185, coming from the Rock River Conference, concerning the appointment of Preachers to Pastoral Charges, we recommend non-concurrence.

Received and recorded, May 19.

REPORT NO. 16. ANNUAL APPOINTMENTS OF MINISTERS

Your Committee has considered Memorials Nos. 16 and 123, coming from the Genesee Annual Conference, and the Colorado Annual Conference, and wishes to recommend the substitution of the following paragraph for §§ 18-19 in ¶ 114 of the *Discipline* of 1932:

"The Committee on Pastoral Relations shall be responsible, in consultation with the Pastor, for supplying the pulpit during the temporary absence of the Pastor. The question of pastoral tenure shall not be raised annually in the Quarterly Conference, but only when requested by the Pastor or by the Quarterly Conference through its Committee on Pastoral Relations, or when the District Superintendent or Bishop may deem it advisable after consultation with the Pastor. When a change in pastoral relations is contemplated, the Committee on Pastoral Relations shall co-operate with the District Superintendent and Presiding Bishop. This Committee shall be amenable to the Quarterly Conference.

Adopted, May 15.

REPORT NO. 17. RATIO OF CENTRAL CONFERENCE DELEGATES TO GENERAL CONFERENCE

Upon Memorials Nos. 33, 50, and 138, coming from the Shantung, Kiangsi and Hyderabad Annual Conferences, we recommend non-concurrence.

Received and recorded, May 19.

REPORT NO. 18. CHAPLAINS IN THE ARMY AND NAVY

Having considered Memorials Nos. 40, 41, 45, 72, 92, 164,

165, 197, 208, 304, 305, 442, 550, 571, 584, 621, and having also given due attention to the instructions of the General Conference, your Committee recommends:

WHEREAS, There is an overwhelming judgment of Christendom concerning the futility of war, and

WHEREAS, An increasing number of our people are determined to separate the Church from the war system, and

WHEREAS, We are certain that Methodism always has and always will minister to men in distress, bewilderment and sin, but does not thereby desire to accept all the implications of the military chaplaincy, therefore

Be It Resolved, That the General Conference of 1936 requests the Federal Council of Churches of Christ in America to seek to find a method by which the spiritual ministry of the churches to the armed forces of the United States of America may be performed by ministers appointed and supported by and amenable to the churches.

Adopted, as amended, May 18.

REPORT NO. 19. ACCEPTED SUPPLY PASTOR'S ADMINISTRATION OF LORD'S SUPPER

Upon Memorials Nos. 76, 198, coming from the Kansas Lay Conference and the Newark Annual Conference, we recommend non-concurrence.

Received and recorded, May 19.

REPORT NO. 20. AMENABILITY OF LOCAL PREACHERS

Upon Memorial No. 130, coming from the Colorado Conference, we recommend non-concurrence.

Received and recorded, May 19.

REPORT NO. 22. LOCAL PREACHERS

Your Committee has considered Memorial No. 502, coming from the Illinois Conference, and recommends the following:

¶ 163, § 1. 1. To license proper persons to preach; provided, the following steps have been taken, and in order.

First. They shall have been recommended by the Society of which they are members, or by the Leaders and Stewards Meeting, or the Official Board; and

Second. They shall have been before the District Committee on Qualifications of Local Preachers and shall have been recommended by them; and

Third. They shall have passed a satisfactory examination in the studies prescribed for candidates for Licenses to preach (¶ 203, § 1); shall have been examined in the presence of the Quarterly Conference on the subject of Doctrine and Discipline; and also shall have answered satisfactorily the questions: "Will you wholly abstain from the use of tobacco?" and "Are you in debt

so as to embarrass you in the work of the ministry?" ¶ 174, § 1 (3), 1 and 2.

Add to ¶ 163, § 5, to read:

¶ 163, § 5. The District Committee on Qualifications of Local Preachers shall be annually nominated by the District Superintendent and approved by the Annual Conference.

Adopted, May 18.

REPORT NO. 24. AUDITING

Your Committee has considered Memorial No. 173, coming from the Northern Minnesota Conference, and recommends the following change in the *Discipline*:

¶ 382. Delete the last sentence of the paragraph and substitute the following: These accounts shall be audited at least annually by a certified public accountant, or a competent auditing committee, and the findings published in the Conference Minutes.

The paragraph would then read: "All persons holding trust funds, securities and moneys of any kind, belonging to the General Conference or to an Annual Conference or Mission Conference or to organizations under the control of an Annual or Mission Conference shall be bonded in a reliable company in a good and sufficient sum, as the Conference may direct, and the Conference shall pay the expense of said bonding. These accounts shall be audited at least annually by a certified public accountant, or a competent auditing committee, and the findings published in the Conference Minutes."

Adopted, May 18.

REPORT NO. 25. CONFLICTING SECTIONS OF THE DISCIPLINE

Your Committee has studied Memorial No. 389, from the Bishops, drawing attention to conflicts between certain provisions of the Constitution and certain provisions of the *Discipline*, and we recommend the following:

¶ 89, change the first sentence, "Each Annual Conference shall appoint the place of its own session," so that it shall read, "The United Session of the Annual and Lay Conference shall appoint the place of the session of the Annual Conference."

¶ 236, § 2. Change this section to read, "To form the Districts according to his judgment, after consultation with the District Superintendents, and after the number of the same has been determined by the vote of the United Session of the Annual and Lay Conference."

Adopted, May 18.

REPORT NO. 26. VALIDITY OF GERMAN EDITION OF THE DISCIPLINE FOR SWITZERLAND

Memorial No. 496, from the Switzerland Conference, requests: That in case the five Annual Conferences in Germany should

request the privilege to organize themselves into a Central Conference, we respectfully request that the German version of the *Discipline* of the Methodist Episcopal Church to be edited by the Central European Central Conference in 1936, with the Supplement of 1932, and authorized by the General Conference, be declared the *Discipline* for the Switzerland Annual Conference.

We recommend concurrence.

Adopted, May 18.

REPORT NO. 27. RELATION TO GENERAL CONFERENCE

Memorial No. 505, from the Switzerland Conference, requests: That in case the five Annual Conferences in Germany should request the privilege to organize themselves into a Central Conference, it is our desire that for the time being at least we shall remain in the same relation to our American Mother Church which existed before the organization of the Central Conferences.

We recommend concurrence.

Adopted, May 18.

REPORT NO. 28. LOCATION OF MEMBERS OF CONFERENCE

Memorial No. 334, from the California Conference, recommends the addition of ¶ 188, § 3, which your Committee recommends.

The new paragraph reads: "Whenever it shall be determined by the Committee on Conference Relations that any allegation cited in § 1 is sustained the Committee shall so report to the Annual Conference. The Conference may then notify in writing the Member involved and request that he locate at the next session of the Annual Conference. If he refuse or neglect to locate as requested, the Conference may, upon recommendation of the Committee on Conference Relations, locate him without his consent."

Adopted, May 18.

REPORT NO. 29. RETIREMENT OF ANNUAL CONFERENCE MEMBER

Your Committee has studied Memorial No. 109, coming from the Minnesota Annual Conference, and we wish to recommend the following addition to ¶ 213, as a new § 5:

§ 5 would read: "Upon attaining the age of sixty-eight years each Member of an Annual Conference shall be referred to the Conference Relations Committee for the consideration of his effectiveness. He shall be continued in the effective relation, provided he has the recommendation of the Conference Relations Committee; the consent of the Cabinet, and the majority vote of the Annual Conference."

Placed on the table, May 18.

REPORT NO. 30. ANNUAL CONFERENCE JOURNAL AND GENERAL MINUTES

Memorial No. 545, from the Troy Conference, has been considered and we recommend the following substitute for ¶ 92, § 3:

"An Annual Conference may request each Pastor to present a separate report for each Church or Society in his Pastoral Charge and when such action has been adopted by the Conference the report shall be submitted for inclusion in the Annual Conference *Journal* and the General Minutes."

Adopted, May 18.

REPORT NO. 31. EXAMINATION OF ANNUAL CONFERENCE JOURNALS

Your Committee on Itinerancy, to which were referred for examination the Journals of the Annual, Central Mission and Mission Conferences and Missions, reports as follows:

§ 1. Journals that are found to comply with the Disciplinary requirements are: Atlanta, Baltimore, Blue Ridge-Atlantic, Burma, California, Central Germany, Chungking West China, Congo Mission, Colorado, Delaware, Detroit, Eastern South America, Erie, Finland, Finland Swedish, Florida, Foochow, Genesee, Georgia, Gujarat, Hyderabad, Idaho, Illinois, Indiana, Iowa-Des Moines, Indus River, Italy, Jugo-Slavic Mission Conference, Latin-American Mission, Lucknow, Minnesota, Missouri, Mississippi, Nebraska, Newark, New England, New England Southern, New Jersey, New York, New York East, North China, Northern New York, North India, North-East Ohio, Northwest Iowa, Northwest Kansas, Oregon, Oklahoma, Pittsburgh, Philadelphia, Philippine Islands, Shantung, Sweden, Southern California, Southern Illinois, South Florida, Troy, West Wisconsin, Wilmington, Wisconsin.

§ 2. The following Journals were found to be defective according to requirements of ¶ 81 (*Discipline*, 1932) and in the points indicated by numbers: Alabama, 1; Angola Mission, 1; Baltic and Slavic, 1; Bombay, 1; Central China, 1; Central New York, 1; Central Northwest, 1; Central Provinces, 1; Central Pennsylvania, 5; Central Tennessee, 1, 5; Central West, 1, 5; Chile, 1; Dakota, 1, 2, 3; East German, 1; East Tennessee, 1, 3, 4, 5, 6; Eastern Swedish, 1; Hingwa, 1; Holston, 5; Kansas, 5; Kentucky, 1; Kiangsi, 1; Louisiana, 5; Maine, 5; Malaya, 4; Michigan, 4, 5; Montana State, 5; New Hampshire, 5; New Mexico Mission, 1, 2, 3, 5; North Dakota, 4, 5; North Carolina, 5; North Indiana, 5; Northern Minnesota, 5; Norway, 5; Norwegian-Danish, 4, 5; Northwest India, 1, 6; Northwest Indiana, 5; Ohio, 5; Pacific Northwest, 1; Rhodesia, 1; Rock River, 3, 4, 5; South Carolina, 5; South India, 5; Southern, 5; Savannah, 5; Southwest Kansas, 5; Saint Johns River, 1, 4, 5; Sumatra

Mission, 5; Texas, 5; Upper Iowa, 5; Vermont, 5; West Virginia, 5; Western Norwegian-Danish, 1, 4; Wyoming, 4, 5.

§ 3. Congo Mission, North Indiana, while mentioned above, each lack one year's Minutes.

§ 4. None were received from Bengal, Central Alabama, Chengtu West China, Denmark, Lexington, Liberia, North Africa, Northeast Germany, Northwest Germany, South Germany, Southwest, Southwest Germany, Switzerland, Tennessee, Upper Mississippi, West Texas, Washington, Wyoming State, and Yenping.

§ 5. Other Journals received: Central Conference of Southern Asia.

REPORT NO. 32. ANNUAL CONFERENCE MINUTES

Your Committee has considered Memorials Nos. 75, 83, and 526 from the Kansas Lay Conference, Northwest Iowa Annual Conference and Missouri Annual Conference, seeking additions to the Annual Conference Minutes, and we recommend non-concurrence.

Received and recorded, May 19.

REPORT NO. 33. LOCAL PREACHERS

Your Committee has considered Memorial No. 533, from the New York East Conference, and recommends non-concurrence.

Received and recorded, May 19.

REPORT NO. 34. ACCEPTED SUPPLY PASTORS

Your Committee has considered Memorial No. 342, concerning additions to the Minutes. We recommend non-concurrence.

Received and recorded, May 19.

REPORT NO. 35. LOCAL PREACHERS AND ADMINISTRATION OF THE SACRAMENT

Your Committee has considered Memorial No. 547, from the New York East Conference, and recommends non-concurrence.

Received and recorded, May 19.

REPORT NO. 36. LAY REPRESENTATION IN ANNUAL CONFERENCE

Your Committee has considered Memorial No. 54, from the Kiangsi Annual Conference, and recommends non-concurrence.

Received and recorded, May 19.

REPORT NO. 37. REMOVAL OF THE QUESTION ON TOBACCO

Your Committee has considered Memorial No. 110, coming from the New England Southern Conference. We recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 38. PERMISSION FOR THE PUERTO RICO MISSION
CONFERENCE TO BECOME AN ANNUAL CONFERENCE

Your Committee has considered Memorial No. 119, coming from the Puerto Rico Mission Conference.

We recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 39. LAYMEN'S REPRESENTATION ON BISHOP'S
CABINET

Your Committee has considered Memorial No. 148, coming from the Eastern Swedish Lay Conference, and we recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 40. CONFERENCE MEMBERSHIP OF FOREIGN
MISSIONARIES

Your Committee has considered Memorial No. 181, coming from the Philippine Islands Conference, and we recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 41. ADMISSION OF WOMEN TO ANNUAL CONFERENCE

Your Committee has considered Memorials Nos. 196 and 203½, coming from the Northern Minnesota Conference. We recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 42. CHANGE IN ¶ 267 IN THE 1932 DISCIPLINE

Your Committee has considered Memorial No. 218, coming from the Chile Annual Conference, seeking the appointment of two investigating commissions composed of five elders each, in place of the present Triers of Appeals. We recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 43. FINANCIAL OBLIGATION OF PASTOR TO
CONFERENCE

Your Committee has considered Memorial No. 224, coming from the Nebraska District Conference. We recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 44. MEMBERSHIP IN ANNUAL CONFERENCE

Your Committee has considered Memorial No. 264, coming from the Illinois Conference. We recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 45. DISCIPLINARY CHANGES

Your Committee has considered Memorial No. 394. We recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 46. REPRESENTATION OF MISSION CONFERENCES IN
GENERAL CONFERENCES

Your Committee has considered Memorial No. 422, coming from the Chile Annual Conference, and recommends non-concurrence.

Received and recorded, May 19.

REPORT No. 47. APTITUDE TEST FOR ANNUAL CONFERENCE
MEMBERS

Your Committee has considered Memorial No. 450, coming from the Southern California Conference, and we recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 48. QUALIFICATIONS FOR ADMISSION TO ANNUAL
CONFERENCE

Your Committee has considered Memorial No. 475, coming from the Missouri Annual Conference. We recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 49. QUALIFICATIONS OF A PREACHER

Your Committee has considered Memorial No. 561. We recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 50. POWERS OF CENTRAL CONFERENCE

Your Committee has considered Memorial No. 495, coming from the Northwest Germany Conference. We recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 51. CHAPLAINS

Your Committee has considered Memorial No. 346. This matter has been covered in other Memorials, and we, therefore, recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 52. PASTORAL RECORDS

Your Committee has considered Memorial No. 532, coming from the West Wisconsin Conference. We recommend non-concurrence.

Received and recorded, May 19.

REPORT NO. 53. SEPARATING AND RESTORING MINISTER FROM MEMBERSHIP IN ANNUAL CONFERENCE

Your Committee presents the following statements and recommendations from the Bishops' Memorial No. 330, and recommends concurrence.

In the Disciplinary provisions for separating a Minister from his membership in the Annual Conference and for restoring him subsequently to his former relation, there is, if not confusion, at least a lack of clearness and fullness.

A study of the paragraphs relating to this subject seems to show that such separation may be either voluntary or involuntary, and that under each head any one of three degrees of separation may be possible. (1) There is *Location*, at a Minister's own request (*Discipline*, ¶ 82, § 32, and ¶ 186, § 1), or without it (*Discipline*, ¶ 82, § 33; ¶ 186, § 3; ¶ 188, § 2; ¶¶ 212, 213, § 3). (Bishops' Ruling, ¶¶ 241, 242), in each instance the man being left in the status of a Local Deacon or a Local Elder, as the case may be. (*Discipline*, ¶ 186, § 1.) The readmission into Conference membership (*Discipline*, ¶ 82, § 15) of a Minister who has been Located at his own request is possible upon certain clearly defined conditions (*Discipline*, ¶¶ 181, 186, § 1), one of which provisions seems to be bluntly contradicted by Rulings 244 and 364 (b).

(2) There is the voluntary "surrender of the Ministerial office" (*Discipline*, ¶¶ 82, § 34, 187) or the involuntary "deprivation of the Ministerial office and credentials" (*Discipline*, ¶¶ 82, § 35, 84, 188, § 1), "deposed from the ministry" (*Discipline* ¶ 267, § 5; ¶ 279, § 2). The man is then left a Lay Member of the Church (*Discipline*, ¶¶ 187, 279, § 1). The restoration of his credentials (*Discipline*, ¶ 82, § 38 (2)) is apparently governed, if the surrender of credentials has been voluntary, by *Discipline*, ¶ 308, Rulings 250, 252; if involuntary, by *Discipline*, ¶ 309, Rulings 363, 364.

(3) The third stage involves separation from the membership as well as the ministry of the Church, and leaves the man altogether outside (*Discipline*, ¶ 82, §§ 34 (b), 36, 37). Voluntary withdrawal is treated in *Discipline*, ¶¶ 189, 280, § 2, Rulings 236, 238. Involuntary withdrawal ("expulsion") is indicated in *Discipline*, ¶¶ 190, 267, § 5, and 268, § 3. The restoration to Annual Conference membership of one who has voluntarily withdrawn is discussed in Rulings 245, 246; of one who has been expelled in *Discipline*, ¶¶ 279, §§ 2, 3, 306, 309, Ruling 360.

1. At the request of the Bishops, we recommend that the Editor of the *Discipline* be instructed to codify these and other provisions of the *Discipline* relating to this subject and arrange them consecutively so that the legislation of the Church on this matter shall be clear and readily accessible.

2. We recommend furthermore that the Annual Conference Questions in ¶ 82 be amended and rearranged by substituting for Questions 34, 35, 36, 37 the following:

Who have surrendered the ministerial office and credentials?

Who have been deprived of the ministerial office and credentials?

Who have withdrawn from the ministry and membership?

Who have been permitted to withdraw from the ministry and membership under charges or complaints?

Who have been expelled from the ministry and membership?

Also for Questions 15, and 38 (2), and (3) the following:

Who have been readmitted from Location?

Who have been readmitted by the restoration of the ministerial office and credentials?

Who have been readmitted after withdrawal or expulsion from the ministry and membership?

Also that the sections be renumbered to conform to this revision.

Adopted, May 19.

X. JUDICIARY

REPORT NO. 1. "AUTOMATIC" RETIREMENT OF MEMBER OF ANNUAL CONFERENCE ON AGE LIMIT

The Judiciary Committee to whom was referred Memorial No. 109 would report:

At its session held in September, 1935, the Minnesota Annual Conference passed the following resolution:

"RESOLVED, When a member of the Conference shall have reached the age of seventy years, he shall automatically retire at the next session of the Annual Conference. Exception: If a man asked for by the three-fourths vote of his Quarterly Conference, has the unanimous recommendation of the Cabinet, by a three-fourths vote of the Annual Conference present and voting, he may be continued in service."

The validity of the foregoing rule is questioned by several Members of aforesaid Conference with reference to automatic retirement and the power of the Conference to make the rule.

Answer: A Minister cannot be retired "automatically," because a change of relation requires presentation of his case to the Committee on Conference Relations and a recommendation to the Conference by the Committee before it can be granted. See *Discipline*, ¶ 83, §§ 4 and 7; ¶ 213, § 2; also see the ruling on Question 146, Report of the Committee on Judiciary, General Conference *Journal* of 1932, page 603.

Adopted, May 9.

REPORT NO. 2. TERM OF ORDERS OF ORDAINED LOCAL PREACHER

In Petition Nos. 225 and 276, John Wharton Stokes requests

interpretation of provisions in ¶¶ 193 and 196 of the *Discipline* of 1932, providing in ¶ 193 B, § 2, that Local Preachers are eligible to orders of Deacons who (1) have been Accepted Supply Pastors in regular service for two full years, and (2) those who shall have completed the first two years of the Conference Courses of Study, together with the Studies indicated for the examination for Reception on Trial under the Conference Board of Ministerial Training.

And second, as to ¶ 196 B, § 2, relating to Orders of Elders, and providing that Accepted Supply Pastors are eligible thereto, (1) those who shall have been ordained Deacons under the provisions of ¶ 193, § 2, and (2) those who shall have been serving as regular Accepted Supply Pastors for two full years since their ordination and (3) shall have satisfactorily completed the full Conference Course of Study under the Conference Board of Ministerial Training.

Among other questions it is asked: Are these Orders for LIFE, or do they terminate at the expiration of the Accepted Supply Relationship?

In May, 1910, the Bishops held that "the specific rule under which a preacher is elected and ordained a Deacon does not affect the validity of his orders in case of the termination of his relations to the Annual Conference. If he retains his membership in the Church he has the standing of an ordained Local Preacher."

The Judiciary Committee concurs in that ruling. Based thereon the same ruling should be made as to Elders and also as to Accepted Supply Pastors under the provisions of B, § 2, in each of ¶¶ 193 and 196 of the 1932 *Discipline*, subject, however, to the limitations contained in ¶¶ 171, 172, 201, and 310.

The other inquiries are hypothetical and are not considered by this Committee.

Adopted, May 9.

REPORT NO. 3. CONCERNING THE CASE OF MELECIO DE ARMAS

The Judiciary Committee, to which was referred a paper entitled "A Petition to the General Conference of 1936 Concerning Certain Judicial Irregularities," submits the following report:

The General Conference of 1932 set up a Special Appellate Committee to consider the case of Melecio de Armas, according to the provisions of the *Discipline* of 1928. This Special Appellate Committee "carefully reviewed the records and evidence in the case of Melecio de Armas" (see General Conference *Journal*, 1932, pages 342-343), reversed the order of the Select Number, and ordered the restoration of the said de Armas as a member of the Philippine Islands Annual Conference.

Since there is no evidence before us that the Special Appellate Committee erred in any particular, and since no legal appeal

from the judgment of the Special Appellate Committee has been filed with the Judiciary Committee, no appeal was ever taken either by the Defendant or by the Philippine Islands Conference, the plaintiff, from the judgment of the Special Appellate Committee, nor has either party to the case ever petitioned for a reargument or a rehearing of the appeal, we hereby find that there is no legal procedure by which the case may be reopened.

Adopted, May 9.

REPORT NO. 4. RECOMMENDATION OF REFERENCE

Since it has come to the attention of the Judiciary Committee that the judgment of the Special Appellate Committee in the case of Melecio de Armas was the declared reason for some of our people in the Philippines leaving the Methodist Episcopal Church, and that now overtures are being made to return to the Church, we therefore recommend that the paper in our hands bearing this message be referred to the Committee on Foreign Missions.

Adopted, May 9.

REPORT NO. 5. THE RIGHT OF AN ANNUAL CONFERENCE TO COLLECT HOUSE RENT FROM A DISTRICT SUPERINTENDENT

The Judiciary Committee reports as follows: The Rev. Thomas Oliver Grieves, Superintendent of the Salina District, Northwest Kansas Conference, recites that the District Parsonage in which he resides is owned by the Northwest Kansas Conference, and that following the approval of the Report of the Finance Commission, the Treasurer of the Conference deducted ten dollars per month from his support for parsonage maintenance and insurance. The petitioner then asks this question:

"Has the Treasurer of the Annual Conference the right to deduct \$120 for such a proposition?"

We reply that the Treasurer, upon the order of the Annual Conference, has that right. ¶ 329, § 4, *Discipline*, 1932, says, "It shall be the duty of the Commission on Finance to make an estimate of the amount necessary to furnish a sufficient and equitable support for the District Superintendent of each District in the Conference, including suitable provision for expenses." We quote also, from the Report of the Finance Commission of the Northwest Kansas Conference, "We approve the plan of the District Superintendents to pool their salaries. . . . We further recommend that ten dollars per month, or the sum of \$120 per year, be deducted from the salary of the District Superintendent, living in the District Parsonage at Concordia, the same to be turned over to the Conference Board of Trustees, to be used at its discretion for the maintenance and insurance of said parsonage."

What the Conference, in effect, did was this: It fixed equal support for the District Superintendents and then ordered that

ten dollars per month from the support of the one who occupied the house owned by the Conference be paid as house rent to the Conference Trustees. This was clearly within the power of the Conference.

Adopted, May 11.

REPORT NO. 6. MOOT QUESTIONS

The Judiciary Committee, with the approval of the General Conference in 1900, decided it was not called upon to answer suppositions or moot questions. This has been followed by every General Conference since. For this reason we decline to pass upon Memorial No. 232.

Adopted, May 11.

REPORT NO. 7. ANNUITY CLAIM OF MINISTERS UNDER SPECIAL APPOINTMENT

A Memorial of the Wisconsin Conference sets forth three specific cases of Members of the Conference who have served under special appointment, and raises the question as to their right to claim an annuity for certain years of service in other appointments than those which the Bishop may make without confirmation by a two-thirds vote of the Annual Conference. (§ 237, § 4.)

Answer: A minister who serves under such appointments is not entitled to make a claim for an annuity for such years of service. The Bishops have ruled as follows: "If a minister is appointed to serve an institution or organization not under the control of, or under the auspices of the Methodist Episcopal Church, does he lose his claim for the years he serves such an institution? Answer: He Does."

The application of the law, however, is solely in the power of Annual Conference. ¶ 339, § 1. (See Ruling on Question 95, Report of Committee on Judiciary, General Conference *Journal*, 1928, page 513.)

Adopted, May 14.

REPORT NO. 8. APPEAL OF G. J. SHAW

The Judiciary Committee, to which was referred the appeal of G. J. Shaw, submits the following report:

Statement of facts: On or about December 20, 1935, G. J. Shaw, a member of the Lucknow Annual Conference, submitted a complaint charging Bishop J. R. Chitambar with "maladministration." A copy of the complaint was sent to the Secretary of the Central Conference of Southern Asia, also to the accused Bishop. The Central Conference met on December 28, 1935, under Bishop J. W. Robinson, who refused to entertain the complaint on the ground that proper notice, namely, a notice of at least thirty days, had not been given the accused, said Bishop

basing such refusal on ¶ 278, §§ 1 and 2, of the *Discipline* of 1932. The matter was brought before the Judiciary of said Central Conference which held that the complaint could not be considered because received by the Secretary of said Central Conference after the convening of said Conference. Said Judiciary also makes reference to fact that provisions of ¶ 278, §§ 1 and 2, of the *Discipline* had not been complied with. Appeal from such decision and order was taken to this General Conference.

Opinion: The sole question to be determined on this appeal is whether or not the Judiciary of the Central Conference of Southern Asia erred in its decision and order above referred to. It is our opinion that no error was committed in said decision and order and that the charges of said G. J. Shaw, Appellant, were properly refused consideration by said Judiciary because of the failure of Appellant to give at least thirty days' notice in writing to the accused and to the Secretary of said Central Conference. (See ¶ 278 of *Discipline* of 1932, § 1.) While it is true that said § 1 refers only to complaints against the administration of Bishops and Missionary Bishops the notice therein required, namely, thirty days, equally applies to § 2 of the same paragraph, having to do with complaints against the administration of a Bishop elected by a Central Conference. We are unable to conceive that any difference in the length of notice was intended as to complaints brought against Bishops or Missionary Bishops under § 1 of ¶ 278 aforesaid, and as to complaints brought against a Bishop elected by a Central Conference, under § 2 thereof. Neither do we believe that because said § 2 fails to specifically require the giving of any notice that by reason thereof none was intended.

It will further be noted that this opinion does not preclude the Appellant from bringing any complaint he may have before said Central Conference for Southern Asia provided proper notice thereof has been given the accused and the Secretary of said Central Conference at least thirty days before same are to be heard, as above indicated.

For the above reasons the appeal is dismissed and the decision and order of the Central Conference for Southern Asia affirmed. Adopted, May 14.

REPORT NO. 9. APPEAL OF A. H. MAGEE

The Judiciary Committee to which was referred the appeal of A. H. Magee, reports thereon as follows:

A Judicial Conference of the Lucknow Conference was convened by Bishop J. W. Robinson on March 6, 1935, at Bareilly, India, to consider the appeal of A. H. Magee against certain findings and decisions of his Conference. It appeared that Appellant at the time he gave notice of his appeal failed or refused to furnish a written statement of the grounds of his

appeal as provided in ¶ 322, § 2, *Discipline*, 1932, and wherein it is provided that *hearings shall be limited to the grounds set forth in such statements.*

The Judicial Conference heard arguments by both the counsel for the Church and counsel of Appellant, with the result that a motion that the appeal be entertained was put to a vote and was defeated, 11 voting against the motion and 2 not voting.

Opinion: It is the opinion of your Judiciary Committee that the action in this case by the Judicial Conference was according to the law of the Church, and, therefore, the appeal is hereby dismissed.

Adopted, May 14.

REPORT NO. 10. APPEAL OF G. L. LENNARTH

Your Judiciary Committee, to which was referred the appeal of Gustaf Leonard Lennarth, formerly a member of the Sweden Annual Conference of the Methodist Episcopal Church, from the decisions of said Conference and of the Judicial Conference of the Norway, Denmark and Swedish Conference of Finland, respectfully report that the said Lennarth was first tried under ¶ 269, in due form and regular order, and, on July 12, 1932, was found guilty as charged, and received sentence of suspension from the Ministry. His appeal to the Judicial Conference resulted in the affirmation of the sentence of the court below, on August 23-24, 1932, at Stockholm.

Thereupon, the four District Superintendents asked him to locate, which he refused to do; he also performed other acts forbidden in his then status. He was brought to trial under ¶ 269 (D) and (E), in accordance with the provisions of the *Discipline*, found guilty by the Court of first instance, and on July 8, 1933, sentenced to expulsion from the Ministry and also from the Church. He appealed to the Judicial Conference, which on September 13-14, 1933, affirmed the sentence of expulsion from the Ministry, but set aside that of expulsion from the Church.

The said Lennarth then appealed to the General Conference.

The Judiciary Committee has given due and careful examination and consideration to the records and documents submitted to it, and finds that each and every action heretofore taken in the instant case was in due conformity to the requirements of the *Discipline*.

We recommend that the sentence of expulsion from the ministry be affirmed.

Adopted, May 14.

REPORT NO. 11. INCORPORATION OF ANNUAL CONFERENCE

Your Judiciary Committee, to whom Memorial No. 418 was referred, would report: Memorial No. 418, signed by several members of the Missouri Conference, asks a number of questions

concerning the incorporation of a new Conference, formed by merging two Annual Conferences already incorporated.

Since several of these questions have to do with charter rights under the laws of a particular state, your Judiciary Committee determines it has no jurisdiction.

Adopted, May 14.

REPORT NO. 12. MANDATE TO DELEGATES AND LENGTH OF UNITED SESSIONS

The Memorial No. 414, from the Central Conference of Latin America, asks two questions.

(1) Has the Annual Conference a right to give their Delegates to the Central or General Conferences imperative mandates with respect to matters which it may regard of special importance?

(2) What shall be the length of the United Sessions of the Annual Conference?

The Judiciary Committee returns the following answers:

(1) No right either in the Constitution or in reason is granted an Annual Conference to give an "imperative mandate" to a Delegate to a Central or General Conference. To do so would tend to make ineffective the deliberative functions of these legislative and judicial bodies.

(2) ¶ 98, § 2, *Discipline*, 1932, says: The members of the Lay Conference shall meet with the members of the Annual Conference . . . on the first two days of each session of the Annual Conference, *unless otherwise agreed* by the two Conferences." Clearly the length of time as well as the specific day or days is to be determined by agreement between the Annual and Lay Conferences involved.

Adopted, May 14.

REPORT NO. 13. PENSION CLAIM OF N. E. RICHARDSON

The Judiciary Committee, to whom Memorial No. 497 was referred, would report.

The Preachers' Aid Society of the New England Conference, through Vincent P. Clarke, makes the following statement of facts and asks the following questions:

"The Rev. Norman E. Richardson was a member of the New England Conference for twenty-five years (1904-1929). He was then received by the Presbytery of Chicago upon presentation of certificate of standing in the Methodist Episcopal Ministry, and is now a regular member of the Presbytery in good standing and is a professor in the Presbyterian Theological Seminary in Chicago."

"(1) Can Dr. Richardson still be a member in the New England Conference since becoming a member of the Chicago Presbytery?"

"(2) Does his action constitute a withdrawal from the Ministry and Membership of the Methodist Episcopal Church?"

"(3) If what he has done constitutes such a withdrawal has he a pension claim for the twenty-five years (1904-1929) he served in the Ministry of the Methodist Episcopal Church as a Member of the New England Conference?"

The Judiciary Committee answers the above questions in order:

(1) No. ¶ 189, § 1, *Discipline*, 1932, which provides for the withdrawal to join the Ministry of another Church, is predicated on the thesis that one cannot at the same time be a Minister of two denominations.

(2) Yes, for the reason noted above.

(3) No. He must be a Retired Minister of the Methodist Episcopal Church in order to have a claim upon the pension funds of the Church. If and when he retires from the Ministry he will be a Retired Minister of the Church from whose Ministry he retires, and not a Retired Minister of the Methodist Episcopal Church.

Adopted, May 14.

REPORT NO. 14. INTERPRETATION ¶ 367, "SUCH LOCATION"

The Judiciary Committee reports as follows: At the Maine Annual Conference, held at Augusta, Maine, on Monday, April 20, 1936, H. S. Thomas presented the report of the Committee on Church Location. J. M. Arters moved to discontinue the location of the Church at Castine. Two of the three District Superintendents consented. The motion passed by more than a two-thirds vote.

H. G. McCann requested a Ruling by the Bishop as to the meaning of the words, "Such Location" in line 10, ¶ 367. H. G. McCann appealed from the decision of the Bishop as to the meaning of the words, "Such Location." The question was whether the words, "Such Location" in line 10, ¶ 367, refers to the *Society* or the *Location* of the Church building. The Bishop's Ruling was as follows:

"The meaning of the term, 'Such Location,' in line 10, (¶ 367), does it refer to the Society or the location of the Church Building." (Ruling: The words in the early part of this paragraph (367) refer to "the changing character of the community or population which the Church was intended to serve, etc." Sometimes a re-location of the property can continue a Society in such form as to be able to "maintain itself." This often happens in city life. Sometimes, because of sentiment, Trustees fail to recognize this need of re-location. I believe this paragraph was to meet this condition and refers to "The location of the Church building.")

The Committee affirms the Ruling of Bishop Magee, with this further statement, that nowhere in this paragraph of the *Disci-*

pline is there any subject but that of property discussed. ¶ 210 provides for the disposition of the membership of an abandoned Church. In this case the membership is continued intact, worshipping with the Federation.

Adopted, May 14.

REPORT NO. 15. BISHOPS' RULINGS

We concur in the Rulings of the Bishops as adopted November, 1932, Nos. 184-190, inclusive.

184—Question: Is the Board of Trustees of a local Church amenable to the Quarterly Conference?

Answer: The Board of Trustees is amenable to the Quarterly Conference as set forth in the *Discipline*, ¶¶ 354 and 366.

185—Question: Harry Dye was expelled from the Ohio Conference by Disciplinary action, after due notice had been given him concerning the trial. He refused to attend the trial, his statement being that he had other business to attend to. He appealed from the decision of the Conference. Has he the right to appeal? See *Discipline*, ¶ 322, § 1.

Answer: If not present nor represented by counsel he has no such right.

186—Question: A Minister of the Central New York Conference has sued the Church for the deficiency in his salary. Under the law of our Church is such a suit permissible?

Answer: Neither the Church nor the Conference can be held responsible for the final deficiency of a Pastor's salary. *Discipline*, ¶ 337.

187—Question: When Commissions on Boundaries from two Annual Conferences have agreed on changes in the boundaries of the Conference, can the same go into effect before the time of the next session of the Annual Conferences if the Resident Bishop or Bishops give consent before the meeting of the Annual Conferences?

Answer: Such changes become effective at the next ensuing session of the Conferences or Missions involved. *Discipline*, ¶ 496, § 2.

188—Question: The Secretaries of the Mission Boards request a ruling from the Bishops concerning ¶ 342, § 2, *Discipline*, 1932, which deals with the power of the Stewards of an Annual Conference to apportion to an organization or institution of the Methodist Episcopal Church employing a Member of Conference and not providing a pension for his years of service, an amount equal to that apportioned to Pastoral Charges paying a like salary. Does this paragraph apply to the Boards of our Church or only to colleges and similar institutions?

Answer: It applies to the Boards of the Church and all other institutions employing Members of Annual Conferences.

Question 2: If this legislation applies to the Benevolent Boards,

is the Board exempt from the conditions if it provides a pension for the years of service rendered to it?

Answer: It is.

189—Question: Has an Annual Conference the power to give one of its Members the Supernumerary Relation when there is no impairment of health and the Member is not present and does not want the Supernumerary Relation? And has an Annual Conference the power to retain a Member in the Supernumerary Relation when and after that Member has made application to the Bishop and Conference Relations Committee to be made effective?

Answer: The Annual Conference has authority in all such matters. *Discipline*, ¶ 212; also Ruling 96, page 242.

190—Question: The Rock River Conference, at its recent session, discontinued a man from the list of those on Trial. May a District Superintendent use this man as a Supply?

Answer: A District Superintendent shall not employ a Preacher who has been discontinued by the previous Annual Conference unless the Conference gives him authority to do so. *Discipline*, ¶ 217, § 1.

As adopted November, 1933, Nos. 191-200, inclusive.

191—Question: Philip Pallotta, a former member on Trial in the Southern Conference, who was Located after having exhausted the extension of time provision in ¶ 199, § 6, has requested reinstatement. Can his request be granted?

Answer: ¶ 199, § 6, permits no continuance in or restoration to membership in any Annual Conference on Trial on the part of a person who has failed during his ten-year period to complete his Course of Study.

192—Question: Was the action of the Trustees of a prominent Church in the Genesee Conference in electing a "Trustee" to fill a vacancy made by death "until the next ensuing election of Trustees by the congregation" legal?

Answer: The *Discipline* of the Methodist Episcopal Church does not authorize a Board of Trustees to elect members of its own body. Unless the laws of the state give such a right to Church Trustees, the election is void.

193—Question: The New Jersey Conference, at its session in March, 1933, requested the Bishop to call a special session of the Conference in the Fall of 1933. Is there any Disciplinary provision for the calling of a special Conference session? If a special session can be held legally, can it transact any business belonging to the Annual Conference?

Answer: ¶ 78 of the *Discipline* places the fixing of the dates of the Conference sessions in the hands of "the Bishops." If the "Bishops" authorize a special session of an Annual Conference, unless it is called for a specific purpose or for stated objectives, any business properly related to the work of an Annual Conference may be transacted.

194—Question: Rev. C. C. Mohoney asks if the practice of conducting Confirmation Classes for Church membership and receiving the members of such classes into the Church not only by extending to them the right hand of fellowship but by placing his hands on the head of each candidate in confirmation is in accord with the present law of the Church.

Answer: Our Articles of Religion specifically deny that Confirmation is to be regarded as a Sacrament. No ritual of Confirmation is provided by our *Discipline*, but the practice of laying on hands in receiving candidates in full membership is authorized in the Methodist Episcopal Church, ¶ 517.

195—Question: Has a Conference the right to omit the annual session in a given year through the action of its cabinet or any representative committee? If not, has it the right to request the Bishop in charge to change the time of the meeting to the following year? If so, has the Bishop the authority to grant the request? Is he compelled to do so?

Answer: The dates of the holdings of Annual Conferences are placed with "the Bishops." No Conference through its cabinet or through any representative committee has authority to omit the session in any given year, nor has a Bishop, if so requested, authority to do so.

196—Question: Does the United Session of the Lay and Annual Conference have the power to fix the amounts apportioned to the charges for District Superintendents' support, World Service, etc., under the questions provided for these sessions?

Answer: ¶ 82, § 5, distinctly places apportionments for General Conference Benevolences in the hands of the United Session for approval, and § 7, ¶ 82, shows the same is true concerning Annual Conference Benevolences. ¶ 82, § 10, asks, "What are the approved claims for the support of District Superintendents, Bishops and Conference Claimants?" Methods of making these apportionments are prescribed elsewhere, and they are reported to the United Session as they have been prepared by those charged with the responsibility.

197—Question: Will it be necessary for those who began the Conference Course of Study in 1933 or before who will not have entered college prior to that time that they would normally come before the Conference for Admission into Full Membership, to defer their request until such time as they have had one year of college training?

Answer: Not unless the Conference so requires it.

198—Question: Can a member of an Annual Conference relinquish his annuity claim at Conference time and then ask for it, or a portion of it, some time during the year?

Answer: "No." The *Discipline*, ¶ 345, § 8, permits an annuitant to relinquish his claim "for a year at a time," neither more nor less.

199—Question: The Illinois Conference has voted a definite division and payment of each preacher's salary into a common fund to be used to help to provide support for preachers who are below the salary standard fixed by the Conference. Is this action legal? If legal can a Minister failing to comply with this requirement be deprived of other Ministerial rights as a penalty for such failure to comply? Is there any redress possible to the Conference for such failure?

Answer: See ¶ 338, § 4. Penalty for non-compliance is in the hands of the Annual Conference.

200—If a member of the Conference serving one of our institutions enters into an arrangement with the institution on a carefully wrought out plan approved by the Board of Pensions and Relief, which plan would care for the time spent with that institution in the matter of pension, would this be carrying out that provision of the *Discipline* which requires a definite amount to be paid by the institution to the Board of Stewards for distribution?

Answer: In case a pension plan "carefully wrought out" and "approved by the Board of Pensions and Relief" assures an annuity in the case of a man employed in "one of our institutions" for the years in which he is so employed, it is evident that the provision of ¶ 345, § 2, is fully met. If the Stewards of an Annual Conference are not satisfied that one of our institutions or organizations has made suitable provision for a member of the Conference in its employ, the provision of ¶ 342, § 2, applies.

The following as adopted May, 1934, Nos. 201 and 204 to 210, inclusive:

201—"It is expressly understood that this property (which is a vacant lot) shall be used by and for the Methodist Episcopal Church of Fontanet, Indiana, until such time as said Methodist Episcopal Church of Fontanet, Indiana, may abandon same; then it shall be used by any other Protestant Church."

Questions: 1. What constitutes abandonment? 2. Does the furniture belong to us to be taken and used in other churches? 3. Since it was a vacant lot that was deeded, do we have a right to wreck the building for other work under the supervision of the Methodist Episcopal Church?

Answers: 1. See ¶¶ 367 and 368, *Discipline*, 1932, for complete answer to this question. 2. The furniture would belong to the local church unless civil law decrees otherwise—the furniture evidently not being held under the reversionary clause. 3. The Local Church or Annual Conference would have the right to wreck the church building, materials to be used for other work under the auspices of the Methodist Episcopal Church, under our laws—provided civil law does not forbid.

204—Question: If a member of the Illinois Conference has been serving for a period some institution not owned or adminis-

tered by the Methodist Episcopal Church, can he claim any of those years as a basis on which to estimate his pension? Can he claim those years that he served such an institution prior to recent legislation which would possibly change his present status as to pension rights?

Answer: The present legislation concerning pensions for those members of Conference serving non-Methodist organizations is very clear. Claims for similar relations prior to 1932 must be determined by the official records in the Conference Minutes. There is no question concerning the claim prior to May 29, 1934.

205—Question: Must the annuity records of an Annual Conference annually record the non-credit years and have same approved by the Conference in order to cancel those years as credit years, or can the Conference order that those years be classified according to the law after a lapse of years and thus make the credit years correspond to the total which an annual deduction according to the law would have indicated?

Answer: The deduction of these years need not be made annually. It can be done by the Annual Conference in accordance with the law for the period covered by the legislation whenever the Conference chooses to act.

206—G. E. Pennell, Northwest Kansas Conference, requests transfer because of his wife's health. He was transferred to the Colorado Conference on May 15, 1934, in exchange with L. E. Cook of the Colorado Conference.

Question: Inasmuch as these transfers were made between Annual Conferences and involved the moving of several men in both Conferences, was there anything in these appointments contrary to the Disciplinary provisions for annual appointments, as stated in ¶ 237, § 1?

Answer: No. ¶ 237, § 1, must be interpreted in the light of ¶ 236, § 6, which makes it one of the duties of the Bishops in the intervals between the sessions of the Annual Conference to change the appointments of the preachers, as necessity may require, and the *Discipline* direct.

207—Question: May the Quarterly Conference turn over the election of the Stewards to such committees as they wish or to an Annual Meeting of the Church to be held at some future time subsequent to the Annual Conference and at a time when the Quarterly Conference is not being held?

Answer: No. Such action would be plainly contrary to ¶ 325, § 1.

208—Question: The Bishops have received the following questions growing out of a concrete case in the Wyoming Conference: 1. Is it permissible and proper to nominate additional Stewards from the floor of the Quarterly Conference, in addition to the list presented by the Nominating Committee of the Conference, provided the list presented does not exceed the maximum number prescribed in the *Discipline*, namely, thirty-five Stewards, where

the Church membership totals 500 or more? 2. Do the members of the Nominating Committee have to be members of the Official Board and Quarterly Conference, or may they be selected from the membership of the Church at random?

Answer: 1. The power to nominate Stewards lies with the Nominating Committee. 2. The Nominating Committee referred to in ¶ 325, § 3, is evidently that created by the Quarterly Conference. While there is no exact statement in our *Discipline*, usual parliamentary practice would require the Committee to be composed of members of the body creating the Committee.

209—Question: When John V. Lacey was transferred from the Mission field his transfer was delayed for one year. Who is responsible for his retirement pension during that year, the Board of Foreign Missions, or the Conference to which he transfers?

Answer: The Board of Foreign Missions. The transfer was not completed until the two Bishops having jurisdiction concurred and written notice thereof was given. ¶¶ 228 and 235, § 12, *Discipline*, 1932.

210—Question: The New York East Conference respectfully asks the Bishops to rule in the following matter: General Conference of 1924 authorized the organization of the Norwegian-Danish Mission in the eastern states, subject to the usual disciplinary conditions. This Mission was never incorporated under any state laws. According to Bishops' Ruling No. 143, approved by the General Conference of 1928, the property rights remain with the English-Speaking Conferences.

In 1928 the General Conference gave permission to the Norwegian-Danish Conference should the Norwegian-Danish Mission dissolve, to extend its boundaries to the Atlantic Coast, subject to the usual Disciplinary conditions. The Norwegian-Danish Mission did dissolve in 1929 and the charges were merged with the Norwegian-Danish Conference. No disciplinary commissions to adjust property rights have heretofore been set up.

Bethelship, of Brooklyn, New York, a Church of the Norwegian-Danish Conference, is situated within the bounds of the New York East Conference. There is a restriction in their deed requiring them to get the consent of the New York East Conference before said property can be sold. On account of the failure to set up Commissions as provided by the *Discipline* to adjust property rights, are the property rights of this Church still inherent in the New York East Conference?

Answer: Yes. The approval of the New York East Conference is necessary in harmony with the restrictive covenant in the deed.

As adopted May, 1935, Nos. 211 to 215, inclusive, and 217 to 220, inclusive.

211. The Finance Commission of the Southern Conference

adopted a certain ratio of percentage on cash salary of the Pastor for the salary of the District Superintendent. The Conference attempted to change it and questioned the authority of the Finance Commission's power without the approval of the Annual Conference to fix said salaries. The Finance Commission therefore submits the following questions: 1. Does the Annual Conference have the right to order the Finance Commission as to what the salaries of the District Superintendents shall be? 2. Does the Annual Conference have the right to order or forbid the Finance Commission to borrow money to make monthly payments to the District Superintendents on their salaries?

Answer: ¶ 329 of the *Discipline*, §§ 4 and 5, plainly indicates that the duty of the Commission on Finance is to fix the salaries of the District Superintendents and to make provision for the monthly remittance of the same. In establishing a Commission on Finance, the United Session delegates to it the above indicated powers.

212—Question: Has the Ohio Conference the right to enter into a group contract with a life insurance company, under which provision would be made to fund the annuities of the Ministers of the Conference?

Answer: Evidently the proposal involved is not group insurance, which is permissible, because there is nothing in the law of the Church which forbids it. It is a proposal to establish an independent annuity system within an Annual Conference of the Methodist Episcopal Church. Such a plan, if adopted by the Ohio Annual Conference, would nullify the annuity plan established by the General Conference, and, because of our connectional system of transferring the Ministers, would have a demoralizing effect upon our pension system as a whole. An exactly similar proposition in a certain Annual Conference in 1931 caused the question to be raised which resulted in Report No. 8 of the Judiciary Committee of the General Conference of 1932, in which it was decided that "an Annual Conference has no right to subvert, contravene or modify the provision of the *Discipline* for the support of Conference Claimants." See the *General Conference Journal*, 1932, page 597, *et seq.*

Wherefore, the Annual Conference is not free to enter into a group annuity contract with a group insurance company.

213—Question: The Minnesota Conference has for several years applied the money coming from the Churches for Conference Claimants as payments for the claims on the year in which it was collected. Is this within the law?

Answer: There is no statute on this point, nevertheless, we feel constrained to point out that this policy is not without real peril and in certain cases has proved to be not in the line of safe administration.

214—Question: Paul A. Morris, Benevolence Treasurer at

Lebanon, Indiana, asks whether he shall follow the instructions from the Office Secretary and Treasurer, 320 Hume-Mansur Building, Indianapolis, that "beginning last January 1 all World Service moneys from Indiana come to this office to be forwarded to Chicago from here." Or the instructions of O. W. Auman, Treasurer of the World Service Commission, quoting the *Discipline* in support of his contention that the funds are to be sent to his office.

Answer: According to the *Discipline* of 1932, ¶ 412, § 6, all World Service moneys must be sent to the Central Office at Chicago and monthly.

215—Question: At the session of the Northwest Iowa Conference in 1911 Bishop Cranston, then holding the Conference, transferred into the Conference the Rev. N. L. Thorness from the Norwegian and Danish Conference, against the request of the Presiding Elders (as they were then called). After three years of active service, in two charges, the brother was granted a leave of absence for one year and then placed in the Retired Relation, the cause being unacceptability. He has remained in that relation until the present, receiving aid from the necessitous funds of the Conference, in keeping with ¶ 345, § 1, of the *Discipline*. Having now reached the age of retirement (this came last fall), does he automatically become a regular annuitant, or does he continue to receive aid from the necessitous funds?

Answer: Rev. N. L. Thorness becomes an annuitant on having attained the age of sixty-five, subject to the action of the Annual Conference.

217—Question: If the amount in arrears antedates the action of the General Conference of 1932, which placed ¶ 340, § 2, in the *Discipline*, though a like provision was in force in the Conference previous to the General Conference action, can the Conference collect the arrearage? That is to ask, is the action of the General Conference retroactive?

Answer: The action of the General Conference is not retroactive.

218—Question: Should the annuitant (referred to in the previous question) die before the arrearage is paid, can this amount be deducted from the annuity of the widow by the Stewards?

Answer: Yes, if the Annual Conference has placed the matter in the hands of the Board of Stewards.

219—Question: Is it obligatory upon Pastors to prorate the Ministerial claims on the basis of the total cash and parsonage rental salary, or only on the cash received?

Answer: On the cash received.

220—Question: Should Pastors serving Mission Charges which pay the per cent of the Pastor's salary for District Superintend-

ents, as ordered by the Annual Conference on the Pastors' salaries, pay pro rata on Bishops and Conference Claimants?

Answer: No. See ¶ 94, § 4.

As adopted November, 1935, Nos. 221 and 222.

Question: What disposition is made of bequests to a Church, when the Church is abandoned?

Answer: 1. If the abandoned Church has been made a part of a larger Charge, the bequests—or its income, if only the income may be expended—may be used in the larger Charge for purposes specified in the will. 2. Inasmuch as the Disciplinary provisions do not specify use of inheritances beyond the above-named stages, it is our opinion that the holders of trust funds should secure the permission of the civil court to use the bequest under the legal doctrine of the *cy-pres*, for the purpose closely related to the purpose of the original donor.

222—Two Charges were united into a Circuit. Each place has a parsonage. Each parsonage is in a custody of the local Board of Trustees.

Question: 1. Does the word "shall" (*Discipline*, ¶ 371) imply that a separate Board of Trustees must be formed and given custody of both parsonages? If so, may, or rather must the money received from the rent of the one parsonage be used for the upkeep of both parsonages?

Answer: Yes.

Question 2. If a separate Board of Trustees is not set up, must Milton assist in the upkeep of the Milton Junction parsonage as long as their pastor is doing the same?

Answer: Yes.

As adopted, April 27, 1936.

223—Questions: Saint Titus Italian Church of Troy, New York, which since 1935 has been using the building of a German Church of the East German Conference, asks an opinion concerning the real and present ownership of the property occupied, and whether their congregation can now be ousted because of the purpose of the East German Conference to sell.

In 1925 the East German Conference, upon request of District Superintendent Homer F. Titus of the Troy Conference, consented to allow the Italian congregation the use of the building, and drew up an agreement in which the East German Conference retained "the equity in the property" which would be "used for Italian work as long as required," and the Trustees of the Fifth Avenue-State Street Church were made custodians of the property. Also in 1925 "some of the membership" joined in the merger with the English-speaking congregation (State Street and Fifth Avenue), but no conveyance of the property was made.

Because of financial difficulties, the Board of Trustees of the Fifth Avenue Church has reported to the Resident Bishop its unwillingness to longer serve as custodians, and the East German Conference is accordingly seeking to sell the property.

The Italian congregation, desiring to remain in occupancy, asks the following questions:

First. Can a congregation worshipping in a church building, after contributing to the fitting of the building for use, and conducting regular church services and work, be deprived of the use of said building, and ordered to vacate so that the building may be sold, except through the due course prescribed in ¶ 367 of the *Discipline*?

Second. Has the East German Conference any title in the Troy church property now occupied by the Saint Titus Church, in consequence of non-compliance with the provisions of ¶ 369, §§ 1 and 2, of the *Discipline*?

Third. The request for the Bishops' action is respectfully requested pursuant to the last clause of ¶ 369, § 3.

Answer: The Disciplinary articles quoted in the above questions make evident that the equity in the property still belongs to the East German Conference, and that the further occupancy of said property by the Italian congregation is contingent upon the consent of the said East German Conference.

RULINGS OF THE BISHOPS AS ADOPTED, MAY, 1934

Rulings as adopted by the Bishops:

202—Question: Does the United Session have the right to vote upon the question, "Where shall the next session of the Conference be held?" or is this authority vested in the Annual Conference?

Answer: We recommend that, pending the possible clarification of the legislation, the specific provision of ¶ 79, which provides that "each Annual Conference shall appoint the place of its own session," be followed.

203—Question: Does the United Session have the right to vote upon the number of Districts?

Answer: We recommend that, pending the possible clarification of the legislation, the specific provision of ¶ 236, § 2, naming among the duties of Bishops "to form the Districts according to his judgment after consultation with the District Superintendents, and after the number of the same has been determined by vote of the Annual Conference," be followed.

Your Judiciary Committee does not criticize the recommendations of the Bishops as an ad interim procedure, but it is the opinion of the Committee that the New Constitution of 1932 in effect repealed the legislation in ¶¶ 79, 82B, § 49 and ¶ 236, § 2, insofar as these are at variance with ¶¶ 36 and 37.

Your Committee therefore reports that the appointment of the place of the sessions of the Annual and Lay Conferences, and the determination of the number of Districts, not being matters reserved to the Annual Conference (¶ 36, *Discipline*, 1932), are matters for consideration and action by the United Session of the Annual and Lay Conferences (¶ 37, § 2, *Discipline*, 1932).

Your Judiciary Committee recommends that the legislation on these items and any others now in conflict with the Constitution, as revised in 1932, be amended to harmonize with the Constitution.

RULINGS OF THE BISHOPS AS ADOPTED, MAY, 1935

The Bishops' Ruling on Question 216 and answer read as follows:

216—Question: Should a member of the Conference fail to pay, for a period of years, the yearly amount, say 1 or 2 per cent of his salary, that the Conference has voted to be paid toward the Endowment Fund of the Conference, can the Stewards retain the amount in arrears from this annuity when he retires, or must there be action of the Conference ordering such withholdings?

Answer: Yes. The Stewards can withhold without special action by the Annual Conference.

Your Judiciary Committee substitute for the answer above the following:

"The Stewards can retain the amount in arrears from his annuity if the Conference by its rules provides for that procedure, or if it has placed the matters in the hands of the Stewards."

224. The membership of a Church on the Columbus District, Ohio Conference, withdrew in a body on March 29, 1936, from the Methodist Episcopal Church and organized a Community Church. The Board of Trustees of the Church leased the property on April 2, 1936, to the newly organized Community Church.

Question 1. Is this Church building under the supervision of the Superintendent by the fact that we own the property?

Question 2. How are our interests to be protected in this situation?

Answer 1. When the Trustees and members of the Church withdrew in a body and organized another Church, the Trustees thereby ceased to have any authority over or relation to the Church property. The Church, therefore, comes automatically under the supervision of the District Superintendent.

Answer 2. The Church, because of the withdrawal of the membership, thereby became "abandoned property" under the *Discipline*, and the District Superintendent is authorized to proceed as provided in ¶¶ 367 and 368, *Discipline*, 1932.

225. An official Member (John R. Class) of the Central Church of Yonkers, New York, asks as to "the legality of the action of the Official Board" of the said Church "on authorizing the use of the social hall of our Church building for the purpose of dancing."

Answer: While a study of §§ 1 and 3 of ¶ 73 and of ¶ 355 might put in question the wisdom of this action of the Official Board, there is no legal question involved.

Adopted, May 16.

REPORT NO. 16. ALLOWANCE FOR RETIRED BISHOP

The Judiciary Committee, to which was referred Memorial No. 391, would report: The Memorial from Thomas P. Potter cites ¶ 331, § 2, *Discipline*, 1932, which reads in part as follows, "But the allowance of a Retired Bishop or a Retired Missionary Bishop elected in May, 1932, and thereafter, shall be the full disciplinary rate of a Retired Member of an Annual Conference for his years of effective service," and asks, "Does this mean the highest annuity rate of the Conference of which the Bishop was a member at the time of his election?"

The Committee on the Judiciary answers that while the language of the citation is not altogether clear, considering the expressed intention of the General Conference of 1932, and construing the citation with the last sentence of ¶ 345, § 2, *Discipline*, 1932, it means that upon retirement a Bishop elected in 1932 and thereafter, is to be paid for his years of effective service out of the Episcopal Fund at the rate of \$25 per year.

Adopted, May 14.

REPORT NO. 17. BISHOPS OF CENTRAL CONFERENCES

The Judiciary Committee has had submitted to it the following question:

"Inasmuch as there is confusion between ¶¶ 231 and 44 of the *Discipline* as to whether a General Superintendent elected by a Central Conference may legally preside over the General Conference, therefore be it resolved: That this question be referred to the Judiciary Committee for decision."

¶ 44, § 2, of the *Discipline* reads as follows:

"The General Superintendents shall preside in the General Conference in such order as they may determine; but if no General Superintendent be present, the General Conference shall elect one of its members to preside pro tempore."

¶ 231 of the *Discipline* provides, inter alia, as follows:

"A Bishop or General Superintendent elected by a Central Conference shall also have, upon invitation and assignment by the Bishops, the right to preside at sessions of the General Conference."

It must be noted primarily that ¶ 44, above recited, is a part of the Constitution of the Church, and must be read with ¶ 48, which is also a part of the Constitution.

¶ 48, § 3, provides that the General Conference "may empower Central Conferences to elect Bishops or General Superintendents whose Episcopal supervision shall be within the territory included in the Central Conference by which they have been elected."

It is a fundamental rule of interpretation that the General Conference has power to legislate on any subject and to any extent except as its powers are limited by the express provisions

of the Constitution of the Church. Therefore, it must be determined whether or not the above provision of ¶ 231 of the *Discipline* which is a part of the legislation enacted by the General Conference relative to Central Conferences, is in conflict with the Constitution. If such a provision is clearly contradictory to the Constitutional limitations, it must be held to be invalid.

The General Conference of 1932 approved a report of the Committee on Judiciary defining the powers and duties of the Central Conference Bishops in the following language (see General Conference *Journal*, 1932, page 632) :

"Two types of Episcopal supervision are now recognized by the Constitution—General Superintendency and Limited Superintendency, the first class is protected by the Constitution from legislative interference in its prescribed functions. The other is subject to limitations imposed by legislation.

"Bishops for Central Conference are elected by a limited constituency; they are limited both as to the area in which their jurisdiction is to be exercised and are further limited by being subject to such other conditions as the General Conference shall prescribe."

We are, therefore, of the opinion that the Central Conference Bishops have no authority to exercise any Episcopal office outside of Central Conferences.

It conclusively follows that the above recited clause from ¶ 231 must be held to be invalid and of no effect.

Adopted, May 14.

REPORT NO. 18. ANNUAL CONFERENCE TRUSTEES' POWERS

The New England Southern Conference, by George E. Keith and James V. Claypool, has submitted to the Judiciary Committee certain questions relating to the powers of the Conference Board of Trustees in the Administration of Conference Funds.

The question arises by reason of the fact that the New England Southern Conference, at its 1935 session, as set forth on page 368 of the Conference *Minutes*, adopted a resolution directing the Board of Trustees of the Conference to set aside a sum of \$25,000 to be used as a permanent revolving loan fund for needy churches within the bounds of said Conference, and further directed as follows:

"The legal title to the fund to remain in the Trustees, but the loans to be made and the funds administered exclusively by the Board of Financial Review of the Conference, hereinafter called the Board of Review, which shall determine to whom the loans are to be made, on what terms, and in what amounts; the Board of Review to have the power of making loans without security or to take such security as may be available and to have the sole power of enforcing repayment. The Trustees to be divested of all discretion in the administration of the Fund,

except that it may fix a rate of interest not exceeding 1 per cent."

There are submitted to us a list of eight questions, more or less directly involved in this transaction, but for the most part involving questions of law which must be settled by the statutes and legal decisions of the State of Rhode Island pertinent thereto.

The Trustees of the New England Southern Conference were incorporated by an act of the Legislature of Rhode Island in 1846, and as such are the legal custodians of all properties of every kind and character, conveyed, devised, bequeathed and or otherwise assigned to, or for the benefit of the New England Southern Conference. Therefore, all questions which relate to the administration of the various trusts imposed upon the Board of Trustees by the several instruments creating such trusts, must be determined by the laws of Rhode Island governing such matters.

However, the other question which the Judiciary Committee believe it may answer is as follows:

"In view of the terms of its authority as set forth in the *Discipline*, has the Board of Financial Review any power or jurisdiction to administer, in whole or in part, any Conference Trustees' funds, even though authorized to do so by vote of the Annual Conference; or can the Board of Trustees legally divest itself of the administration, in whole or in part, to the Board of Financial Review or any other body?"

Provision for the creation of the Board of Financial Review is made by the *Discipline* of 1932, ¶ 362. Its duty is to study the financial condition and the policies of such institutions within the Conference which shall seek financial aid from the Pastoral Charges of the Conference, and to be consulted by each institution before launching a financial campaign.

The Board of Financial Review has no authority to administer any Conference funds or other property. The legal title to all such Conference funds is vested in the Trustees, and the Trustees, under the law, must be responsible for the investment, administration and distribution of the same.

We are, therefore, of the opinion that the action of the New England Southern Conference, in so far as it attempted to place the administration of the Conference funds under the supervision of the Board of Financial Review, was invalid.

Adopted, May 14.

REPORT NO. 19. NEGRO WORK IN NEW YORK

The Judiciary Committee, to which was referred Memorial No. 581, reports as follows:

The specific question is asked whether ¶ 503, § 16, *Discipline*, 1932, means *only* the Negro work already established in the Boroughs of the Bronx and Manhattan in New York City, or

does this include any new Negro Churches which may be organized in those Boroughs.

We answer that the determinative word is "already." The law refers *only* to the Negro work already established.

Adopted, May 14.

REPORT NO. 20. ANNUAL CONFERENCE ISSUING OR GUARANTEEING BONDS

This Committee is asked (Memorial No. 592) whether "it is in keeping with Methodist law and usage for an Annual Conference to negotiate loans by issuing notes or bonds in its own name to finance the building of Conference Institutions or pay their debts, or to guarantee the payment of bonds issued by such institutions?" We answer:

(1) The *Discipline* contains no authority for such procedure and no usage exists or could exist to justify it, assuming the reference is to an Annual Conference as a part of our ecclesiastical organization.

(2) Before obligations are incurred by such institutions, the Board of Financial Review (§ 362) should be consulted, and sound legal advice obtained and followed.

Adopted, May 16.

REPORT NO. 21. APPEAL OF LEROY G. WHITE

The Judiciary Committee, to which was referred the above appeal of Leroy G. White, reports as follows:

Leroy G. White, the accused, a member of the Brooklawn Methodist Episcopal Church, Camden District, New Jersey Conference, was convicted January 13, 1933, after a trial before a jury of seven members of Methodist Episcopal Churches in said Conference, presided over by the Rev. Herbert J. Belting, a Methodist Minister, and member of said New Jersey Conference.

The punishment imposed was expulsion of the accused as a member of said Church.

The accused was tried upon a written complaint dated December 16, 1933, signed by John H. Hankin, a member of said Brooklawn Church, which complaint was duly served upon the accused.

The complaint charged (a) imprudent and unchristian conduct; (b) causing dissension; and (c) disobedience to the order and *Discipline* of the Church.

The accused was given fifteen days' notice of the date and place of trial. He appeared in person, but without counsel and participated in the trial. The Triers were members of Methodist Episcopal Churches in the community.

The jury returned a unanimous verdict of "guilty" on each of the three charges and the judgment imposed was that of expulsion of the accused from membership in said Church.

The accused appealed in due time and form from this judgment to the "Triers of Appeals" for the Camden District. The appeal was fully argued by Counsel representing both parties and the judgment entered in the original trial was affirmed.

From that judgment affirming the judgment of the lower court, the accused has perfected his appeal to the General Conference. Your Committee has been furnished with a full stenographic transcript of all the testimony, proceedings and record of the original trial and the appeal therefrom.

Your Committee has carefully examined this voluminous record, and copies of all exhibits, pleadings, briefs, and arguments used in the original trial and the appeal therefrom. While there are numerous irregularities and errors contained in the record, nevertheless your Committee is convinced that they plainly do not affect the result. ¶ 322, § 6, *Discipline*, 1932, prohibits us from reversing the judgment in question unless the errors and irregularities in the record plainly affect the result. The accused admitted writing the letter which was the basis for the accusations "(a)" and "(b)" and also admitted that he was secretary of the Church and had possession of the books, records, and corporate seal of the Church, which he refused to deliver to his successor upon demand of the Official Board. This was the gist of the accusations made against him and it seems to your Committee that he was clearly guilty as charged.

Your Committee recommends that the judgment be affirmed. Adopted, as amended, May 18.

REPORT NO. 21A. TERM OF LAY CONFERENCE DELEGATES

Your Judiciary Committee is of the opinion that, first, Delegates to Lay Conferences already elected hold office for one year only; second, Delegates elected after this General Conference shall hold office for four years.

Adopted, May 18.

REPORT NO. 22. APPEAL T. J. FREEMAN

This is an appeal to the General Conference from the action of the 1922 Alabama Annual Conference in Locating the Rev. T. J. Freeman, who was then a Member of that Annual Conference. The record discloses that Brother Freeman was then located by said Annual Conference under ¶ 263 of the 1920 *Discipline*; by the terms of ¶ 263 his remedy was by appeal to a Judicial Conference. He having failed to avail himself of this remedy, it is the opinion of the Judiciary Committee that he has thereby waived all rights of appeal to the General Conference.

Also Brother Freeman failed to perfect his appeal by serving written notice thereof on the Secretary of the Alabama Annual Conference, as required by § 14 of ¶ 322 of the 1932 *Discipline*,

which, in the opinion of the Judiciary Committee, is another reason why the General Conference is without jurisdiction to consider this appeal.

Therefore, the Judiciary Committee recommends that the action of the 1922 Alabama Annual Conference in locating the Rev. T. J. Freeman be affirmed.

Adopted, May 16.

REPORT NO. 23. INTERPRETATION "ON CONFESSION OF FAITH"

In response to Memorials Nos. 390 and 402, asking clarification of the phrase, "on Confession of Faith" in ¶ 117, we report as follows:

The phrase, "on confession of faith," means a satisfactory statement or evidence of a Christian attitude and belief according to the standards of membership in the Methodist Episcopal Church. Those persons accepted as members in the Methodist Episcopal Church by other methods than from "Preparatory Membership," "After recommendation," "By certificate," "From other denominations," or "Restored," are to be reported in the statistics on membership as "Received on Confession of Faith."

Adopted, May 16.

REPORT NO. 24. REGARDING CONFERENCE RECEIPTS

The Judiciary Committee is requested to answer the following questions:

"Was the action of the Newark Annual Conference in authorizing the Conference Treasurer and Conference Statistician to receive as cash vouchers the interest rebate credits issued by the Centenary Fund and Preachers' Aid Society to the churches, to be credited in the Statistician's Report under Ministerial Support: 'Support of Conference Claimants,' and in the Conference Treasurer's Report in the column, 'Other Cash Items: Support of Conference Claimants,' in violation of the provisions of the *Discipline* in ¶¶ 92, 94, 95, and 96, wherein provision is made that the statistics may be accurately reported and the Benevolent Collections duly accounted for, and wherein provision is made for the uniform reporting of these statistics by the Conference Treasurer and Conference Statistician?"

Your Committee is of the opinion that no judicial question is presented, but rather a question related to the method of accounting and is a matter wholly within the jurisdiction of the Annual Conference.

Adopted, May 16.

REPORT NO. 25. SEPARATING A MINISTER FROM HIS MEMBERSHIP IN ANNUAL CONFERENCE

Memorial No. 329, submitted by the Bishops, recommends legislation to clarify the confusion or lack of clearness in the

Discipline relating to separating a Minister from his Membership in the Annual Conference and for his restoration thereto.

The provisions of the *Discipline* relating to this subject are referred to as voluntary and involuntary and under each head three degrees are cited.

1. Voluntary and involuntary location.
2. Voluntary surrender of the Ministerial Office or the involuntary deprivation of the Ministerial Office and credentials.
3. Separation from membership in the Church by voluntary withdrawal or expulsion.

The several paragraphs and sections of the *Discipline* and Rulings of the Bishops relating thereto are cited in the Memorial.

The Judiciary Committee recommends that this matter be referred to the Itinerancy Committee and suggests that the proper changes or amendments be presented by that Committee for action by the General Conference as requested by the Bishops.

Four questions are submitted to the Judiciary Committee:

I. Do §§ 1 and 2 of ¶ 188 of the *Discipline* refer to the same or different cases?

(Location and deprivation of the Ministerial office.) Answer—§ 1, ¶ 188, of the *Discipline* enumerates a number of items of misconduct for which a Minister may be deprived of the Ministerial office after due trial as therein provided.

§ 2 deals with procedure by which a Minister may be located either by consent, upon request of the District Superintendent, or, if he refuse, upon the report of the findings of Conference Relations Committee, approved by the Annual Conference. The misconduct enumerated in § 1 may become the basis of location either by request or as the result of Conference action on the report of the Conference Relations Committee. The enumerated items of § 1 may also become the basis of trial under which a Minister may be deprived of his Ministerial Office, as provided in ¶ 188, § 2. In other words, the same facts may become the basis for trial under § 1 which may result in depriving a Minister of his Ministerial Office and credentials, or become the basis of locating him in either of the two methods prescribed in § 2.

II. Does a Minister located at his own request require a recommendation from his Quarterly Conference for readmission into Conference Membership?

Answer: Yes, the 1932 *Discipline*, ¶¶ 181 and 186, expressly so provides.

III. Upon what terms may a Minister Located (not at his own request) be re-admitted to the Annual Conference?

Answer: Substantially the same question came up in the General Conference of 1928. No. 141 of the Bishops' Rulings, relating to this matter, reads as follows: "The process does not seem to be clearly defined in the *Discipline*. The General Conference should clear this matter up."

The Judiciary Committee in 1928 approved that ruling. See Report No. 22, *Journal*, 1928, page 522, and the report and the recommendation of the Committee was approved by the General Conference. See *Journal*, 1928, page 428. The Bishops' Ruling No. 141 and request for legislation was referred to the Committee on Itinerancy. No new legislation resulted therefrom. The matter again came before the Judiciary Committee in 1932, and at that time the Committee again approved that Bishops' Ruling No. 141, and recommended that the necessary legislation be presented to the General Conference to clearly define the procedure required. See *Journal*, 1932, page 618.

The Judiciary Committee is unable to give an answer to the question based upon disciplinary provisions, and therefore renews the request for proper legislation to clearly define the proper steps to be taken, definitely urged by the Bishops.

IV. Is a Minister who has voluntarily surrendered his credentials still a Local Preacher as the *Discipline*, ¶ 308, seems to imply? If so, what is the difference between his status and that of a Located Minister?

Answer: When a Minister voluntarily surrenders his credentials he ceases to be a Local Preacher, Local Deacon, and Local Elder. He thereby becomes a Layman.

A Located Minister holds his Quarterly Conference membership where he resides at the time and may be readmitted to the Conference as provided in ¶¶ 181 and 186 of the *Discipline*.

A former Minister who voluntarily surrendered his credentials may again become a Local Preacher in the same manner as any other Layman, and having again become a Local Preacher, the Annual Conference may restore his Ministerial credentials upon the recommendation of the Quarterly Conference of the Charge in which he then has membership as a Local Preacher. This right is conferred by ¶ 308 of the *Discipline*. This paragraph should not be construed to imply that a Minister who has voluntarily surrendered his credentials is still a Local Preacher.

Adopted, May 16.

REPORT NO. 26. THE PROPERTY RIGHTS OF SUNSET PARK CHURCH

At the request of the Sunset Park Church, Brooklyn, New York, the Norwegian-Danish Annual Conference requested a Ruling by the Bishops on a matter involving the property rights of that Church. The Bishops have not ruled on the question. The General Conference is requested to rule on it.

In view of the fact that your Judiciary Committee has not received any information as to how the title to the property is held, nor what, if any, restrictions there are in the deed, it is impossible to properly make any ruling.

Adopted, May 18.

REPORT NO. 27. CONCERNING CONFERENCE CLAIMANTS

The Judiciary Committee reports on Memorial No. 538.

Several Retired Members of the California Annual Conference ask whether an Annual Conference has a right under the *Discipline*, 1932, to apportion to the charges a less amount than is necessary to pay the full annuity claims of its annuitants.

Since the law governing this matter has been completely changed by this General Conference, any answer would be without value. Therefore, the Judiciary Committee requests that it be excused from answering.

Adopted, May 18.

REPORT NO. 28. WORLD SERVICE COMMISSION MEMBERSHIP

The World Service Commission asks the Judiciary Committee for an interpretation of ¶ 412, § 1, *Discipline*, 1932, which reads in part as follows: "With the exception of Bishops, no member of the Commission shall be a member of any of the Constituent Boards, or be employed in an administrative capacity by an institution or agency receiving financial support from a Constituent Board."

Question: Does this render ineligible for membership in the World Service Commission a District Superintendent in whose District are charges receiving maintenance money from the Board of Home Missions and Church Extension?

Answer: It does not. A District Superintendent is employed by the Church and not "by an institution or agency receiving financial support from a Constituent Board."

Adopted, May 18.

REPORT NO. 29. OFFICIAL STATEMENT OF THE METHODIST EPISCOPAL CHURCH IN GERMANY

I. NAME AND PURPOSE

ARTICLE 1

The name of the Church is the Methodist Episcopal Church in Germany. It is a part of the Methodist Episcopal Church and has its headquarters in Berlin. Members of the Church are all members of the Methodist Episcopal Church within the borders of the German Reich.

ARTICLE 2

The Methodist Episcopal Church in Germany—hereinafter called the Church—has for its purpose the religious and cultural renewal and advancement of the German people, together with the practice of the ethical requirements of the Christian religion. It represents all organizations which legally exist in it. It fosters the relationships with other Churches and religious fellowships of kindred confessions.

It assumes the responsibility for promoting works of Christian benevolence through the societies, foundations, and institutions under its control without infringing upon the legal independence of these institutions.

II. PRINCIPLES OF THE CHURCH

ARTICLE 3

The Church recognizes in the Holy Scriptures the revealed Word of God. It acknowledges the Holy Scriptures as the sole basis of Christian faith and as the norm of Christian conduct, confesses its allegiance to the Apostolic Creed and to the principles of the Reformation.

The Church in its organization embodies the free church principle of self-government and self-administration of the Church, the voluntary character of membership, and emphasizes the personal assurance of salvation of those who believe.

III. ORGANIZATION AND ADMINISTRATION OF THE CHURCH

ARTICLE 4

In order to further the religious life, the Church is organized into:

a. Congregations. The organization of a congregation (local society) is brought about with the authorization of the Bishop, in response to the petition of at least twenty members.

b. Districts. As circumstances may require, local congregations are organized into Districts, presided over by District Superintendents.

c. Conferences. Conferences are constituted in order to unite congregations and Districts more effectively, in accordance with their geographical location. These Conferences are made up of the Ministers and of Lay representatives from the congregations within their boundaries. The regulations are made by the Central Conference.

ARTICLE 5

The legislative and supreme administrative body of the Church is the Central Conference. Members of the Central Conference—Ministers and Lay representatives in equal number—are elected by the Conferences. It convenes at least once in four years by order of the Executive Committee. (Now, please, note this next sentence): The Central Conference makes the necessary laws in accordance with the *Discipline* of the Methodist Episcopal Church.

ARTICLE 6

The Central Conference elects a Bishop from among the ordained Ministers of the Church. The Bishop supervises the affairs of the Church. He presides over the Central Conference,

the Executive Committee, and the Annual Conferences, and represents the Church in its external relationships.

ARTICLE 7

The Central Conference organizes an Executive Committee composed of the Bishop as the President, and an equal number of Ministers and Lay members, of whom one is appointed Vice-President, and three others as First, Second and Third Secretary. The Executive Committee conducts its current business and administrative affairs. It represents the Church both legally and otherwise and is responsible for the business and administrative conduct of the Central Conference.

The President and the First Secretary jointly shall legally sign for the Church, or, in case the President should be prevented, the Vice-President and one of the Secretaries may sign.

IV. LEGAL CORPORATIONS

ARTICLE 8

The legal corporations of the Methodist Episcopal Church, located in the several German states, have the responsibility of administering the property of the Church in their respective states and to conduct the business connected therewith in accordance with the laws of each state. The administrative units of the legal corporation of the several states are the State Assembly, composed of representatives of the Methodist congregations within the state, and the Official Board, appointed by the Assembly.

The Official Board of the legal corporations reports annually to the Executive Committee, with the presentation of the Minutes of the State Assemblies.

V. THE MINISTRY OF THE CHURCH

ARTICLE 9

The office of clergymen of the Church may be held only by persons elected to this office by the Annual Conference and whose ordination to the Christian ministry is recognized by the Conference. The standing as an official of the Church is bestowed by a special certificate.

ARTICLE 10

All persons serving the Church in an official capacity (ministers, lay executives, members of councils and boards of control) must be citizens of the German Reich. Exceptions to this rule require the approval of the German Government.

VI. AMENDMENTS

ARTICLE 11

Any alteration in or amendment to this Official Statement may

be made only by vote of a two-thirds majority of the Central Conference.

JUDICIARY COMMITTEE OPINION

Your Judiciary Committee presents the following report:

The Judiciary Committee, having carefully examined a statement which is called "Official Statement of the Methodist Episcopal Church in Germany," reports that it finds nothing in this document which contravenes the Discipline of the Methodist Episcopal Church, and accordingly recommends its approval by the General Conference.

Adopted, as amended, May 16.

REPORT NO. 30. ANNUAL MEETING OF MEMBERS IN CONNECTION WITH QUARTERLY CONFERENCE

Memorial No. 179, which was referred to this Committee, is an appeal through proper channels from a ruling by a District Superintendent which is set forth in the appeal as follows:

"On August 12, 1932, the District Superintendent presiding in the fourth Quarterly Conference of the then Bethelship Charge, ruled that a motion to constitute the Quarterly Conference into an Annual Meeting was out of order, because the action to constitute and set up said Annual Meeting, in conformity with ¶ 369, *Discipline* of 1928, and as revised in ¶ 325, *Discipline* of 1932, should have been taken at a prior Quarterly Conference, thereby depriving the membership of the privilege to hold such Annual Meeting as provided."

The appeal requests that the General Conference interpret ¶ 325 of the *Discipline* of 1932, so as to make it clear that when the first, second or third Quarterly Conferences have neglected "to decide," the fourth Quarterly Conference may do so.

It is clear from the language of the section that any Quarterly Conference may decide to hold an Annual Meeting of members in connection with its meeting next preceding the Annual Conference meeting. In this case, however, it was sought without prior action by the Quarterly Conference to convert its last meeting into a joint meeting. This the District Superintendent properly held could not be done. No prior action to that end had been taken and while in the instant case it appears that the church membership had been notified of the intended meeting and were present in substantial numbers, there was and could have been no notice or call for such an Annual Meeting, because it had not been authorized prior to the time fixed for the Quarterly Conference meeting.

It was competent for that meeting, however, to decide thereafter to hold an Annual Meeting as authorized by the *Discipline*. Such action also would have been proper by any of the earlier Quarterly Conferences. The appellant complains, however,

that ¶ 325 in the present form, 1932 *Discipline*, was not adopted until all but the last of the regular Quarterly Conferences had been held, and that to avail itself of the new legislation, action must of necessity have been authorized as contended for. To this we answer that a Special Meeting of the Quarterly Conference should have been called for the purpose of authorizing the Annual Meeting.

We recommend that the ruling appealed from be affirmed.

Adopted, May 18.

REPORT NO. 31. APPEAL OF SALVATORE MUSSO

The Judiciary Committee, to which committee was referred the foregoing matter, submits the problem.

This is entitled an appeal, but technically it is not an appeal in any sense of the word, under any of the provisions of the judicial code enacted by the General Conference of 1932. It is rather a petition which asks for the opinion of the Judiciary Committee on various questions.

Mr. Musso appeared before this Committee and presented arguments in favor of his appeal.

It appears from the records submitted that Salvatore Musso was an ordained minister of the Methodist Episcopal Church, and originally a member of the Italy Conference. In June, 1932, he was appointed to the Saint Titus Church (Bilingual Mission), Troy, New York, and was transferred to the Troy Conference. At the session of the Troy Annual Conference held in April, 1933, he was regularly appointed to this same charge. However, it appears that shortly after appellant's arrival there in 1932, and continuing thereafter, difficulties arose. Because of this some proceedings were started and investigations had, none of which resulted in any action affecting the status of the appellant until the year 1934.

At the meeting of the Troy Annual Conference in 1934 the name of Salvatore Musso, in the matter of his Conference Relations, was referred to the Conference Relations Committee. See official *Journal* of Troy Annual Conference for 1934, page 194. As a result of this, the Conference Relations Committee recommend that the relation of Salvatore Musso be changed from effective to retired *with claim*, and by vote of the Conference it was so ordered.

The foregoing proceedings were in full compliance with the provisions of ¶ 213 of the *Discipline*, § 2 of which provides that "Any member of an Annual Conference may be placed in the retired relation by the Annual Conference if such relation is recommended by the Committee on Conference Relations."

We are, therefore, of the opinion that the said action of the Troy Annual Conference should be affirmed.

Adopted, May 18.

XI. PENSIONS AND RELIEF

REPORT NO. 1. PROVISION FOR INITIAL RESERVE FUND

Your Committee, having considered Memorial No. 176, submits the following report:

We recommend that ¶ 600 of the *Discipline* of 1932 be stricken out and that there be substituted therefor a new paragraph, which shall read as follows:

"¶ 600, § 1. Each Annual or Mission Conference upon entering the fund shall provide an initial reserve fund for the liabilities assumed on account of 'new entrants.' The amount of such initial reserve fund, the conditions of its actuarial calculation, and the manner of financing its liabilities shall be determined by the Board of Pensions and Relief on request of the Annual or Mission Conference."

"§ 2. The initial reserve fund and the earnings therefrom shall be used exclusively for the financing of the aforesaid liabilities."

Adopted, May 14.

REPORT NO. 2. THE PENSION CODE

(Support of Conference Claimants)

ARTICLE I

*¶ 943. *Definition of Conference Claimants*

Retired Ministers, the widows of Ministers, during their widowhood and while they remain members of the Methodist Episcopal Church, and dependent children of deceased Ministers are Conference Claimants. See Article V, § 5; Article VII, § 4; Article VIII, § 4.

ARTICLE II

¶ 944. *Nature of Ministerial Support*

Assumption of the obligations of the Ministry required to be made at the time of his admission to membership in an Annual Conference puts upon the Church the inevitable counter-obligation of providing a comfortable support for the Minister during the period of his membership in an Annual Conference and for his widow and dependent children after his death, but such counter-obligation with reference to an annuity shall not be construed as contractual unless and until provision shall have been made therefor on an actuarial reserve basis.

ARTICLE III

¶ 945. *Approval of Claim*

The Annual Conference shall be the sole judge of the admissibility and validity of annuity claims, and shall be fully com-

*Paragraph designations found in this report are identical with those in the *Discipline*, 1936.

petent to determine all payments, disallowances, and deductions thereunder, subject to the specific regulations relating thereto enacted by the General Conference. ¶ 101²⁵, ³⁰.

ARTICLE IV

¶ 946.

Retirement

§ 1. The Annual Conference may place any Member thereof in the retired relation, with or without his consent and irrespective of his age, if such relation be recommended by the Committee on Conference Relations. ¶ 101³⁴, see ¶ 226, § 4.

§ 2. At his own request, the Annual Conference may place any Member thereof in the retired relation, with the privilege of making an annuity claim if he has attained the age of sixty-five years prior to the date of the opening session of the Annual Conference, to which said request is presented. ¶ 101⁴⁴, ⁵⁸.

§ 3. Retirement prior to attainment of age sixty-five with the privilege of making an annuity claim on the ground of a Minister's personal disability, shall be permitted only after a thorough investigation of his case by and presentation of a medical certificate to the Committee on Conference Relations. This certificate shall be made on a form approved by the Board of Pensions and Relief, and shall be given by a regular medical doctor who has not previously examined the applicant and who has been approved by the Committee on Conference Relations. If such disability continue for more than one year, such medical certificate shall be required annually. See ¶ 226, § 4.

ARTICLE V

¶ 947.

Definitions

§ 1. The following "Years of Approved Service" in the effective relation in an Annual Conference of the Methodist Episcopal Church may be counted for the purpose of determining both the annuity claims and the annuities payable thereon: (a) as Pastor-in-Charge or Assistant Pastor;¹ (b) as District Superintendent; (c) as Special Appointee to an institution or organization owned and operated by the Methodist Episcopal Church and of which the entire Board of Trustees, Managers, or Directors is elected by an Annual Conference or the General Conference of the Methodist Episcopal Church; otherwise, in order to qualify his service therein for annuity claim, the institution or organization to which he is appointed shall be approved by a three-fourths vote of the Annual Conference; (d) as a Member of the Annual Conference left without appointment to attend school; (e) "leave of absence"; (f) as the wife of a minister during his "Years of Approved Service." Two years of service

¹ The terms in (a) shall be construed so as to include a student serving a Pastoral Charge under the direction of a District Superintendent.

on trial as Pastor-in-Charge or Assistant Pastor shall be counted also as "Years of Approved Service."

§ 2. The following years of service in the effective relation may not be approved as a basis of annuity claim: (a) Years for which a pension is received from any source other than the Annual Conference; (b) Years served, under a special appointment, made after May 29, 1924, with an institution or organization not formally approved² by the Annual Conference. See Article X, § 7, ¶ 101³⁹.

§ 3. The "Annuity Rate" shall mean the sum determined annually by the United Session of the Annual and Lay Conferences, payable as an annuity for each year of "Approved Service" of a Retired Minister rendered in the Methodist Episcopal Church. The "Annuity Rate" shall be determined by the United Session, without restriction, but it is recommended that such rate be not less than one per cent of the "Average Salary" of the Conference, as hereinafter defined in § 4.

§ 4. The "Average Salary" of the Conference for the purposes of this annuity plan shall mean the average salary, including house rent at a valuation equivalent to fifteen per cent of the cash salary, of the Ministers in the Annual Conference who are in the effective relation as Pastors or District Superintendents, based on the salaries as published in the statistical reports for the Conference Year immediately preceding the General Conference. In computing the "Average Salary" of the Conference, no account shall be taken of salaries of Ministers who shall have served less than one year on a Pastoral Charge. The "Average Salary" shall be established by the Board of Pensions and Relief for each Annual Conference quadrennially, immediately preceding the General Conference.

§ 5. "Dependent Child" shall mean a child of a deceased Minister, including a child legally adopted before the Minister's retirement or death, under sixteen years of age and dependent for his or her support. If the child be kept in a standard school, the age-limit may be extended not to exceed two additional years by action of the Board of Conference Stewards. See Article VIII, § 4.

ARTICLE VI

¶ 948. *Claim of a Retired Minister*

§ 1. The Annuity Claim of a Retired Minister shall be for an amount equivalent to the total of his "Years of Approved

² A Disciplinary Question, ¶ 238, § 25, to be answered by the Annual Conference, shall determine the approved institutions and organizations. In listing Special Appointments in the Conference Year Book the appointees should be listed in two divisions, as follows: (1) with annuity claim; (2) without annuity claim. When an institution or organization has been approved by a three-fourths vote, it may be listed thereafter under the proper Disciplinary Question, unless there is objection at the time the Question is asked each year.

Service," multiplied by the "Annuity Rate" as defined above, irrespective of breaks in the sequence of such service. ¶ 101^{22, 25, 35, 47}. In cases in which the annuity responsibility is divided, as provided in Article XVII, the current "Annuity Rate" of the respective Conferences involved shall apply to the "Years of Approved Service" for which each such Conference is responsible.

§ 2. For annuity claim of a located preacher see ¶ 505, § 3.

§ 3. Failure in Conference studies may invalidate annuity claim. See ¶ 542, § 5.

§ 4. For support of a Supernumerary, see Article XII, § 8.

ARTICLE VII

¶ 949.

Claim of a Widow

§ 1. The Annuity Claim of a Widow shall be for an amount equivalent to the total of her "Years of Approved Service" (see Article I), multiplied by three fourths of the "Annuity Rate" (see Article V, §§ 1-3). The fact that a widow served as the wife of a Minister of the Methodist Episcopal Church until his death and, after an intervening period of widowhood, served again as the wife of another Minister of the Methodist Episcopal Church, shall not prevent the approval of all such years of service for the purpose of computing her "Annuity Claim."

§ 2. The Annuity Claim of a widow shall become effective immediately upon the death of her husband. ¶ 101¹⁴. (See Article XII, §§ 6, 7, for amplification of this section.)

§ 3. A certificate of the fact that a widow remains unmarried and continues as a member of the Methodist Episcopal Church shall be obtained annually by the Board of Conference Stewards on a form to be provided by the Board of Pensions and Relief.

§ 4. If a widow reside in a foreign land, or in a community where there is no Methodist Episcopal Church accessible, she may receive permission from the Annual Conference, by a two-thirds vote, to join or affiliate with any other Evangelical Church in such place of residence. In such case, her marital status and Christian character shall be certified by her Pastor annually on a form to be provided by the Board of Pensions and Relief.

ARTICLE VIII

¶ 950.

Claim of a Dependent Child

§ 1. The Annuity Claim of a "Dependent Child" shall be determined by multiplying the father's "Years of Approved Service" by one fourth of the "Annuity Rate" (see Article V, § 3), provided, however, that in no case shall the total of the annuity claims of the dependent children exceed the annuity claim of the father. ¶ 101⁴⁰.

§ 2. The Annuity Claim of a "Dependent Child" shall be-

come effective immediately upon the death of the father, and shall cease upon attainment of age sixteen. If the child be kept in a standard school, the age-limit may be extended, not to exceed two additional years, by action of the Board of Conference Stewards.

§ 3. A certificate of attendance of a "Dependent Child," at a standard school, shall be obtained annually between the ages of sixteen and eighteen by the Board of Conference Stewards, on a form to be provided by the Board of Pensions and Relief.

§ 4. A child born of a marriage consummated after the father has been placed in the retired relation shall not be entitled to benefits from the Conference Claimants Funds.

ARTICLE IX

¶ 951. *Board of Conference Stewards*

§ 1. *Membership.* The Board of Conference Stewards shall consist of not more than fifteen members, divided into three classes of equal numbers, arranged so that one class shall be elected each year by the United Session of the Annual and Lay Conferences. Members may be Ministers and/or Laymen, but no Conference Claimant shall be eligible to serve on the Board of Conference Stewards.

§ 2. *Organization.* The Board of Conference Stewards shall elect annually the following officers: President, Vice-President, Secretary, and Treasurer, with the respective duties usually pertaining to such offices.

§ 3. *Duties and Powers of Stewards.* (a) On or before the first day of the session of the Annual Conference, the Board of Conference Stewards shall meet and plan its work as nearly as possible in the following order: (1) Consideration of applications for regular relief; (2) Consideration of applications for emergency relief; (3) Disallowances to be recommended; (4) Determination of annuity rate and schedules of distribution; (5) Stewards' report to the Annual Conference; (6) Preparation of report on audit of books and records; (7) Miscellaneous business.

(b) The Board of Conference Stewards shall forward to the Board of Pensions and Relief a certified copy of its report to the Conference, made on blanks furnished by the Board of Pensions and Relief, in which shall be shown the annuities and relief grants made to each Conference Claimant, and the receipts from the Pastoral Charges and Conference organizations, together with such additional data as may be available for guidance of the Board of Pensions and Relief in making its appropriations for Connectional Relief, in preparing its Annual Report, and certifying the total annuity years of the several Conferences, for the information of the Book Committee as required by the *Discipline*.

(c) The Secretary shall make a complete record of the proceedings at each meeting of the Board of Conference Stewards and such record shall be approved at its last meeting held during the session of the Conference.

(d) The records of both the Secretary and the Treasurer shall be examined annually by an Auditing Committee to be appointed by the Conference. The members of the Auditing Committee shall not be otherwise connected with the work of the Board of Conference Stewards.

(e) The President, the Secretary, and the Treasurer of the Board of Conference Stewards shall constitute an Executive Committee to deal with emergency claims on account of sickness or unusual need of Conference Claimants arising during the Conference year. The total amount available for distribution by such Executive Committee shall be determined by the United Session of the Annual and Lay Conferences when the plan of regular distribution is made.

(f) The Board of Conference Stewards shall have no power to borrow money for payment of annuities. See Article XXII, § 7.

ARTICLE X

¶ 952.

Apportionment

§ 1. The apportionment to the Pastoral Charges for the purpose of providing for annuity claims shall be determined by the Board of Conference Stewards by multiplying the total "Years of Approved Service" (see Article V, §§ 1, 2) of the Conference Claimants, including Conference Claimants placed in the retired relation in other Conferences as provided in Article XVII (for this purpose the total of widows' years of service shall be reduced one fourth, and the total years three fourths), by the "Annuity Rate" determined by the United Session of the Annual and Lay Conferences, and subtracting therefrom the total of all moneys received for annuity distribution from sources other than the Pastoral Charges. In figuring the "Years of Approved Service," for purposes of computing the apportionment, the Board of Conference Stewards shall take account of the probable net increase of such years which may be caused by deaths during the year or by retirements likely to be effected at the next Annual Conference.

§ 2. The apportionment to the Pastoral Charges for both regular relief and emergency appropriations for Conference Claimants who are in distress, because of inadequacy of the annuity to meet their needs, or because of other special circumstances, shall be recommended by the Board of Conference Stewards and approved by the United Session of the Annual and Lay Conferences.

§ 3. As a general limitation, the sum total of the apportionment above mentioned shall not exceed a figure equivalent to

twelve per cent of the total cash salaries of the Pastors and District Superintendents of the Conference; provided, that a larger apportionment may be approved by majority vote of the members of the United Session of the Annual and Lay Conferences present and voting. § 8.

§ 4. The sum total of the apportionments above mentioned shall be apportioned as one amount to the several Pastoral Charges of the Conference and to self-supporting Pastoral Charges in Missions served by members of the Conference. The apportionment to the individual Charge for Conference Claimants shall be stated as a percentage of the cash salary to be received by the Pastor. § 8.

§ 5. The Board of Conference Stewards may apportion annually to an organization or institution of the Methodist Episcopal Church, employing a member of the Conference and which does not provide a pension for his years of service therein, an amount not to exceed twelve times the average "Annuity Rate" established by the Conference during five years immediately preceding. ¶ 101⁶⁸. Moneys collected on apportionments made under this section shall be conserved at interest by the Board of Pensions and Relief and shall be applied in distribution only after the person involved or his widow becomes a Conference Claimant. It is recommended that such moneys be released, for distribution on account of the Conference Claimants concerned, over a period of years corresponding approximately to the normal expectation of life of a Minister at age of retirement as determined by the Board of Pensions and Relief. In the event of termination of membership in an Annual Conference, the Board of Pensions and Relief shall pay the accumulated amount, as it may determine, to the Board of Conference Stewards concerned.

§ 6. To a Federated Church, which is under the jurisdiction of a Quarterly Conference, and served by a Minister of the Conference, the Board of Conference Stewards shall make an apportionment equivalent to the apportionment made to a Methodist Episcopal Church within the Conference having membership and resources equal to the Methodist constituency of the Federated Church.

§ 7. A Community Church, not under the jurisdiction of a Quarterly Conference, and served by a Methodist Episcopal Minister, appointed thereto on request of the Annual Conference, supported by a two-thirds vote, shall not be subject to an apportionment and the service of a Minister rendered thereto shall be without annuity claim.

§ 8. In the interest of equitable apportionment, it is recommended that the sums asked from the several Pastoral Charges for Conference Claimants be determined according to a graduated scale, devised so as to distribute the larger part of the apportionment to the Pastoral Charges paying as much or more

than the average pastoral salary of the Conference. House rent shall not be considered in making the apportionment to the Pastoral Charges, but when paid by the Pastor should be considered as a deduction from his cash salary. When requested to do so, the Board of Pensions and Relief shall assist the Board of Conference Stewards in the preparation of a graduated scale of apportionments. The provisions in this section shall not preclude the use of other methods of apportionment on a percentage basis, which may be adopted by a vote of the United Session of the Annual and Lay Conferences. Under the graduated scale plan, the provisions contained in § 3 above shall not, in any case, preclude the making of a larger apportionment than twelve per cent of the Pastoral salary to an individual Pastoral Charge. For alternative plans of apportionment, see ¶¶ 933, 934.

ARTICLE XI

¶ 953. *Proportional Payment*

§ 1. The amount payable by any Pastoral Charge on the apportionment for Conference Claimants shall be directly proportional to the amount of cash received by the Pastor on his salary. See Article X, § 4, and ¶¶ 932, 961, § 3.

§ 2. The Treasurer of the Pastoral Charge shall be primarily responsible for the application of the provisions of the first section of this Article, but in the event of his failure to apply such provisions, the Pastor shall adjust his cash salary and the payment to the Conference Claimants according to the proper ratio, as provided above, before he enters the respective amounts in his statistical report to the Annual Conference. See Article XIX, § 3, for record of defaults. In the event that a Pastor-in-Charge violates this section, a permanent record of such default shall be kept as provided in Article XIX, § 3, and, on retirement, the amount of such defaults shall be deducted from his annuity in such installments as the Board of Conference Stewards shall direct. ¶ 101²⁹. For limitation of deduction see Article XIV.

§ 3. It shall not be permissible for a Pastor-in-Charge to receive a bonus or other supplementary compensation intended to defeat the object of the regulation in § 2 of this Article by the stipulation that such bonus, or other supplementary compensation, be not counted on his salary. For so doing, on the complaint of the Board of Conference Stewards, his annuity claim may be disallowed by Conference order for the particular year of service during which such bonus or supplementary compensation was so received.

ARTICLE XII

¶ 954. *Distribution*

§ 1. Moneys for Annuity and Relief distribution shall be

derived from public collections, private gifts, bequests, and other sources; and in order that the Church may effectually meet the obligation to provide a comfortable support for Conference Claimants, the rules and regulations for obtaining and administering the funds established for such purposes shall be observed by all Pastors, District Superintendents, and Bishops, and by all Pastoral Charges, Quarterly, and Annual Conferences.

§ 2. The amount received each year from the Pastoral Charges shall be divided at the end of the Conference year between Annuity Distribution and the Relief Fund, in proportion to the amount asked from the Pastoral Charges for each fund respectively at the previous annual session of the Conference. Any part of such amount received in advance of the annual session of the Conference shall be reserved for appropriation and expenditure during the ensuing year.

§ 3. Moneys designated for Annuities shall be distributed on the basis of service, and shall consist of:

(a) The dividend of The Methodist Book Concern.

(b) The income from any investments of the Annual Conference for Annuity Distribution held for this purpose.

(c) Gifts and bequests for Annuity Distribution.

(d) Such proportion of the money received from the Pastoral Charges for Conference Claimants as is for Annuity Distribution.

§ 4. Moneys designated for Relief on the basis of special need shall consist of:

(a) The appropriation for Connectional Relief paid to the Annual Conference by the Board of Pensions and Relief.

(b) Such proportion of the money received from the Pastoral Charges as is for Relief on the basis of special need.

(c) The income from such gifts and bequests as are made for Relief on the basis of special need.

(d) Income arising from investments made by Relief and Aid Societies of the Annual Conferences, if so designated by them.

§ 5. Moneys designated for Emergency Relief shall consist of:

(a) The dividend of the Chartered Fund. (For method of distributing the income of the Chartered Fund, see ¶ 1301, § 7.)

(b) Special collections at the Annual Conference for Emergency Relief.

(c) Gifts and bequests for immediate distribution as Emergency Relief.

§ 6. The United Session of the Annual and Lay Conferences may authorize the Board of Conference Stewards to pay annuities and relief benefits quarterly or semiannually, in advance. In such case, upon the death of a Retired Minister, the first subsequent payment to his widow and children, if there be any surviving, shall be the next full periodical payment due

to all Claimants of the Conference, and upon the death of a widow no further payment shall be made on her account beyond the last payment regularly due and payable while she was living; the same rule, regarding after-death payment, shall apply to a "Dependent Child" deceased prior to attainment of age sixteen. In the case of a widow whose husband died while in the effective relation, the first payment of annuity to be made immediately shall cover pro rata the unelapsed portion of the installment period during which his death occurred. See Article VII, § 2.

§ 7. In case the United Session of the Annual and Lay Conferences authorizes the Board of Conference Stewards to pay annuities and relief benefits either quarterly or semiannually at the end of whichever installment period it may select, rather than in advance, as indicated in § 6 of this Article, then the first periodical payment due after retirement of a Minister shall not be payable until one such installment period has elapsed following the session of the Conference at which he was placed in the retired relation. In such case, upon the death of a Retired Minister, the first subsequent payment to his widow and "Dependent Children," if there be any surviving, shall be the balance due to him for the elapsed portion of the installment period which he failed to outlive plus the payment due to them for the unelapsed portion of such period. Furthermore, upon the death of the widow, any balance due to her may be paid to the surviving "Dependent Children," if there be any, but her estate shall have no claim thereto. In the event of the death of a Retired Minister who received his annuity payments under the provisions of this section, and who died leaving neither widow nor "Dependent Children," no payment shall be made to his estate. In the event of the death of a Minister in the effective relation the first payment to the widow and "Dependent Children," if there be any surviving, shall be made pro rata for the period elapsed between the time of his death and the date of the next regular payment.

§ 8. The Board of Conference Stewards shall investigate carefully all claims made on the basis of special need and the Secretary of the Board shall obtain annually in advance as much information regarding their condition as may be available, in order that the Stewards may have before them the facts necessary to determine equitably the amount of relief to be granted in each case. A Minister in the supernumerary relation cannot make an annuity claim and may be granted Relief by the Board of Conference Stewards only when it is so ordered by the Annual Conference.

§ 9. The Board of Conference Stewards may establish a fund for the purpose of granting Emergency Relief to Conference Claimants in cases of special need. Normally, such fund should not exceed the equivalent of ten per cent of the total amount appropriated for regular Relief grants.

§ 10. The United Session of the Annual and Lay Conferences, upon recommendation of the Board of Conference Stewards, shall designate a bank or other depository, for deposit of the funds held by the Board of Conference Stewards. See Article XIII, § 1.

§ 11. When it is deemed expedient, the Board of Conference Stewards may build up a reserve fund from the income for Conference Claimants in order to stabilize the annuity rate payable in the Conference. Such reserve fund should be, at least, twenty-five per cent of the average annual income of the Board of Conference Stewards for all purposes for the five years immediately preceding. Such reserve fund shall be held as the United Session of the Annual and Lay Conferences shall direct and shall be subject to the requirements described in § 10 of this Article.

ARTICLE XIII

¶ 955. *Operation Through Board of Pensions and Relief*

§ 1. When authorized by the United Session of the Annual and Lay Conferences, the Board of Conference Stewards may deposit all or any part of the Conference Stewards' funds with the Board of Pensions and Relief.

§ 2. The United Session of the Annual and Lay Conferences may authorize the Board of Pensions and Relief to make the periodical payments to the Conference Claimants and, in such case, the Board of Conference Stewards shall prepare annually a complete schedule of the plan of distribution for the guidance of the Board of Pensions and Relief in making such payments, and shall co-operate fully with it, in order to insure efficient and prompt service. Checks issued by the Board of Pensions and Relief under the provisions of this section shall show plainly the name of the Conference for which the disbursements are made.

§ 3. The Board of Pensions and Relief shall be entitled to collect an annual service fee, figured on a cost basis, for the work specified in the preceding section.

§ 4. The Board of Pensions and Relief shall furnish annually to the Board of Conference Stewards a report showing full details of the transactions under § 2 of this Article.

ARTICLE XIV

¶ 956. *Liens on Annuities*

Whenever a Conference Claimant shall be in debt to The Methodist Book Concern, or to the Conference or to any of its organizations, on account of unpaid assessments, such debt shall constitute a lien on the annuity of the person involved, and the Conference shall have power to appropriate and apply his or her annuity, or any part thereof, to the payment of such debt; provided, however, that not more than one quarter of the

annuity shall be appropriated in any year for such purpose, and, furthermore, provided that such power shall not be interpreted as applying to the settlement of other debts of a Conference Claimant.

ARTICLE XV

¶ 957.

Relinquishment

For a year at a time, a Conference Claimant may voluntarily relinquish in writing his or her annuity claim and any amount payable thereunder, provided that the disposal of the relinquished amount shall be entirely under the control of the Board of Conference Stewards. ¶ 101⁷⁰.

ARTICLE XVI

¶ 958.

Disallowance of Annuities

§ 1. Upon recommendation of the Board of Conference Stewards, after opportunity has been given for either a written or oral statement by the Claimant, any "Annuity Claim" may be disallowed, in whole or in part, for any cause cited by the Conference Stewards; provided, that in case of disallowance for such cause, approval shall be given of two thirds of the Annual Conference present and voting.

§ 2. When an "Annuity Claim" shall have been disallowed, under § 1 of this Article, it may be reconsidered at any subsequent annual session of the Conference, upon recommendation of the Board of Conference Stewards, or two-thirds vote of the Conference.

§ 3. For disallowance on account of accepting a bonus or other supplementary compensation with intention to defeat the plan of proportional payment of ministerial support, see Article XI, § 3.

ARTICLE XVII

¶ 959.

Divided Annuity Responsibility

§ 1. Effective as of June 1, 1937, all liability for Annuities on account of service in the effective relation shall rest with the Annual Conferences, respectively, or their legal successors, in which the service was performed.

§ 2. For clearing-house purposes, the Board of Pensions and Relief is hereby authorized and instructed to calculate the liabilities on account of service in the effective relation for which annuities are paid by Annual Conferences, other than those in which the service was rendered. It shall apportion annually to the Conferences which are in debt to the clearing house a sum sufficient to satisfy the amount required to cover such service; and which is owed by the clearing house to the creditor Conferences. Such apportionment shall be paid to the Board of Pensions and Relief, as the clearing house; and, when collected, shall be distributed equitably by it to the creditor

Conferences concerned. The first apportionment under this Article shall be made as soon as possible after June 1, 1937. Until the clearing-house payments can be made, the division of annuity responsibility provided in ¶ 345, § 11, of the *Discipline* of 1932 shall be effective. The liabilities shall be calculated quadrennially in the year following the General Conference.

ARTICLE XVIII

¶ 960. *Fund for Accepted Supply Pastors*

§ 1. Each Annual Conference which utilizes the services of Accepted Supply Pastors shall create and maintain a relief fund for Accepted Supply Pastors, to be administered by the Board of Conference Stewards for the purpose of granting relief to aged and disabled Accepted Supply Pastors who shall have given not less than twenty years of full-time Pastoral service under the direction and control of a District Superintendent. Claimants on this fund shall be known as "Special Conference Claimants" and all accounting on their behalf shall be kept separate from the accounts for "Regular Conference Claimants," who are retired members of the Annual Conference, their widows and "Dependent Children."

§ 2. On and after attainment of the age specified in the *Discipline* for the retirement of Ministers who are Members of an Annual Conference, Accepted Supply Pastors may become "Special Conference Claimants" upon recommendation of the Committee on Conference Relations and the approval of the Annual Conference.

§ 3. As soon as practicable after the death of an Accepted Supply Pastor, the Board of Conference Stewards shall consider the case of his widow, if any, and grant such relief as may be available, subject to the service requirement in § 1 of this Article, and provided that she retains membership in the Methodist Episcopal Church. The provision hereinbefore made in Article VII, § 4, shall apply also to the widow of an Accepted Supply Pastor.

§ 4. The Board of Conference Stewards shall require an annual statement from each "Special Conference Claimant," and a report with certificate of character which may be furnished by either the Quarterly Conference, Pastor, or District Superintendent where the Claimant resides.

§ 5. Application for disability relief by an Accepted Supply Pastor, prior to attainment of the age specified in the *Discipline* for the retirement of Ministers who are Members of an Annual Conference, and before completion of the minimum number of required years of service, must be accompanied by the recommendation of the District Superintendent with a full statement of need and a physician's certificate.

§ 6. The United Session of the Annual and Lay Confer-

ences, acting through the Board of Conference Stewards, shall determine the method to be used in raising moneys for this fund.

§ 7. The United Session of the Annual and Lay Conferences may create and maintain a reserve fund for the aid of its aged and disabled Accepted Supply Pastors. Such fund shall be invested and administered in such manner as the United Session shall determine, but the accounting shall be kept separate.

ARTICLE XIX

¶ 961. *Conference Organizations*

§ 1. Annual Conferences are authorized to establish and maintain investment funds; Preachers' Aid Societies; and organizations and funds of similar character, under such names, plans, rules, and regulations as they may determine, the income from which shall be applied to the support of Conference Claimants. It is recommended that each Annual Conference provide an incorporated Board to administer its permanent funds, under some other corporate name than that used by the General Board of Pensions and Relief.

§ 2. Subject to the laws of the state in which it is incorporated, an Annual Conference shall have power to require from its members in the effective relation an annual contribution to either its permanent or reserve fund or for current distribution or to a Preachers' Aid Society for the benefit of its annuitants, subject to the following provisions, ¶ 101⁴⁹, ⁵²: (1) The annual payment may be made in installments as provided by the Annual Conference; (2) the Conference may fix a financial penalty for failure of the Member to pay; (3) in case his membership in the Annual Conference is terminated under the provisions of the *Discipline*, the Conference may refund the amount so paid, in whole or in part, after a hearing has been given to the person terminating his membership, in case such hearing is requested; (4) the making of such payment shall not be used as the ground of contractual obligation upon the part of the Conference, or as the ground of any special or additional annuity claim of a Member against the Conference, neither shall it prevent disallowance of his annuity claim by Conference action, as provided in Article XVI, § 1.

§ 3. The United Session of the Annual and Lay Conferences may constitute its Board of Conference Stewards a Committee on proportional payment of Ministerial Support for the purpose of comparing the records of amounts paid on the support of Pastors and Conference Claimants by each Pastoral Charge, computing the proportional distribution thereof, and keeping a permanent record of defaults, or the Conference may organize a special Committee on proportional payment of Ministerial Support, which shall keep permanent records and furnish necessary information to the Board of Conference Stewards regarding adjustment of annuities.

§ 4. Each Conference shall hold one service during its United Session, to be known as the Conference Claimants' Anniversary, for the promotion of the interests of Conference Claimants.

§ 5. Each congregation shall observe annually one Sunday in the interests of Conference Claimants, which shall be known as "Veterans' Day."

ARTICLE XX

¶ 962. *Adherence to Plan*

The Annual Conference shall not subvert, contravene, or modify the provisions of the *Discipline* for the support of Conference Claimants by entering into special contracts with organizations not under the control of the Methodist Episcopal Church for the payment of annuities. ¶ 101⁷¹.

ARTICLE XXI

¶ 963. *Reserve Funding*

The Board of Pensions and Relief is authorized to enter into an agreement with any Annual Conference whereby arrangements can be made to fund in advance, on an actuarial reserve basis, any part or all of the annuities for which the Conference is responsible, subject to the following general provisions:

(1) An annual contribution not to exceed the equivalent of two per cent of the current average cash salary of the Conference shall be required from all Members entering the fund under the provisions of this Article.

(2) The yearly contribution to be made by the Annual Conference shall be determined by it after consultation with the Board of Pensions and Relief.

(3) Annuities funded on an actuarial reserve basis shall conform as closely as practicable to the types indicated in the 1908 Annuity Plan for Conference Claimants as amended from time to time.

ARTICLE XXII

¶ 964. *Financial Policy*

The following rules shall apply to financial administration of Annual Conference boards:

(1) Persons connected in any way with the securities, real estate, or other forms of investment sold to or purchased from the Annual Conference, shall be ineligible to serve on the investment committees of Annual Conference boards, societies, or institutions.

(2) No officer or member of an Annual Conference board, society, or institution shall receive a personal commission, bonus, or remuneration in connection with the purchase or sale of securities for such board, society, or institution.

(3) After June 1, 1936, the principle of diversification of

investments shall be observed, in order to obtain proper geographical and class distribution of investment commitments.

(4) Real property shall be accepted as consideration for life annuity agreements only with the stipulation that the annuity shall not exceed the net income on the property until such property shall have been liquidated. Upon liquidation, the annuity shall be paid upon the net proceeds at the established annuity rate.

(5) Annual Conference boards, societies, and institutions shall not offer higher rates of annuity than those listed in the annuity schedules approved by the General Boards and the World Service Commission of the Methodist Episcopal Church.

(6) Upon the order of the United Session of the Annual and Lay Conferences, there shall be printed in the Year Book of each Conference a list of the investments held by each of the organizations directly or indirectly under the control of the Conference, or such list may be distributed directly to the members of the Conference at their request. A copy of all lists concerning Conference Claimants shall be filed annually with the Board of Pensions and Relief.

(7) Borrowing money in any Conference year, to enable the Board of Conference Stewards to complete payment of annuities at a designated annuity rate, shall be done only on authority of the United Session of the Annual and Lay Conferences granted by a three-fourths count vote.

(8) An officer or member of an Annual Conference board, society, or institution shall not be eligible to obtain a loan in any amount from funds committed to the care of such board, society or institution.

ARTICLE XXIII

¶ 965. *Transfers from Foreign Language Conferences*

When a local Church supporting a Pastor in the effective relation, or a group of local Churches comprising a Pastoral Charge and supporting a Pastor, is transferred to the jurisdiction of an English-speaking Conference, a Conference Member in the effective relation from said Foreign Language Conference shall also be transferred to the same English-speaking Conference, and all liability for annuities on account of service in the effective relation rendered in Foreign Language Conferences prior to such transfer shall rest with the Annual Conference to which the Member is being transferred. ¶ 1030, § 3.

BOARD OF PENSIONS AND RELIEF

¶ 1301.

I. Authorization

§ 1. There shall be a Board of Pensions and Relief, nominated by the Bishops and elected by the General Conference, consist-

ing of one Effective Bishop, who shall be President of the Board, nine other Ministers in the effective relation, and nine Laymen; also the Executive Secretary, who shall be a member of the Board *ex officio*. Seven members shall constitute a quorum. The office of the Board shall be in Chicago, Illinois.

§ 2. The Bishop and the Executive Secretary shall be elected quadrennially by the General Conference. The other members of the Board shall be divided into three classes:

Class I shall consist of three Ministers and three Laymen, who shall be elected by the General Conference of 1928 to serve for four years.

Class II shall consist of three Ministers and three Laymen, who shall be elected by the General Conference of 1928 to serve for eight years.

Class III shall consist of three Ministers and three Laymen, who shall be elected by the General Conference of 1928 to serve for twelve years.

§ 3. The General Conference of 1932 and subsequent General Conferences shall elect for a term of twelve years the class whose term of service shall expire at that time.

§ 4. Vacancies in the membership of the Board, in the office of Executive Secretary or President, respectively, occurring during the interim of General Conferences shall be filled for the unexpired term by the Board of Pensions and Relief.

§ 5. The Board of Pensions and Relief shall be duly and legally incorporated, according to the laws of the state of Illinois, with such powers and prerogatives as shall be needed for the accomplishment of the objects of the Board, as herein stated. This Board is authorized to adopt such measures as in its judgment are necessary to build up and administer a Connectional Permanent Fund which is hereby established; to increase the revenues for the benefit of Conference Claimants; to take title to, sell, dispose of, or hold absolutely or in trust property real or personal; to receive in trust and to administer endowments and other funds for the benefit of Conference Claimants in the various Annual Conferences, Annual Conference Deaconesses, Medical Missionaries, Teachers, and other Church Workers who are not members of an Annual Conference, and to administer the same in accordance with such trust.

§ 6. The Board of Pensions and Relief is hereby authorized to take such measures as may be necessary to establish a Reserve Fund for the relief of aged and disabled Supply Pastors who have served for twenty years or more, giving their whole time as Pastors to the work of the Methodist Episcopal Church, and for their widows. The distribution of this fund shall be made by the Board to the Conference Stewards to be dispensed by them to the beneficiaries.

§ 7. The Board of Pensions and Relief is authorized to receive and administer the principal and undistributed income of

the Chartered Fund; the principal thereof, together with all sums designated and all legacies hereafter given to the Chartered Fund, shall be funded and kept perpetually as a Special Fund, the net interest or income therefrom shall be divided from time to time into as many equal parts as there are Annual Conferences and paid over in equal proportions to the respective Conferences annually, for the purpose of relieving the distresses and supplying the financial deficiencies of the Ministers of the Methodist Episcopal Church, and also for the relief of the wives and children, widows and orphans of said Ministers. A substantial reserve for depreciation shall be maintained in the Chartered Fund, at all times, the amount of such reserve to be determined by the Board of Pensions and Relief. The Board of Pensions and Relief shall follow the established usage in building up the principal of the Chartered Fund.

¶ 1302.

II. Officers

§ 1. There shall be an Executive Secretary who shall be elected quadrennially by the General Conference, and who shall be the chief executive officer of the Board. Under the provisions of the *Discipline* and the authority, direction and control of the Board, he shall conduct the correspondence and business, and promote the general interests of the Board.

§ 2. The other officers of the Board shall be a President, elected quadrennially by the General Conference; and one or more Vice-Presidents, Recording Secretary, Treasurer, Assistant Treasurer, elected annually by the Board. These officers shall perform the duties usually pertaining to their respective offices.

¶ 1303.

III. Administration

The Board of Pensions and Relief at its annual meeting shall determine what amount shall be required for maintaining and promoting the work of the Board and shall present this amount to the World Service Commission to be included in the askings of the Commission in common with those of the other Boards.

¶ 1304.

IV. Connectional Relief

§ 1. Connectional Relief for Conference Claimants is established that the Preachers and people of the stronger Annual Conferences may be united with those of the weaker Conferences in one connectional or general plan in order that, by such co-operation, a more equitable and general support may be secured for Retired Ministers and other Conference Claimants, especially for those in the more needy Conferences.

§ 2. Such Connectional Relief shall consist of: (1) The income from the Connectional Permanent Fund; (2) The income

from all other sources, the use of which is not otherwise designated, and which is not required for the maintenance of the Board.

§ 3. Moneys for Connectional Permanent Endowment shall be held by the Board of Pensions and Relief, located at Chicago, Illinois, and shall be administered through its Connectional Permanent Fund.

§ 4. The Board of Pensions and Relief is also hereby authorized to receive and administer in trust for the benefit of Conference Claimants of the Methodist Episcopal Church, all gifts and bequests wherein the name or corporate title of the beneficiary shall have been stated insufficiently or improperly, or phrased in general terms, but where the intent of the donor is clearly shown to be to benefit or aid Conference Claimants of the Methodist Episcopal Church. The Board of Pensions and Relief shall turn over to the Conference for which they were intended gifts and funds received under the provisions of this section.

§ 5. Moneys contributed to the Board of Pensions and Relief for the Connectional Permanent Fund may be sent to the Treasurer of the Board, Chicago, Illinois, who shall issue a voucher for the same; or they may be paid to the Treasurer of the World Service Commission; or to the Treasurer of the Annual Conference, who shall receipt therefor and forward the amount so received to the Treasurer of the Board of Pensions and Relief.

¶ 1305. *V. Administration of Connectional Relief*

§ 1. Moneys for Connectional Relief shall be distributed by the Board of Pensions and Relief at its annual meeting to the Annual Conferences or at any time to individual Ministers or Claimants whose claims are presented with the endorsement of the Secretary or Treasurer of the Board of Conference Stewards of the Annual Conference to which such Minister or Claimant belongs.

§ 2. The Board of Pensions and Relief, in determining the appropriation for Connectional Relief, shall ascertain from the authorized reports of the Stewards of the several Annual Conferences what Conferences are in need of Connectional Relief, and shall make the distribution to such Conferences according to their need as this shall appear from such reports.

§ 3. The remainder of the available funds shall be distributed among the other Conferences as the Board of Pensions and Relief may determine to be wise and equitable in view of all the data in its possession.

¶ 1306.

VI. Reports

The Treasurer of the Board of Pensions and Relief shall send to the Treasurer of the Annual Conference a draft for the Appropriation for Connectional Relief, together with the last Annual

Report of the Board, in which shall be shown the resources of the Board, the amount and distribution of its income, and such other information concerning the work of the Church in behalf of Conference Claimants as the Board may obtain.

Adopted, as amended, May 15.

REPORT NO. 2B. QUADRENNIAL REPORT OF BOARD OF PENSIONS
AND RELIEF

Your Committee wishes to record its appreciation for the above mentioned Report and to register the pleasure of this General Conference in having had brought to its attention through this Report the splendid accomplishment of the Board of Pensions and Relief during the past quadrennium. We most heartily commend this Report to your further careful study and consideration. We ask that this Quadrennial Report, as printed in the *Handbook* of this General Conference (pages 249-259, inclusive), shall now be approved.

Adopted, May 15.

REPORT NO. 3. RETIRED PASTORS' SUPPORT. MEMORIAL NO. 403

Your Committee recommends non-concurrence for Memorial No. 403.

Received and recorded, May 19.

REPORT NO. 4. ANNUITY CLAIM OF LOCATED PREACHER

For Memorial No. 175, "Annuity Claim of Located Preacher," the Committee recommends non-concurrence.

Received and recorded, May 19.

REPORT NO. 5. PENSIONS FOR ACCEPTED SUPPLY PASTORS

Referring to Memorial No. 245, adding an additional section to Article XIX of the Pension Code, Committee recommends non-concurrence.

Received and recorded, May 19.

REPORT NO. 6. ANNUITY CLAIM WIDOW AND CHILDREN

On Memorial No. 62, we recommend non-concurrence.

Received and recorded, May 19.

REPORT NO. 7. ANNUITY RATE BASIS

On Memorial No. 489, we recommend non-concurrence.

Received and recorded, May 19.

REPORT NO. 8. A GENERAL PENSION FUND

On Memorial No. 447, we recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 9. PENSIONS AFFECTED BY PROPOSED UNIFICATION

On Memorial No. 210, your Committee recommends non-concurrence.

Received and recorded, May 19.

REPORT No. 10. RELIEF FOR SUPPLY PREACHERS

On Memorial No. 288, your Committee recommends non-concurrence.

Received and recorded, May 19.

REPORT No. 11. ENGAGING INSURANCE COMPANIES FOR SUPPORT
OF CONFERENCE CLAIMANTS

On Memorial No. 289, your Committee recommends non-concurrence.

Received and recorded, May 19.

REPORT No. 12. PENSIONS AND RELIEF

On Memorial No. 411, your Committee recommends non-concurrence.

Received and recorded, May 19.

REPORT No. 13. SPECIAL COMMITTEE ON CODIFICATION OF
PENSIONS

On Memorial No. 174, we recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 14. NECESSITOUS CASES

On Memorial No. 405, we recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 15. RETIRED MINISTERS' SOCIETY

On Memorial No. 556, we recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 16. WIDOW'S ANNUITY CLAIM

On Memorial No. 430, we recommend non-concurrence.

Received and recorded, May 19.

REPORT No. 17. ANNUITY FOR MINISTERS SERVING IN MISSIONS

On Memorial No. 431, we recommend non-concurrence.

Received and recorded, May 19.

XII. STATE OF THE CHURCH

REPORT No. 1. ON USE OF THE TERM "METHODIST" BY
UNOFFICIAL ORGANIZATIONS

Memorials numbered 283, 199, 189, 159 and others are reported on, as follows:

Methodism was born of a voluntary association of students at Oxford University, a Holy Club interested in vital religion. This religion was a personal experience that revealed itself in the changed heart and in the effort to create a regenerated society.

From that day to the present moment, Methodism has been characterized by the formation of voluntary associations of Methodists, who have sought goals they sincerely believed to be Christian, often seeking goals which the Church itself was not ready to espouse. Such were the early associations interested in abolishing slavery and destroying the liquor traffic. Later associations of our own day have been concerned with issues that lie in the international, racial and economic fields. Some of these organizations pioneered the way over which the Church itself later moved. Some urged policies the Church thought unwise and therefore did not accept.

But Methodism's strength has been due in part to the presence of these organizations. If the heart be right, Methodism has been willing to think and let think, to live and let live. It has recognized that there will be wide divergence of opinion within its ranks, and has been wise in its refusal to curb expression of opinion. No denomination has been more loyal to the fundamental principles of the democratic ideal, nor insisted more emphatically upon the freedom of its pulpit, its press, and its pew.

Unfortunately, there are large numbers of people who do not know that voluntary associations of Methodists cannot and do not speak for the Methodist Episcopal Church. These associations are unofficial and speak solely for themselves. Since these associations are composed of Methodists, their right to use the word Methodist cannot be denied, because the term Methodist includes all who belong to any branch of the Wesleyan family. Their right to use the term Methodist Episcopal Church is denied, since that is a corporate name, referring specifically to the Church as such. No person, no paper, no organization, has the right to speak officially for the Methodist Episcopal Church, unless given power to do so by the General Conference, which is the sole body possessing the right so to speak or so to authorize others to speak.

In the light of widespread misunderstanding, we reiterate this statement and advise all those who have heretofore been unacquainted with the fact, that the General Conference alone speaks for the Methodist Episcopal Church. We do not have the power to order, but we do have the right to request all such unofficial organizations to carry a definite statement upon their publications of the fact that they are unofficial, and to request them to make this unofficial nature of their organizations known in press releases and other public utterances.

We regret that some of our unofficial organizations, using the term Methodist, have at times endorsed candidates for office solely because they were in favor of Prohibition, without due

regard to their other attitudes and activities. We regret that some organizations, also using the word Methodist, have seen fit to ally themselves with organizations that would fight war and Fascism but which remain strangely silent upon such issues as class war and Communism. We regret, too, that the press has construed the pronouncements of certain groups as representing the Church as a whole, particularly in view of the fact that some of these pronouncements seem to strike at the very liberty of the pulpit. We, therefore, respectfully urge all such persons and organizations to recall the fact that when using the word Methodist, since many wilfully assert or ignorantly believe them to speak for the Church as such, that they have a moral obligation to make their unofficial relationship clear at all times.

By such means we believe our minority groups may retain their privileges, our freedom be preserved, the Church itself protected, and unity in action upon officially agreed undertakings be attained.

Adopted, as amended, May 11.

REPORT NO. 2. PROPOSED CHANGE IN RITUAL FOR RECEIVING MEMBERS

On Memorials Nos. 156 and 190, our report is non-concurrence.
Adopted, May 11.

REPORT NO. 3. CHANGE IN RITUAL FOR THE LORD'S SUPPER

On Memorial No. 177, our report is non-concurrence.
Adopted, May 11.

REPORT NO. 4. CHANGE IN THE DISCIPLINE, ¶ 72, DEALING WITH DIVORCE

On Memorial No. 213, our report is non-concurrence.
Adopted, May 11.

REPORT NO. 5. UNIFICATION

On Memorial No. 117, our report is that no action is required, since the purpose of the Memorial has already been fully satisfied by the General Conference action favoring unification.
Adopted, May 11.

REPORT NO. 6. PROPOSED AMENDMENT TO UNITED STATES CONSTITUTION ON ALIEN REPRESENTATION

On Memorial No. 256, our report is non-concurrence.
Adopted, May 11.

REPORT NO. 7. ON DEAN HOLGATE'S MOTION TO ORGANIZE A COMMISSION TO INTERPRET THE POSITION OF THE CHURCH BETWEEN CONFERENCES

The resolution brought forward by Thomas F. Holgate (Rock River) was referred to the Committee on the State of the Church

for consideration. The entire resolution is printed on pages 59 and 60 of *The Daily Christian Advocate*.

The report is non-concurrence.

Adopted, May 11.

REPORT NO. 8. ON THE LORD'S DAY ALLIANCE (MEMORIAL No. 285)

WHEREAS, The Lord's Day Alliance of the United States was initiated by the General Conference of the Methodist Episcopal Church at its session in 1888; and

WHEREAS, Because of its service and efficiency, it has been made the representative of twenty-three other denominations and is now an accredited agency of the Evangelical Church in America for the protection and preservation of the Christian Sabbath; and

WHEREAS, The attacks upon this day have never been more persistently vigorous and the need for such an organization has never been so imperative; therefore, be it

Resolved, That we commend the Lord's Day Alliance of the United States, a child of the Church and its official representative in this important work, and rejoice in the large measure of success that has attended its activities.

Resolved, That as this organization will celebrate its fiftieth anniversary during the month of December, 1938, this General Conference appoint President Arlo A. Brown to bear the greetings of the denomination on the occasion of this golden jubilee and the completion of half a century of valuable service for the preservation of the Christian Sabbath.

Resolved, That we elect the following Permanent Committee on Sabbath Observance and renominate them to represent the Methodist Episcopal Church on the Board of Managers of the Lord's Day Alliance of the United States, in which they have rendered such effective service: John H. Willey, Chairman; W. W. T. Duncan, Wallace MacMullen, Otho F. Bartholow and C. Oliver Moore. We nominate Bishop William F. McDowell, Bishop Francis J. McConnell, and Bishop E. G. Richardson as honorary vice-presidents; and ask the co-operation of the Churches with the organization, whose President, Dr. John H. Willey, is a member of the Pittsburgh Annual Conference and whom we endorse as the Executive head of the Alliance.

Adopted, as amended, May 11.

REPORT NO. 9. WORSHIP

(Reporting on certain materials in the *Handbook*, in the Episcopal Address, and matter referred by the General Conference to the Committee on the State of the Church.)

Worship is the highest experience of human personality. It calls into action man's utmost resource of intellect, conscience and heart. It nourishes the vital union between him and his

Maker. It is creative, energizing all human endeavor and achievement. Its human springs are in the mind's own deep sense of the Infinite, but its quickening flame is of the Creator Spirit Himself.

The tendency to preoccupation with outward values and excitements and the rush of modern life, are serious obstacles to worship. The stilling of this clamor is necessary to that awareness of the Infinite, which is the essential principle of worship.

We observe with concern the contemporary tendency to multiply formal expressions of worship under conditions not permitting either sufficient time, or the emphasis upon great truths so necessary to the development of the mood of adoration. Both because of its power to bring quietness, and because the fellowship of the Christian congregation greatly enriches and strengthens the individual's own aspiring efforts, Christian men are under obligation to give a central place to public worship in their life's program and loyalty.

Public worship has given and must continue to give a commanding place to the teachings of the Word of truth. We call upon our ministers to accept their responsibility to be masters in this field. The minister as an interpreter of spiritual truth has the right and the obligation to speak with a note of certitude.

Resolved, That the foregoing statement be printed in the *Discipline* as the first item under Chapter V, page 646; that it be given special publicity in the Church press; and that the Church School leaders and editors be requested to give enlarged emphasis, in teaching materials, to this truth of the primacy and centrality of public worship in the total life of the Church.

Resolved Further, That we add a new section under ¶ 115, § IV, sub-section 5, "From Church School Superintendent," as follows:

Strike out item (7), "Average attendance," substituting the new fourfold inquiry appended below.

(7) Attendance:

- a. What is the average attendance at the Church School?
- b. What percentage of the officers and teachers are in regular attendance upon the services of worship in the sanctuary?
- c. What percentage of the members of the School are similarly in attendance?
- d. What can be done to increase these percentages?

Adopted, May 14.

REPORT NO. 10. THE SPIRITUAL LIFE OF THE CHURCH

(Report on Memorials Nos. 355 and 480, and on the resolution printed on page 59 of *The Daily Christian Advocate*, all of which deal with evangelism and the spiritual life of the Church.)

It is requested that this report be incorporated in the Discipline right after the report on Worship.

The supreme task of the Church is spiritual. Success there means success everywhere, while failure there means failure everywhere.

In carrying out this task the Church must first avail itself of the established means of grace. Wesley described these as "The public worship of God, the ministry of the Word, either read or expounded, the Supper of the Lord, family and private prayer, and searching the Scriptures." These remain and must forever remain the chief sources of Christian nurture and of spiritual inspiration.

But the observance of these ordinances, however sincere and earnest, will not suffice. Our Church has always been an evangelistic Church; and this it must remain if it is not to forfeit its birthright. The methods employed may change; but the passion for souls cannot be lost without imperiling the very life of the Church. This is a truth to which we need to be reawakened. We need a revival of the enthusiasm for conversion that characterized our earlier history. We need to recapture the spiritual power, of which this enthusiasm was the essential outcome. We need to regain the glow and the passion of the past.

In seeking to do so, a special source of inspiration may be found in the great anniversaries that fall during the coming quadrennium. On May 24, 1938, we shall celebrate the two hundredth anniversary of that epochal religious experience that came to John Wesley in Aldersgate Street, London; and in the fall of 1939 will come the bicentenary of universal organized Methodism. The approach of these anniversaries should send us back to the events of two centuries ago. By the aid of the written page we should relive in imagination the creative period of our Church's history and catch its spirit.

Aldersgate does not represent a psychological standard to which we should necessarily seek to conform; but it does symbolize a vivid, joyous, ethical and triumphant type of religious experience without which the Christian life would be shorn of much of its power. The formation of "Aldersgate Classes" or other groups for a more earnest study and practice of the principles of Christian living cannot but have a quickening influence on the life of the Church. And in carrying out this plan much help will be derived from the reading and rereading of our own history. For early Methodism was a veritable burning bush afire with God; and at its altars, if we seek them aright, our own torches may very well be relighted through the divine grace. God is immediate to every age; but He becomes such only through the living Word transmitted to us through the experience of the past.

Adopted, May 14.

REPORT No. 11. THE LORD'S DAY

(Identical Memorials, Nos. 312, 316 and 472) and the addition of the following statement to Chapter II of the *Discipline* on "Special Advices."

We recognize the claims of the Christian Sabbath as an institution made to meet man's deepest need for worship and rest. These claims are reinforced by both State and Church and the moral mandate of the law and the gospel. John Wesley made the observance of the Lord's Day by cessation of "ordinary work therein or by buying or selling" a requirement among the General Rules for the people called Methodists.

This particular rule needs frequent emphasis in our time when the progress of the Kingdom of God is retarded by the encroachments of unnecessary labor and commercialized amusements upon the sanctity of the Lord's Day. While it is true that works of necessity have been enlarged to meet modern conditions and some latitude must be granted in the matter of real recreation, the right use of the Lord's Day is not optional but imperative for the Christian conscience. The Church cannot compromise with an invasion of the Lord's Day that violates its fundamental principles of worship and rest. Such rest as does not interfere with true worship is allowable; such worship as is consistent with true rest is a high obligation. We remember too the emphasis of our Lord upon doing good on the Sabbath day, and urge our people to follow his example in ministering to the sick and needy on that day.

We therefore recommend that all our pastors give the Lord's Day the place it deserves in the educational and preaching program of the Church; and that our District Superintendents be requested to bring this vital concern to the attention of the Quarterly Conferences for inclusion in the reports rendered by the pastor, the presidents of the Epworth Leagues or other young people's societies, and the Church School Superintendent. Only thus can we promote a revival of Sabbath observance as a necessity of our human nature for worship and rest and make effective a united protest against all efforts to make the Lord's Day a holiday instead of a holy day and thus destroy this primary institution.

Adopted, May 18.

REPORT No. 12. STATEMENT ON SOCIAL AND ECONOMIC QUESTIONS

(Reporting on Memorials Nos. 311, 319, 333, 365, 367, 381, 586, 594 and others.)

STATEMENT ON SOCIAL AND ECONOMIC QUESTIONS

I. THE RELIGIOUS GROUNDS

1. We are in the seventh year of the most devastating depres-

sion of modern times. The people called Methodists refuse to pass by on the other side while millions for whom Christ died are in misery. We will not be silent in the presence of hunger, injustice and exploitation. We insist that it is not only the right of the Church to speak; it is its bounden duty.

2. We, who are the heirs of the Hebrew prophets and the followers of Jesus of Nazareth, declare that the Church is morally obligated to teach the divinely revealed principles of personal and social conduct, to voice judgment against those practices that contradict the commandments of our Lord, and to proclaim the necessity of establishing the Kingdom of God on earth.

3. In the revelation, made manifest in Jesus, God is a father and we, belonging to the family of God, are brothers. Man is of infinite worth because he is a son of God. Christianity holds that personality is the supreme value; it tests all institutions and practices by their effect upon personality. It condemns all practices that are destructive of personality and commends those practices that enrich personality. That Jesus died for the redemption of man is sufficient warrant for Christians to labor for his emancipation from every personality-destroying influence, just as we through Christ would seek to save him from sin.

4. Because of its very insistence upon the sacredness of personality, Christianity has been a social force. It has released the transforming power of Christ, which, working out through transformed individuals has resulted in social action that has, in part, transformed society. The early Christian may have recognized the achievements of Greek and Roman civilization, but, because of his acceptance of the fact of man's infinite worth, he was forced to demand the abolition of slavery, upon which that civilization rested. Similarly, with full appreciation of the cultural contributions of Renaissance Europe, serfdom nevertheless had to go. The Christian of today is the very first to recognize the rise in the standard of living made possible by the emergence of modern industrialism, but he demands the elimination of all those factors that result in the destruction of human values, brotherly relations and cultural advance.

5. Because modern science offers Christianity the possibility of realizing all of the physical conditions essential to brotherhood, the Church is forced to demand whatever reconstruction of society is essential to that realization. We refuse to submit to a state of affairs wherein grasping interests seize the contributions of science and prostitute them to selfishness. We insist that the contributions of science shall be used for the purpose of enriching the life of all. We must not allow the very achievements of science to be used by the selfish in such fashion as to destroy society itself.

6. We do not claim to possess sufficient information to pass upon the specific measures essential to the realization of the Christian goal in society, but we do believe that, as we approach

the Christian ideal, brotherly co-operation will supplant competitive struggle, the appeal of creative service will increasingly replace the desire to acquire, and democracy will be extended as autocracy is curbed. While we do not pass judgment upon the techniques of attainment, we, as Methodists, do declare ourselves in favor of a personality-making economy; that is, an economic order wherein the fundamental objective is fullness of life for all. To that end we summon our membership, and we believe our ministers and laymen should face this task together.

II. THE FACTS

1. There is wide divergence of opinion among us as to the meaning of a Christian society, as well as to the means for its realization. That fact reveals the necessity of united study. We call upon the Church to make such a study which might well mark the beginning of a revival both personally and socially significant. We suggest this united approach to the social issue because we desire a united Methodism moving toward a Christian social order. In this united endeavor certain undisputed facts which confront us constitute a challenge to the Church. Among these facts are the following:

2. Privation in the midst of potential plenty;
Gross inequality in income and property;
Insecurity;
Unemployment, with its resultant effect upon national morale;
Long-continued public relief, slowly destroying the self-respect of the recipient and contributing to the pauperization of a nation;
Preventable sickness, accompanied by a menacing rise in tuberculosis and diseases of under-nourishment;
Reduction in the support of public and private education, a fact that strikes at the very foundations of constitutional government;
Extensive denial of equal opportunity as a result of economic circumstance or racial condition;
The wasteful and unintelligent use of natural resources;
The excessive debt carried by American productive enterprise, due to over-capitalization, unplanned expansion and financial racketeering, resulting in a carrying charge that precludes adequate wages for workers or reasonable dividends for owners;
The increasing burden of armament;
The closed doors confronting American youth, with the consequent loss of their service to the nation, and the destruction of their faith in our institutions;
Outbreaks of mob violence;
The growth of tenant farming and the creation of a peasant class with no property stake in the nation.

3. The Christian conscience declares that the continuance of these conditions is sinful in the sight of God, and the Christian Church summons its membership to the task of saving us from our sins. The Kingdom of God cannot be built upon foundations of economic injustice. We are told by some that it is not the function of the Church to discuss such matters. The Church makes no claim to expertness in economics and engineering, although within its membership are many highly trained economists and engineers. Methodism does assert, however, that since every unit in the statistical table descriptive of unemployment is a human being, we are vitally concerned and have full authority from the teachings of Jesus to demand the elimination of these anti-social facts. We will not be silenced by critics who offer no solution to these problems.

III. SOME PROPOSED SOLUTIONS

1. Within the membership of Methodism there are differences of opinion as to the causes that have produced these un-Christian facts and as to the methods of solving the problems that confront us. Among the positions taken, are the following:

2. One group of Methodists believes that the fundamental cause lies in the fact that we are organized around an acquisitive principle, and that the basic method of modern industrialism is the struggle for profit. It is declared that this method is the organized expression of selfishness, and that the system requires this dynamic for its success. Methodism is urged by this group, therefore, to pronounce judgment upon this profit-seeking economy, and to call upon its members to abandon the method of the struggle for profit and to replace it by a method that does not violate the divine law of service. This end is to be achieved, these members believe, by establishing a planned social economy which continuously adjusts economic effort to measured needs, cultural as well as material, thereby introducing intelligence and knowledge and eliminating speculative guessing; that the motive of service is required for this method just as the motive of self-interest is required and generated by the profit-seeking economy. To be successful, it is argued, a planned social economy must rest upon social ownership of the resources and plant necessary to its operation. It is declared that brotherhood becomes real, because such a system enables a large increase in, and the widest possible distribution of property, for personal use and development. It is believed that such a process leads to a society in which there is no class distinction or privilege, in which all are free to develop their capacities and to contribute creatively to the maintenance and progress of humanity; in which the struggle for profit and power is gradually replaced by mutual aid and in which the Christian principle of service is made concrete. This group, like all other Methodists, repudiates the use of force and recourse to violence in social change, and pledges itself to the

democratic method of change, and to the resistance and defeat of all attacks upon the democratic process.

3. Another group utterly repudiates this answer to the economic problem. Its contention is argued with force and clarity in a recent publication from the Brookings Institute as follows: "The American people have come a long way on the road toward plenty in the relatively brief space of 150 years. Indeed, during this period standards of living in all industrial nations have been enormously improved. The era of less than two centuries in which our present system of economic organization has developed has magnified man's power over nature vastly more than had all the preceding span of human history. Viewing the problem of economic progress in the large and in this historic perspective, it must be conceded that the economic system which has evolved along with our technological development has achieved truly remarkable results. . . . Before discarding the institutions and procedures under which the material civilization of our times has been achieved, it would seem to be the part of wisdom to recognize that this system has shown great capacity for evolutionary growth in the past. May it not be simply in need of readjustment to new factors which have entered the economic situation, or of adaptation in the light of clearer understanding of the fundamental economic forces which govern continuing economic progress? If we can discover definite types of maladjustments now existing, and devise specific ways of correcting them, this road to progress seems much surer than the uncertain and always costly pathway of revolutionary change." The Brookings report holds that our technical capacities for production are not fully brought into play under the system of distributing income and handling the pecuniary side of the economic process which is now in vogue. The particular point in this maladjustment is a failure promptly and fully to pass on the results of improved production techniques to the masses of the population, the report states, and continues: "The more acute minds within the ranks of business leadership have perceived these basic facts of the economic process and recognized that only by acting in conformity with them can they assure the long-time success and growth of their own companies as well as administer to general well-being. The voices of such business leaders are still sounding in the economic wilderness of lesser men who have not as yet seen their place in the larger picture of national economic progress."

4. Still another group among us has turned to the consumers' and producers' co-operation, believing that in the co-operative movement there lies the possibility of expressing brotherhood and at the same time, of conserving the values that lie in private ownership and operation.

5. Because of the differences of opinion as to method, and the sincerity and standing of the individuals arguing the cases at

issue, we do not pass judgment on techniques. We will test concrete proposals and systems by the Christian doctrine of personality.

IV. THE CASE FOR DEMOCRACY

1. We are unalterably opposed to any method of change that is based upon methods of war or that condones violence. We will oppose, likewise, attempts to maintain privilege by recourse to violence upon the part of those who refuse to obey decisions made by the people through the democratic process. We repudiate the entire concept of class war. The fact that class consciousness exists is a challenge to remove it, not to accentuate it. Class consciousness has no place in the democratic community; the very idea of brotherhood assumes co-operation in the interests of all rather than war in the interests of a class.

2. We declare ourselves for democracy. All dictatorships challenge democracy. Is faith in a government conceived in liberty and dedicated to the proposition that all men are created equal a forlorn hope? We of Methodism answer, No!

3. The passing of democracy would mark the passing of the freedom that is essential to the proclamation of the Christian message. A free church cannot long survive the death of a free school, free press, free speech, and free assemblage. Methodism, because of its emphasis upon preaching and education, has a vital stake in the retention of democracy. We refuse to go with those who would destroy political liberty to win economic justice. To the contrary, we will strive to maintain democracy, to the end that free men may use their freedom to win economic justice for themselves and for their brothers. For that reason we will resist dictatorship; economic justice is to be won by extending democracy to the industrial order, not by setting up therein the autocracy of dictatorship.

4. The interplay of ideas, and the struggle of conflicting interests cannot be avoided in a democracy. But in a democracy such conflict is under law and order, with the constitutionally elected representatives of the majority pledged to enforce law and maintain order, and pledged likewise to guarantee those civil liberties that protect the minority. Thus the minority has opportunity to be vocal, to scrutinize, to criticize, to educate, and through the use of the ballot, to become the majority. Change is thus achieved within the democratic structure by free men who may turn to religion for motivation and to science for method, for the purpose of creating a truly Christian social order. The avenues through which originality flows are kept open. Democracy thus maintains a technique of change which is, in fact, the fundamental principle of stability. It is not at all impossible that, by this method, a splendid synthesis may be developed whereby the creative initiative that flows from individualism may be conserved and the values that lie in collective endeavor be appropriated.

5. Dictatorship decapitates opposition. Democracy dignifies it. Under dictatorship, the creative mind in opposition is destroyed, and the nation moves toward intellectual sterility. In democracy the creative mind is protected and conserved. But democracy is more than a political form. It is a political philosophy expressed in terms of Liberty, Equality, and Fraternity. It is identified with such ideals as Life, Liberty, and the Pursuit of Happiness. The Methodist Episcopal Church calls upon its people to use the democratic form to realize this ideal.

6. Consequently, believing in both the democratic form and the democratic ideal, we propose to resist every form of dictatorship, whether it come from the left of communism or the right of fascism. We will resist all attempts of those who profess to fight subversive movements, while in reality they pursue policies which destroy the very democracy they profess to defend. We will make every effort to maintain democratic government, and to retain those great guarantees of freedom that have been written into the Constitution of the United States and the other great democratic constitutions of the world, because the truth that makes men free cannot be proclaimed in states wherein freedom itself is destroyed.

Adopted, May 16.

REPORT NO. 13. STATEMENT ON WORLD PEACE

(Reporting on Memorials numbered 145, 153, 162, 188, 192, 209, 253, 254, 332, 336, 339, 364, 384, 424, 441, 443, 523, 539, 553, 557 and others.)

"The patriotism of the Methodist Episcopal Church has never been challenged. Neither our motive nor our loyalty must be impugned when we insist on the fulfillment of pledges made to the dead, and assert our Christian ideals to the living."

In these terms, as in the General Conference of 1924, we set ourselves to create the will to peace, the conditions for peace, and the organization for peace. "The agencies of our Church shall not be used in preparation for war: they shall be used in preparation for peace."

The threats of war in the world today are so grave, that we feel called upon to restate our convictions on this subject. Therefore in the name of Jesus Christ, the Prince of Peace, and with the hope that His Spirit may be evident in these words, we make the following declarations:

War as we now know it is utterly destructive. It is the greatest social sin of modern times; a denial of the ideals of Christ; a violation of human personality, and a threat to civilization. Therefore, we declare that the Methodist Episcopal Church as an institution does not endorse, support, or purpose to participate in war.

If civilization is to endure, non-violent methods of overcoming evil must be found and demonstrated. We are convinced that intelligence and good will can find them. As Christians we shall

earnestly seek to discover and recommend ways, in harmony with the mind of Christ, by which mankind may deal effectively with evil, whether in the relations of nations or in the relations of economic or racial groups.

Freedom of conscience is one of the most valuable heritages of Christians. It has been won by long struggle and should never be surrendered. "In the long run any people have far more to gain by cherishing freedom of conscience than by any regimentation which takes away that freedom." We therefore petition the government of the United States to grant to members of the Methodist Episcopal Church, who may be conscientious objectors to war, the same exemption from military service as has long been granted to members of the Society of Friends and similar religious organizations. We petition all educational institutions which require military training to excuse from such training any student belonging to the Methodist Episcopal Church who has conscientious scruples against military training.

We earnestly petition the government of the United States to cease supporting all military training in civilian educational institutions. We rejoice in the position taken by the General Conference of 1928 and reaffirmed by the General Conference of 1932, which declared that "we are opposed to all military training in high schools and to compulsory military training in colleges and universities." We urge Methodists in all parts of the world to make a like request of their respective governments.

We believe that the United States should lead the other nations of the world in a program for the progressive reduction of armaments. The governments of 59 nations having, by the Pact of Paris, officially renounced war, should now abolish weapons designed primarily for aggressive warfare. The drastic reduction or total abolition of such weapons would greatly enhance the significance of the peace pact, allay suspicions and fears among nations less prepared to make war, prevent rivalry in armaments among the nations and help to promote peace in the world.

The exposure of the aims, methods and practices of the munitions makers of the United States and of other nations is of great value in the development and understanding of the causes of war. We commend the Committee of the United States Senate under whose direction this investigation was made and express it as our conviction that their findings are making a valuable contribution to exposure of one of the primary causes of war. We urge the passage by the Congress of the United States of a neutrality bill designed to keep the United States from international entanglements incident upon the sale of materials to belligerent nations.

We recommend that the Federal government assume exclusive responsibility for the manufacture of munitions of all kinds. We further recommend prohibiting the sale of munitions of war to any individual, group or nation.

We recommend the creation of a Department of Peace by the

United States Government, the head of which shall have cabinet rank, this department to be financed through appropriations equal to not more than five per cent of appropriations for purposes of national defense. The department should be authorized and directed to carry on a constructive program of education as a part of its functions, utilizing every known avenue of approach to the mind, on the causes, cost and waste of war. We recommend that Methodist bodies in all parts of the world make similar requests of their respective governments.

We recommend that if men are conscripted in time of war, money, industry and materials shall also be conscripted to the end that individuals may not derive profit from war, war materials, or war supplies.

We appeal for such modification of the present Immigration Act as will place Orientals on the same quota basis as now governs immigration from European countries.

Recognizing the imperative need for international organization, we urge the government of the United States to enter the World Court and to state the conditions under which it will consent to membership in the League of Nations.

We urge the government of the United States to call an international economic conference for the purpose of securing a more intelligent and just distribution of natural resources and also for the purpose of removing all dangerous barriers to international trade. Toward the success of that conference we urge our government to be willing to surrender inequitable national advantages, even as we shall ask other nations so to do.

We endorse the program of peace education as now being conducted by the Emergency Peace Campaign and the National Peace Conference.

As missionaries, by virtue of their vocation, are intermediaries between races, nations and classes, we urge that they take full advantage of the opportunity thus afforded them for the creation of understanding and good will in these groups.

We recommend the continuance of the Commission on World Peace, representative of the entire Church, and that it consist of fifteen men and women of whom one shall be a representative of the Woman's Foreign Missionary Society, and one a representative of the Woman's Home Missionary Society, it being understood that these two shall be appointed by their respective societies; that this Commission shall be authorized to continue the relationship which now exists between the Peace Commission and the Board of Education of the Methodist Episcopal Church.

The amount of financial support to be allocated to the work of this Commission shall be referred to the World Service Commission for favorable consideration. The General Conference authorizes the appointment of a Committee on World Peace in each local church and a similar committee in each Annual Conference

and Episcopal Area, these to be listed among committees to be appointed.

Adopted, as amended, May 16.

REPORT NO. 14. ON MAKING EFFECTIVE CERTAIN REGULATIONS REGARDING COMMERCIALISM IN THE CHURCH

We are reporting on Memorial No. 548, as follows:

WHEREAS, Commercialism within the Church has had an alarming increase, first, because of lack of understanding of the principles of Christian Stewardship and the failure to practice them and, second, because of the shrewdness of many business concerns to take advantage of the financial need of the Church;

We recommend that in order to combat effectively this wave of commercialism, we urge each Methodist Episcopal Church to study and practice the principles of Stewardship, for we do confidently declare there is no substitute for Christian Stewardship.

Adopted, May 18.

REPORT NO. 15. ON CAPITAL PUNISHMENT

We are reporting on Memorial No. 554, and the report is non-concurrence.

Received and recorded, May 19.

REPORT NO. 16. ON THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(Reporting on the matter coming from the *Handbook*.)

Leaders of Methodism participated in the organization of the Federal Council of Churches of Christ in America in 1906. Leaders of Methodism have been acquainted with the Federal Council ever since, and our Church has maintained its contributions to its support. Several of the Secretaries are Methodists, and its president is Ivan Lee Holt, who is an honored member of the Methodist Episcopal Church, South.

During the quadrennium the Council has been reorganized to bring it more completely under the direction of the co-operating denominations. All members of the Council and of its Executive Committee are now appointed by the authority of the denominations. The work imposed upon the Council is incessantly expanding. The National Preaching Mission, which is planned to be conducted in twenty-five leading cities this fall, has received our special approval. The radio ministry of the Council is an effective agency for evangelism.

We recommend that—

(1) This General Conference commend the Federal Council for the service it is rendering for our common Protestantism and pledge our loyalty to its work.

(2) Our Bishops appoint the forty-six representatives on the Council for the quadrennium of 1936-1940.

(3) A General Administration Fund be created for the support of the General Conference, its administrative Commissions, and for the share of the Methodist Episcopal Church in authorized interdenominational agencies.

(4) The General Administration Fund include in its askings, the sum of \$12,000 per annum for the support of the Federal Council of Churches of Christ in America.

Adopted, May 18.

REPORT NO. 17. ON THE WORLD CONFERENCE ON FAITH
AND ORDER

(Reporting on Memorial No. 507.)

Ten years ago the Faith and Order Conference met in Lausanne. We sent delegates who paid their own expenses. Since that time our representatives have met with the Continuation Committee without expense to the Church. The different denominations are making contributions toward the expenses of this committee and the forthcoming conference at Edinburgh. The Presbyterian Church is contributing \$1,500 a year and the Protestant Episcopal Church much more.

We recommend that the Bishops be requested to appoint the ten delegates to the Conference on Faith and Order in 1937 who shall attend without expense to the General Conference.

We recommend that out of its General Administration Fund the Methodist Episcopal Church contribute \$750 per annum to the Faith and Order Movement during the quadrennium.

Adopted, May 18.

REPORT NO. 18. ON ENDORSING THE PRINCIPLES OF BIRTH
CONTROL LEGISLATION

Reporting on Memorial No. 426,
the report is non-concurrence.

Received and recorded, May 19.

REPORT NO. 19. ON THE DECENNIAL CENSUS OF RELIGIOUS
BODIES

Reporting on Memorial No. 588,
your Committee recommends that this General Conference petition Congress to add the necessary amount, approximately \$100,000, to the current deficiency appropriation bill, or to make some other proper and sufficient provision for the taking and publication of the regular decennial religious census.

Adopted, May 18.

REPORT NO. 20. ON MAKING GOOD FRIDAY A HOLY DAY IN
METHODISM, AND A NATIONAL HOLY DAY

Reporting on Memorial No. 516,
we are in sympathy with the purpose of this Memorial, but we

do not believe this an expedient time to institute the formal measures proposed. Further development in the direction suggested than has yet taken place would seem desirable before formal action is taken.

Received and recorded, May 19.

REPORT NO. 21. ON CHANGING THE WORDING IN THE APOSTLE'S CREED BY SUBSTITUTING ANOTHER WORD FOR CATHOLIC

Reporting on Memorial No. 439,
the report is non-concurrence.

Received and recorded, May 19.

XIII. TEMPERANCE, PROHIBITION AND PUBLIC MORALS

REPORT NO. 1. REVISION OF THE CONSTITUTION OF THE BOARD OF TEMPERANCE, PROHIBITION AND PUBLIC MORALS

Your Committee, having considered Memorials Nos. 2, 214, the report of the Board of Temperance, Prohibition and Public Morals and that portion of the Episcopal address dealing with prohibition, recommends the changing of ¶418 of the *Discipline* of 1932 by deleting "which will relate the principles of the Gospel of Christ to the economic, political, industrial and social relations of life," from lines 3, 4, and 5, and the substitution of "approves" for "authorizes" in line nine, making the paragraph read:

§ 1. In order to make more effectual the efforts of the Methodist Episcopal Church in creating a Christian public sentiment and in crystallizing opposition to all public violations of the moral law and to all attempts to undermine or destroy civil or religious liberties, the General Conference hereby approves the organization of a Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, with headquarters at the Methodist Building, Washington, D. C. The Board shall be incorporated under this title and work under the following Constitution:

Change § 2. ARTICLE I, which now reads as follows:

§ 2. ARTICLE I. The object of this Board is to promote voluntary total abstinence from all intoxicants and narcotics; to promote observance and enforcement of all existing constitutional provisions and statutory enactments that suppress the liquor traffic and the traffic in narcotic drugs; to promote the speedy enactment of such legislation throughout the world; and to defend and maintain established civil and religious liberties.

The new reading to be:

§ 2. ARTICLE I. The object of this Board is to promote by an intensive educational program voluntary total abstinence from all intoxicants and narcotics; to promote observance and enforcement of constitutional provisions and statutory enactments which sup-

press the liquor traffic and the traffic in narcotic drugs; and to promote the speedy enactment of such legislation throughout the world; and further to do all things necessary to carry out this program which properly come within its scope.

Change § 3. ARTICLE II, which now reads as follows:

§ 3. ARTICLE II. The management of this Society shall be vested in a Board of Managers consisting of a Bishop, who shall be President, and twenty persons, at least two thirds of whom shall reside in the territory near or convenient of access to Washington, D. C., and ten advisory members. The Board shall be nominated by the Bishops and elected by the General Conference. The Board of Managers shall meet annually and at such annual meetings shall fill vacancies in the Board caused by death, resignation, or otherwise, and shall enact such By-Laws and employ such representatives in its work as it may deem necessary.

The new reading to be:

§ 3. ARTICLE II. The management of this Corporation shall be vested in a Board of Managers consisting of two Bishops, one representative from each Episcopal Area in the United States, and ten members to be elected at large. The Board of Managers shall be nominated by the General Superintendents and elected by the General Conference. The Board of Managers shall meet annually and at such annual meetings shall have power to fill vacancies in the Board caused by death, resignation or otherwise and shall enact suitable By-Laws to carry out the purpose of this Constitution and shall employ such representatives as the work of the Board may require.

Change § 4. ARTICLE III, which now reads as follows:

§ 4. ARTICLE III. The officers of the Board shall be a President, a Vice-President, a Secretary, a Treasurer, and an Executive Secretary. The President shall be a Bishop, chosen by the Bishops, and all other officers shall be elected quadrennially by the Board of Managers at its first meeting, to be held within three months of the adjournment of the General Conference. The Executive Secretary shall be elected quadrennially by the Board of Managers and shall be ex officio a member of the Board and its executive officer. This Board shall have power at its annual meetings, on the nomination of the Executive Secretary, to fill any vacancies in these offices other than that of President, and to employ such additional field and office representatives as it shall need. An Executive Committee consisting of seven members of the Board of Managers shall be elected by the Board and shall have power in the interim to fill any vacancies in the field and office representatives, and to transact such business as is necessary in the interim of the annual meetings and report its work for confirmation annually.

The new reading to be:

§ 4. ARTICLE III. The officers of the Board shall be a President, who shall be the Resident Bishop of the Washington Area,

a First Vice-President, who shall be the other Bishop on the Board of Managers, a Second Vice-President, a Recording Secretary, a Treasurer, and an Executive Secretary. The Board of Managers shall elect quadrennially the Second Vice-President, the Recording Secretary, and the Treasurer at the annual meeting to be held within three months of the adjournment of the General Conference. The Executive Secretary shall be elected quadrennially by the General Conference and shall be ex officio a member of the Board and its executive officer. The Board shall have power at its annual meetings to fill any vacancies in these offices other than that of President and First Vice-President and to employ such field and office representatives as may be necessary to carry out the activities for which this Board is created. An Executive Committee shall consist of the officers of the Board, the Executive Secretary ex officio and seven additional members of the Board, residing in territory contiguous to Washington. This Committee shall have the power ad interim to fill any vacancies in the field and office representatives and to transact such business as is necessary in the interim of the annual meetings and report its work annually for confirmation by the Board.

Change § 5. ARTICLE IV., by deleting the last word in line 4, "legal," and inserting in line 5 after the word "traffic," "by educational means." In lines 11 and 12, delete the words, "that great foe of society, the legalized" and substitute therefor "the beverage." In line 12, from the semi-colon delete the remainder of the paragraph and substitute therefor "it shall also promote public policies which tend to the diminution of the use of narcotics; it shall actively oppose corrupting literature and degrading amusements; shall work diligently for the suppression of lotteries and other forms of gambling and in other ways shall make use of the money that may be available for its purposes to the end that the moral interests of the nation may be promoted." The new reading then will be:

§ 5. ARTICLE IV. It shall be the duty of the Board of Managers to represent the Church officially in every wise movement for the promotion of voluntary personal total abstinence and the securing of prohibition of the liquor traffic by educational means; to promote public morals; to publish, approve, and distribute literature on the liquor traffic and the use of narcotics and manufactured articles containing a large percentage of alcoholic liquors; and to devise such plans and make such advices as shall enable the Church most successfully to accomplish the overthrow of the beverage liquor traffic; it shall also promote public policies which tend to the diminution of the use of narcotics; it shall actively oppose corrupting literature and degrading amusements; it shall work diligently for the suppression of lotteries and other forms of gambling, and in other ways it shall make use of the money that may be available for its purposes to the end that the moral interests of the nation may be promoted.

Change § 6. ARTICLE V., which now reads:

§ 6. ARTICLE V. Each Annual Conference shall form within its bounds a Conference Board of Temperance, Prohibition and Public Morals, which shall elect its own officers who shall be subordinate to the General Board and in harmony with its plans shall promote reforms within said Conference boundaries. It shall elect a Conference Committee in each District consisting of the District Superintendent, and two others nominated by the District Superintendent and elected by the Conference. It shall be the duty of the District Committee to co-operate with all reliable reform organizations and to give all possible aid in movements for human betterment. At each session of the Annual Conference an anniversary or mass meeting shall be held, if practicable, in the interest of public morals under the direction of the General Board of the Church.

The new reading to be:

§ 6. ARTICLE V. Each Annual Conference shall form a committee on Christian Citizenship which shall elect its own officers, who shall co-operate with the General Board and in harmony with its plans shall promote reforms within the said Conference boundaries. Each Annual Conference shall elect a Committee for each District, consisting of the District Superintendent and two others nominated by the District Superintendent and elected by the Conference. It shall be the duty of the District Committee to co-operate with all reliable reform organizations and to give all possible aid in movements for human betterment. At each session of the Annual Conference an anniversary or mass meeting shall be held, if practicable, in the interest of temperance and public morals, under the direction of the General Board of the Church.

Change Section 7. ARTICLE VI., which now reads:

§ 7. ARTICLE VI. It shall be the duty of Pastors, with the aid of the Committee on Temperance, to present quarterly to each congregation the cause of temperance and to take a public collection annually on World's Temperance Sunday, if practicable, which shall be paid to the Treasurer of the World Service Commission as a designated gift. It shall be the duty of the Pastors to see that each Church School is organized into a Board of Temperance, that a more vigorous campaign of temperance instruction be instituted among the youth of our Church Schools and Epworth Leagues by lectures, programs, and the proper distribution of literature so that they may know the truth relative to the undermining influences and effect of intoxicants upon the individual as well as upon society and shall thereby be kept free from this deadly scourge which threatens not only sacred human values, but also the very fabric of our government; and that as far as possible the members of the Church School and the young people within the reach of the Church shall be pledged to total abstinence.

The District Superintendent, at the fourth Quarterly Conference, shall inquire if these requirements have been observed.

The new reading to be:

§ 7. ARTICLE VI. It shall be the duty of Pastors, with the aid of the Quarterly Conference Committee on Temperance, to present quarterly to each congregation the cause of temperance and to take a public collection on World's Temperance Sunday, if practicable, which shall be paid to the Treasurer of the World Service Commission as a designated gift. It shall be the duty of the Pastors to see that each Church School has a Department of Temperance; that a vigorous campaign of temperance instruction be instituted among the youth of our Church Schools and Epworth Leagues by lectures, programs, and the proper distribution of literature, so that they may know the truth relative to the undermining influences and effects of intoxicants upon the individual as well as upon society; and that, as far as possible, the members and constituencies of our churches and church schools shall be pledged to total abstinence. The District Superintendent at the fourth Quarterly Conference, shall inquire if these requirements have been observed.

Adopted, May 12.

REPORT NO. 2. CHANGE IN THE NAME OF THE BOARD

Upon Memorial No. 214 coming from the Blue Ridge-Atlantic Annual Conference proposing to change the name of the Board of Temperance, Prohibition and Public Morals to the Board of Christian Citizenship.

The report is non-concurrence.

Adopted, May 11.

REPORT NO. 3. PRESERVATION METHODIST BUILDING, WASHINGTON, D. C.

Upon Memorial No. 2 coming from the Oregon Conference asking continuance of the identity of the Methodist Building at Washington, D. C., exclusively for the work of the Board of Temperance, Prohibition and Public Morals for whose purpose all the money raised has been paid and accepted in good faith, we report concurrence.

Adopted, May 19.

REPORT NO. 4. CONTINUANCE OF BOARD OF TEMPERANCE, PROHIBITION AND PUBLIC MORALS

Upon twin Memorials Nos. 140 and 158, coming from the Kansas Conference, praying the continuance of the Board of Temperance, Prohibition and Public Morals as a separate and distinct Board, and upon Memorial 504 coming from the New York Conference requesting the same and further urging that any proposed action in regard to a merger of the said Board with

any other Board be deferred until such time as the United Methodist Churches can take comprehensive and intelligent action thereon, we report concurrence.

Action taken in adopting Report No. 1.

REPORT NO. 5. TEMPERANCE AND GAMBLING

We report on Memorial No. 133, coming from the Hyderabad Conference. Realizing the harm done throughout the world by the use of intoxicants, and mindful of the stand which the Methodist Episcopal Church has taken through the years, we confess with shame our failure to keep our practice always in harmony with our standards.

We, therefore, urge that the General Conference be requested to take definite steps to keep consistently before our people, both men and women, not only the importance of being total abstainers themselves, but to unite with other temperance forces in the world-wide campaign against the liquor traffic with the ultimate object of its destruction.

Realizing with great concern that the evil of gambling is increasing at an alarming rate, in some cases being used under other names even for support of the Church or charity, we appeal to the General Conference to reaffirm its stand against gambling, and to support all efforts to remove this evil which is demoralizing the world today.

Report—Concurrence.

Adopted, May 16.

REPORT NO. 6. CIGARETTES AND TOBACCO

Upon Memorial No. 488 coming from the Alabama Conference calling attention to the increased number of subtle and misleading advertisements designed to deceive the youth and calling the increased use of cigarettes among girls and women and requesting the Committee on Temperance, Prohibition and Public Morals to bring in a strong and suitable statement upon the dangerous and evil nature and demoralizing effect of this vicious habit, and urging all our Pastors and all who are dealing with our youth to discourage by every effective means such habit whether among men or women, young men or young women, or boys or girls.

Report—Concurrence.

Adopted, May 18.

REPORT NO. 7. MORE EFFECTIVE TEMPERANCE PROGRAM

Upon Memorial 428, asking that ¶ 114, §10, of the *Discipline* of 1932 be amended by adding to the list of Quarterly Conference Committees a committee to be known as the "Committee on Temperance," we recommend concurrence, making ¶ 114, § 10 read as follows:

§ 10. To elect the Standing Committees of the Church as follows: (§ 325, § 2 (5).)

(1) Membership and Lay Evangelism. ¶ 114, § 11; ¶ 117, § 3.

(2) Music. ¶ 114, § 12; ¶ 509, § 4 (4).

(3) Religious Education. ¶ 114, § 13; ¶ 460, § 2.

(4) Finance. ¶ 114, § 14; ¶ 118, § 3; ¶ 336.

(5) Benevolence. ¶ 114, § 15; ¶ 118, § 4.

(6) Foreign Missions. ¶ 114, § 16; ¶ 431, § 2; ¶ 432, §§ 2, 3, and 4.

(7) Social Service and Local Hospitals. ¶ 114, § 17.

(8) Auditing Accounts. ¶ 116.

(9) Church Records. ¶ 117, §§ 1 and 2.

(10) Bilingual Work. ¶ 448, § 2 (2).

(11) Parsonage. ¶¶ 370-373.

(12) Pulpit Supply. ¶ 114, § 18.

(13) Pastoral Relations. ¶ 114, § 19.

(14) Committee on Temperance.

(15) Nominating Committee. ¶ 114, § 20; ¶ 325.

Adopted, May 12.

REPORT No. 7A. LEADERSHIP IN THE TEMPERANCE MOVEMENT

Upon Memorial No. 435 coming from the Southern California Conference asking for government monopoly of both manufacture and distribution of liquor as a step toward ultimate national prohibition, we report non-concurrence.

Received and recorded, May 19.

REPORT No. 8. FRANCES WILLARD CENTENARY

On Memorial No. 351, coming from the W. C. T. U. asking approval of the celebration of the centenary of Frances Willard in 1939, we report concurrence.

Adopted, May 18.

REPORT No. 9. TEMPERANCE EDUCATION

On Memorial No. 499, coming from the Upper Iowa Conference, urging:

1. Educational program on the part of the Board of Temperance, Prohibition and Public Morals, looking toward the elimination of the evils of drink, gambling, etc.

2. Close adherence on the part of ministers and people to disciplinary connection relating to temperance instruction.

3. Total abstinence pledge-signing campaigns.

4. The use of the ballot to defeat the liquor evil.

5. That pressure be brought to bear on all advertising agencies to cease glorifying liquor, tobacco and cigarettes.

We report concurrence.

Adopted, May 18.

REPORT No. 10. SELECTION OF PUBLIC OFFICIALS

On Memorial No. 81, coming from the California Conference, upon unification of effort of local churches with all local organizations for law enforcement and in the selection of proper officials, we report concurrence.

Adopted, May 18.

REPORT No. 10A. REFERRED BY GENERAL CONFERENCE

In action on resolution of the Baltimore Conference and referred to this Committee we recommend that the General Conference of the Methodist Episcopal Church, in assembly at Columbus, Ohio, in the month of May, 1936, hereby empowers and directs the Bishops to appoint a committee of ministers and laymen which shall in co-operation with the Board of Temperance, Prohibition and Public Morals, officially invite the responsible officials and assemblies of our sister denominations to appoint delegates who shall meet our delegates in conference to consider ways and means most effective to restrain and finally compass the destruction of that arch foe of our country and of all mankind, the liquor traffic.

Adopted, May 18.

REPORT No. 11. STATEMENT ON TEMPERANCE, PROHIBITION AND PUBLIC MORALS

A. PROHIBITION

The Methodist Episcopal Church does not retreat in this trying hour. It has accepted no discharge in the war for a saloonless nation free from the domination of legalized liquor. We do not blind ourselves to the trail of moral wreckage across the years of repeal. Increased crime, the open saloon under new dress and name, depressed morals, wrecked homes, debauched youth, mounting traffic tolls, broken pledges, and other glaring evils almost without number, shout the call for a reawakened conscience that will meet this crisis. We are grateful to Almighty God for this opportunity for Christian service and look to Him for strength to meet this issue.

The function of the state is the protection of its citizens. It is intolerable that any government through participation in revenues should be a party to a business which thrives upon the physical, social, moral, and spiritual decay of its people. WE DEMAND THAT SUCH PARTICIPATION CEASE. We declare for an intensified program of education and agitation for creation of a national conscience that will never countenance the iniquitous liquor traffic.

Total abstinence is the keystone of the Arch of Prohibition. The historic position of our Church is clearly set forth in the Methodist *Discipline* and General Rules of our Church and pre-

sents a personal challenge to every member. The Board of Temperance, Prohibition and Public Morals was founded to promote total abstinence. We do not recede from that position. Honoring the provisions of our *Discipline*, we urge a total abstinence pledge-signing campaign that shall be carried into all the churches of Methodism.

We favor patronizing, whenever possible, those hotels and mercantile and other business concerns which do not engage in the liquor business. As a consistent first step in the Church's new advance against the liquor evil we do now agree that the future General Conferences of the Church shall be held only in cities that will provide adequate and appropriate accommodations in hotels and restaurants that will not sell or serve alcoholic beverages during the term of the Conference. In keeping with the general rules of our Church, we challenge the people called Methodists to have no part in the infamous liquor traffic through any financial gains received therefrom. In order to help make this appeal more effective, we call upon those in charge of arrangements for all Methodist gatherings to bear this statement in mind.

Repeal has been a more ghastly failure than even its most consistent enemies predicted. After less than three years this "IGNOBLE EXPERIMENT" stands indicted and convicted before the bar of public opinion. No promise upon which repeal was secured has been kept. Temperance has not been promoted. Official records prove that drinking is steadily on the increase. Repeal has added to the economic disaster. Crime and liquor law violations have increased. The new saloon, in its various guises, is attended by shocking evils unknown to the old saloon.

Death rides the highways. Whole families are snuffed out in so-called "accidents" caused by the liquor-befuddled brain and palsied hands of drinking drivers, while the blood money that pays for their liquor goes to "balance the budget" of the state. It is a terrible and sobering thought that thousands of people alive today are doomed in the next twelve months to lie crushed and mangled upon the highways, innocent victims of those companions, legalized murderers, beer and strong liquor.

One of the most tragic features of the whole debacle is the fact that the toll of disaster falls most heavily on our youth. Thousands of young girls are yielding to the advice to "learn early how much liquor they can stand," often to be brought home lifeless or virtueless, and sometimes both.

Another tragedy of this hour is that funds from the liquor traffic are being turned into public school treasuries, that thus may be stilled the voices of educational leaders that should be raised in an aggressive campaign to acquaint our youth with the facts concerning this habit-forming drug. WE PROTEST AGAINST THE USE IN THIS WAY OF MONEY SO ACQUIRED.

Unless the Christian people of America rally in united warfare against these and all the evils attendant upon the legalized liquor

traffic, we are facing an era of debauchery and degradation such as this nation has never experienced.

In making its own pronouncement upon this important question, our Church is not unmindful of the co-operation given by other agencies. We commend the work of the Woman's Christian Temperance Union, World League Against Alcoholism, Scientific Temperance Federation, American Business Men's Research Foundation, Anti-Saloon League, and other prohibition organizations.

B. PUBLIC MORALS

HABIT FORMING DRUGS—The Methodist Episcopal Church stands against habit-forming drugs of any kind, and we call upon our Government for the most rigid enforcement and strengthening of laws against the narcotic drug traffic.

PERSONAL PURITY—"Know ye not that your body is the temple of the Holy Spirit?" These are no idle words. In this age of depressed moral conscience we call them up as a challenge to our Church members to stand against the pagan conception of life which encourages sensuality and vice. By precept and example the sacredness of the human body must be brought home to our young people as they face life in a changing world.

UNCLEAN LITERATURE—Survey of the news and book stands of the country reveals a startling and shameful increase in papers, magazines, and books which offend against common decency. Emphasis upon sex immorality, low moral standards, and crime make this literature a menace to our people, particularly those of immature years. We favor a law that will make the distributors of such literature subject to prosecution either at the point of mailing or last receipt as one step by which our government can aid the moral protection of its people. The sale of unmailable literature should be prohibited in every state and city.

NEWSPAPERS—We heartily commend those newspapers and other publications which refuse liquor advertisements and we commend their support to Christian people.

GAMBLING—The widespread and increasing sin of gambling is a great menace to business integrity and to strong moral character. It permeates all society. It is destructive of the interests of good government, breeds crime, and has no justification. Legislation calling for national lotteries has been introduced in Congress. Other forms of gambling masquerade under the cloak of respectability through the diversion of a small percentage of revenue to public treasuries. **GOVERNMENT SHOULD HAVE NO PART IN THIS EVIL.** There are many forms of gambling. No form of gambling can be countenanced. The nation must rise in spiritual might to create a social conscience that will end this growing evil.

CRIME—We deplore the enormous increase in crime, particu-

larly that so large a percentage is committed by young people. Recognizing this evil, we must also admit that responsibility for this alarming situation rests in large part within an indifferent citizenship unwilling to assume its portion of responsibility. The annual financial cost is figured in billions, but no estimate can cover the moral and spiritual price the nation pays. Christian conscience must be aroused to the deep-seated causes of crime: unemployment, malnutrition and undernourishment, lack of medical care, growing leisure, the attractiveness of display advertising, commercialized entertainment, as well as the development of vicious personal habits. Strict enforcement of law must be demanded that the best social controls may always be maintained. We commend the work of public officials who realize and are discharging their responsibility.

CIGARETTES—We are profoundly concerned over the increasing use of cigarettes among our people, especially our youth. We urge upon them serious consideration of the contribution they could make to the cause of the Kingdom by their example in the repudiation of this habit. We protest against untrue, misleading, and suggestive advertisements. We urge their prohibition. We call attention to scientific proof of the injurious effects of cigarettes not only upon users but also upon their offspring, as controverting the seductive advertising appeal directed particularly toward women and girls.

C. OUR RESPONSIBILITY

The moral and social decline of the past quadrennium has startled the socially minded people of the world. The long, hard ascent up the heights of Christian idealism has been countered with a demoralizing avalanche as the legalized liquor traffic—greatest curse ever to visit the human race—has all but overwhelmed a war-weakened generation. The home standards of a generation ago have been shattered at a million firesides. The teachings of the Church as to the physical, social and moral evils of nicotine and alcohol have been scorned by millions, women as well as men, and especially by the youth of today, who are fast becoming the poison-tainted parents of what science declares will be a handicapped offspring of tomorrow. The truth uttered from the pulpit and the revelations of the laboratory as to the moral and physical destructiveness of nicotine and alcohol, have been clouded over by the falsehoods and the cleverness of the writers of advertisements and by the money-hungry publicists. Many magazines and secular newspapers which were once the informers and inspirers of the homes have become the hired tools of dispensers of narcotics and of the liquids which destroy. These tools stealthily enter the homes where childhood is fostered and where firesides once were reserved for the teaching of the Scriptures and the reading of that which was wholesome. The tragedy now being written across the homes, the schools, and the industries of Amer-

ica is alarming even the once calloused and these are now joining in the cry for relief from the curse which not only menaces every community but also is rapidly debauching government.

Long ago Methodism declared that intoxicating liquor cannot be legalized without sin. Wine through the centuries has not ceased to be a mocker, traitorously destroying individuals and blighting society. As the demoralizing effects of an unrestrained flow of intoxicants surrounds individuals and homes as stealthily as a serpent, there arises the cry of a bewildered people. Experience again responds, there is no relief except total abstinence for the individual and an effective legal prohibition by the state.

There is a balm in Gilead to cure the hurt of the people. Our leaders can again marshall this people in a great counter march up the heights. The organized Christian forces of the land must resume their task of leadership for a nation not shackled by appetite or by a traffic which destroys.

Methodism from this hour accepts her responsibility and calls upon all her sons and daughters now to break camp and join the fight against the greatest of all modern villainies. The response is, "Lead on, O King Eternal, the day of march has come."

Adopted, as amended, May 16.

REPORT NO. 11A. REPORT OF THE BOARD OF TEMPERANCE, PROHIBITION AND PUBLIC MORALS

On Memorial No. 358, which is the report of the Board of Temperance, Prohibition and Public Morals as printed in the *Handbook* of the General Conference, page 260, your Committee reports concurrence.

Adopted, May 19.

REPORT NO. 12. VARIOUS MEMORIALS

Memorial No. 378 considered. No action taken as substance has been covered in memorials previously acted upon.

Memorial No. 494 considered. No action taken as substance has been covered in memorials previously acted upon.

Memorial No. 613 considered. No action taken as substance has been covered in memorials previously acted upon.

Memorial No. 633 considered. Not properly drawn; no action taken.

Adopted, May 19.

REPORT NO. 13. REFERRED BY GENERAL CONFERENCE

In action on a Resolution from the Delaware Conference to the General Conference and found on page 245, *Daily Christian Advocate*, and referred to this Committee, your Committee reports non-concurrence.

Received and recorded, May 19.

XIV. TEMPORAL ECONOMY

REPORT NO. 1. CHANGING ¶ 337 IN DISCIPLINE DEALING WITH
PASTOR'S RIGHT TO COLLECT SALARY DEFICIT

On Memorial No. 228, non-concurrence is our recommendation.

REPORT NO. 2. CHURCH UNION—INSTRUCTING THE DELEGATES
FROM ST. JOHNS RIVER CONFERENCE TO VOTE FOR SAME

On Memorial No. 229, non-concurrence is our recommendation.
Adopted, May 11.

REPORT NO. 3. THE BENEVOLENT BOARDS

On Memorial No. 122, our report is non-concurrence.
Adopted, May 11.

REPORT NO. 4. THE SUPERVISORIAL SYSTEM AND BENEVOLENCE
ORGANIZATION OF THE CHURCH

Your committee has considered Memorial 295 and recommends that the request of the Board of Foreign Missions be granted. First, that the Secretary or Secretaries of the Board of Foreign Missions be elected by the General Conference. Second, that the charter of the Board be not disturbed at this time.

Adopted. May 11.

REPORT NO. 5. AREA SECRETARY OF SOCIAL SERVICE

On Memorial No. 141, our report is non-concurrence.
Adopted, May 11.

REPORT NO. 6. WORLD SERVICE PUBLICATION

On Memorial No. 10, our report is non-concurrence.
Adopted, May 11.

REPORT NO. 8. WORLD SERVICE CREDIT

On Memorials Nos. 186-308, our report is non-concurrence.
Adopted, May 11.

REPORT NO. 9. BOARD OF ANNUAL CONFERENCE BENEVOLENCES

On Memorial No. 259, our report is non-concurrence.
Adopted, May 11.

REPORT NO. 10. ANNUAL MEETING OF NOMINATING COMMITTEE
OF PASTORAL CHARGES

On Memorial No. 80, our report is non-concurrence.
Adopted, May 11.

REPORT NO. 11. SUB-DISTRICT ORGANIZATION

Your committee has considered Memorial No. 87 and recom-

mends that ¶ 109 of the *Discipline* be changed by the insertion of a new section following § 6 (page 119), so as to read:

"§ 7. To divide the district, if so desired, into sub-district groups for the purpose of promotional work," and that the numbers of the next two sections be 8 and 9.

Adopted, May 18.

REPORT NO. 12. QUARTERLY CONFERENCE

On Memorial No. 129, our report is non-concurrence.

Adopted, May 11.

REPORT NO. 13. ANNUAL CONFERENCE BUSINESS

On Memorial No. 157, our report is non-concurrence.

Adopted, May 11.

REPORT NO. 14. COMMITTEE ON HISTORICAL RECORDS

On Memorial No. 86, our report is non-concurrence.

Received and recorded, May 19.

REPORT NO. 15. CONFERENCE HISTORICAL SOCIETY

Your Committee has considered Memorial No. 82 and recommends that a new paragraph following No. 92 be included in the *Discipline*, to read as follows:

"In every Conference there shall be an Historical Society, to be appointed or elected in whatever manner the Conference may decide, whose duties it shall be to collect data of interest from the memories of elderly people, and to preserve these for future generations, together with a record of current items of importance and interest."

Adopted, May 19.

REPORT NO. 16. JOHN STREET CHURCH, NEW YORK, SHRINE OF AMERICAN METHODISM

Memorial No. 321.

This memorial deals with restoration of John Street Church, New York City. The committee approves the general object of this Memorial No. 321 and suggests that the Board of Trustees of John Street Church take suitable action for the larger enlistment of the Methodist women for this cause.

Your committee also desires to propose the following names as Trustees of John Street Church:

John W. Crawford
Carl F. Fowler
William Phillips Hall
James R. Joy
William Kennedy

E. P. V. Ritter
Millard L. Robinson
Wilson P. Tanner
Ezra Squier Tipple

Adopted, May 14.

REPORT NO. 19. ADMINISTRATION MISSION CONFERENCES

Memorial No. 24—Concurrence.

This memorial was considered and the committee concurs in the request of the Malaya Annual Conference to amend ¶ 103, § 3, which now reads:

“The Bishop having Episcopal supervision of a Mission Conference may appoint a representative as Superintendent who may also be a District Superintendent where there are two or more Districts. It shall be the duty of the Superintendent of the Mission Conference to take the general supervision of the Conference, and yet not so as to interfere with the duties of the District Superintendents; and to represent the state of the work and its needs to the Bishop having charge, and to the Corresponding Secretaries of the Missionary Board immediately concerned”;

By striking out the entire § 3 of ¶ 103 and substituting therefor the following:

“The Bishop having Episcopal Supervision of a Mission Conference or an Annual Conference in a foreign or home mission field may appoint a representative as Superintendent, to whom may be committed specific responsibility for the representation of the Board of Foreign or Home Missions and of the Woman’s Foreign or Home Missionary Societies in their relation to the indigenous church and also in co-operation with other recognized evangelical missions. Such duties shall be exercised so as not to interfere with the work of the District Superintendents. This Superintendent may also be a District Superintendent, where there are two or more Districts. He shall be responsible directly to the Bishop appointed to administer the work in the Area, and he shall make adequate reports of the work and needs of the field to the Bishop, to the Corresponding Secretaries of the Mission Board immediately concerned and to the Corresponding Secretary for that field representing the Woman’s Foreign or Home Missionary Society.”

Adopted, May 14.

REPORT NO. 20. COMMISSION ON EVANGELISM

Your Committee has considered the reference of the report in the General Conference *Handbook* from the Commission on Evangelism, and reports as follows:

COMMISSION ON EVANGELISM

First—We heartily endorse the program and the work thus far done by the Commission on Evangelism during the past quadrennium as reported in the General Conference *Handbook*, and further recommend that the Commission be reappointed in the same manner as at present, namely, five Bishops, ten ministers, and ten laymen; and that consideration be given to such geograph-

ical arrangement in the United States as will add to convenience of assembly.

Second—We approve the recommendations of the Bishops and of various other groups, urging an adequate observance of Methodism's Aldersgate Anniversary coming in 1938. For the purpose of presenting, throughout the connection, this anniversary of Wesley's "heart-warming" in Aldersgate Street, the Commission shall be identical with the Commission on Evangelism.

Third—We recommend that the sum of \$10,000 be appropriated from the General Administration Fund for the work of this Commission during the Quadrennium.

Adopted, as amended, May 18.

REPORT NO. 21. NOMINATION AND ELECTION OF LAY DELEGATES TO THE ANNUAL CONFERENCE

Your Committee, having considered Memorials Nos. 1, 5, 6, 7, 48, 65, 67, 68, 71, 77, 78, 94, 96, 103, 107, 116, 147, 170, 180, 202, 206, 227, 260, 271, 297, 346, 385, 409, 417, 429, 437, 451, 460, 492, 493, 552, 595, 614, 619, relating to the election and tenure of members and reserve members of the Lay Conferences, makes the following recommendation: Amend Part 2, Chapter 3, ¶ 97, § 1, as follows: "Strike out the last sentence of the paragraph beginning with the words 'The Election Board may' and ending with the words 'Lay Conference' and substitute therefor the following: 'The Nominating Committee of the Quarterly Conference may name candidates to be voted for election as member and reserve member of the Lay Conference. Others may be voted for without nomination. Such member and reserve member shall hold office for a period of four years, and until successors are elected and qualified. In case of vacancies within a quadrennium in the office of member or reserve member the charge may elect successors for the respective unexpired terms in the same manner as prescribed for a regular election.'"

The election of member and reserve member shall be held prior to the fourth Quarterly Conference which follows first after the General Conference of 1936.

Adopted, as amended, May 16.

REPORT NO. 22. RECOGNIZING LAYMEN'S ASSOCIATION

Your Committee has given consideration to Memorials Nos. 436, 97, 267, 575, 541, 574, and 492, which request that the former permissive legislation relative to the Laymen's Association, be restored to the *Discipline*. We recommend that the words "Laymen's Associations" be inserted in ¶ 100, § 2, after the word "Brotherhood." Insert after § 2 as a new section to be re-numbered as § 3:—

¶ 100. § 3. Such Conference Brotherhood, Laymen's Association or similar organization within the bounds of an Annual

Conference may be composed of Delegates selected from the charges, in such manner, and for such term as said organization may itself determine, and it shall make its own rules and regulations for the election of its officers and the conduct of its business, not in conflict with the *Discipline* of the Church. The purpose of such organizations shall be to advance the local and Conference interests of the Church and to enlist all Lay Members in the general activities of the denomination.

Renumber § 3 as § 4.

Adopted, May 18.

REPORT NO. 23. DUTIES OF QUARTERLY CONFERENCE MEMBERSHIP COMMITTEE

The Membership Committee shall report to the Fourth Quarterly Conference the following items: What is the complete record of the membership during the Conference year? ¶ 117, § 3.

We recommend concurrence.

Adopted, May 19.

REPORT NO. 24. WORLD SERVICE COMMISSION

Your Committee has considered the recommendations of the World Service Commission as affecting the several changes in legislation and program, and reports as follows:

We recommend that the *Discipline* be amended as follows: Strike out the first subparagraph of § 1, ¶ 412, and substitute the following:

COMPOSITION AND ELECTION

There shall be a World Service Commission composed of twenty-four members nominated by the Bishops and elected by the General Conference for the quadrennium. The membership of the Commission shall consist of two Bishops, one member from each Episcopal Area in the United States, and a sufficient number of members at large to make up the required membership. The membership of the Commission, exclusive of the two Bishops, shall be composed of an equal number of ministers and lay members. When a vacancy occurs during the quadrennium, it shall be filled by the Bishops from the area or group in which the vacancy occurs.

So that § 1, when amended, shall read as follows:

COMPOSITION AND ELECTION

There shall be a World Service Commission composed of twenty-four members nominated by the Bishops and elected by the General Conference for the quadrennium. The membership of the Commission shall consist of two Bishops, one member from each Episcopal Area in the United States, and a sufficient number of members at large to make up the required membership. The membership of the Commission, exclusive of the two Bishops,

shall be composed of an equal number of ministers and lay members. When a vacancy occurs during the quadrennium, it shall be filled by the Bishops from the area or group in which the vacancy occurs.

As advisory members there shall be one representative each from the Woman's Foreign Missionary Society and the Woman's Home Missionary Society of the Methodist Episcopal Church, to be chosen by their respective organizations; together with one Corresponding Secretary from each of the Benevolence Boards of the Church.

With the exception of the Bishops, no member of the Commission shall be a member of any of the Constituent Boards, or be employed in an administrative capacity by an institution or agency receiving financial support from a Constituent Board. The advisory members shall have the privilege of the floor, but shall not have power to vote or to make a motion.

We recommend that the *Discipline* be amended as follows: ¶ 412, § 5: Budgets and Askings, amend by deleting all that follows the word "year" in the sixth line and substituting the following:

The Commission by the most equitable method that it can devise shall then allocate the proportionate shares of this total of askings for General Benevolences to the respective Annual Conferences. The World Service Council in each Annual Conference shall canvass the World Service obligations of the Conference and, after recognizing the financial objectives suggested by the World Service Commission, shall recommend the amount to be fixed as the Conference World Service goal for the ensuing year. The amount so fixed shall be reported by the secretary of the Conference to the Treasurer of the World Service Commission who, in consultation with the Annual Conference World Service Council or the District Superintendents, shall equitably apportion it to the charges of the Conference. Such apportionment to each charge shall be forwarded to the District Superintendent for presentation to the pastor and through him to his charge.

We recommend that the *Discipline* be amended as follows: Strike out ¶ 82, § 5, which now reads: "What are the items and aggregate of General Conference Benevolences apportioned to this Conference and approved by this body for the ensuing year?" and substitute the following:

(1) What are the items and aggregate of General Conference Benevolences apportioned to this Conference?

(2) What amounts are fixed by this body as the minimum goals for General Conference Benevolences for the ensuing year?

¶ 412, § 7 (3): Make it item (6) of the same section as follows:

"Annual Conferences shall not unite appeals for Conference causes with those for general benevolences."

¶ 412, § 7: Strike out (1), (2), and (6) and substitute the following:

(1) On apportionment World Service vouchers shall be issued in acknowledgment of all contributions which are to be credited on the apportionments of the local churches.

All income credited on the apportionments of the local churches shall be distributed to the Boards on the ratios approved by the World Service Commission. Designated gifts to apply on apportionment shall be administered as in (4) of this section.

Contributions in addition to the ratio share of the Boards may be made to Boards or projects by donors or churches. Such contributions shall be acknowledged by "Additional Support" vouchers.

Bequests, gifts subject to annuity contracts, estate notes, gifts to emergency relief appeals, or to permanent funds shall be acknowledged by Honor Vouchers.

(2) There shall be four columns in the minutes of the Annual Conferences for reporting the contributions of the charges to World Service. Column one shall have as its heading, "World Service Apportionments"; Column two, "Paid on World Service Apportionment"; Column three, "Additional World Service Contributions." (All gifts for "Additional Support" and for all "Honor Voucher" causes shall be reported by the Conference Treasurer in column three.) Column four, "Total for World Service." The total of the amounts for each charge in columns two and three shall be reported in column four.

We recommend that the *Discipline*, § 7 (4), ¶ 412, be amended as follows:

In the sixth and seventh lines strike out the words, "provided such designation is made prior to the subscription of the gift." In the eighth line strike out the words, "by the Board receiving them." In the ninth line after word "and," insert the words, "when credited on the apportionment of a local church" and in the same line strike out the word "not" so that this part of the paragraph when amended shall read:

(4) Pastoral charges, individuals or groups may designate their gifts to the work of any Board or to one or more projects or types of work under the direction of any Board which have been included in the program of the Boards as approved by the Commission. Such gifts shall be applied to the work to which they have been designated and when credited on the apportionment of a local church shall be charged as a part of the ratio share of the Board or Boards receiving them in the distributable General Benevolence funds.

The World Service Commission is hereby authorized to set the date on which the foregoing legislation concerning designated gifts shall become effective, provided that such date shall not be later than September 1, 1936.

In previous quadrenniums, Rally Day collections and Twenty-four Hour Day payments have been granted World Service Credit on apportionments to churches but without charge against

the ratio of the Board of Education as fixed by the World Service Commission. In case these collections and payments are hereafter charged against the ratio of that Board, it is recommended that the World Service Commission be requested to give due consideration to this change when fixing the new ratios for the Board of Education, and if the collections from World Temperance Sunday received by the Board of Temperance are hereafter charged against the ratios of that Board it is also recommended that the World Service Commission give due consideration to this charge when fixing ratios of the Board of Temperance.

We recommend the *Discipline* be amended as follows:

Add new § 1 to ¶ 413:

§ 1. World Service Enlistment. (1) To the Bishops in their Areas, the District Superintendents in their Districts and the Pastors in their charges, with the co-operation of the Boards, shall be committed the responsibility for a co-ordinated and co-operative program in carrying forward the plans for reaching the goals as voted by the Annual Conferences.

Strike out from ¶ 411 the first subparagraph of § 2 and add the following to ¶ 413 as item (2) of § 1.

(2) The Constituent Boards through their Corresponding Secretaries shall jointly co-operate in the education and enlistment of the Church in its total benevolence work in such manner and by such methods as shall be deemed most effective in co-operation with the Bishops, the District Superintendents and the Pastors of the Conferences.

Amend ¶ 413 as follows:

§ 1, ¶ 413, "World Service Councils," to be numbered § 2, and items "A," "B" and "C" of that section, to be numbered (1), (2), and (4) respectively, and add the following as item (3):

(3) There shall be a World Service Council in each Annual Conference consisting of the resident Bishop of the Area, the District Superintendents, one or more ministers and a similar number of laymen from each District, the Chairmen of the Conference Boards, Commissions and Committees related to World Service interests, members of the general church boards and of the World Service Commission who reside within the Conference, the Conference Director of Religious Education and one or more members at large.

It shall be the duty of the Annual Conference World Service Council:

- (a) to review and recommend to the United Session the askings for World Service from the Conference for the ensuing year on which the apportionments to the churches of the Conference shall be based;
- (b) to plan for the presentation of World Service at the United Session of the Annual and Lay Conferences;

- (c) to give, jointly with the Bishop and Boards, continuous promotion to World Service throughout the year through such District group or other organization as the Conference World Service Council or a given District may determine.

Your committee approves the following recommendation :

THE BENEVOLENCE BOARDS

Because of the proposed union of three of the branches of American Methodism, the World Service Commission recommends that there be no change made for the ensuing quadrennium in the number and functions of the benevolence boards.

Adopted, as amended, May 16.

REPORT NO. 25. REPORTING INTEREST ON CHURCH INDEBTEDNESS

Your Committee, having considered Memorial No. 274, recommends that an additional item: "Paid for interest on indebtedness" be added to the division on "Church Property" in ¶ 95, § 1 of the *Discipline* of 1932, thus providing for the report of this item in the minutes of the Annual Conference.

Adopted, May 19.

REPORT NO. 26. DISTRICT SUPERINTENDENTS FINANCE ACCOUNTS

Your Committee, having considered Memorial No. 508, recommends that District Superintendents shall be requested annually to prepare an accurate record of all financial transactions and that an account of the administration of all funds of the District accruing from abandoned properties and all other sources shall be reported to the Annual Conference for audit on properly prepared blanks which shall be sent to the District Superintendents before the meeting of the Annual Conference.

Adopted, May 19.

REPORT NO. 27. BOARD OF LAY ACTIVITIES

Your Committee has considered Memorial No. 614 requesting the establishment of a Board of Lay Activities and recommends that the matter be referred to the Commission on Interdenominational Relations for careful consideration in connection with proposed unification.

Adopted, May 18.

REPORT NO. 27A. NOMINATION OF LAYMEN ON CONFERENCE COMMITTEES

Your Committee, having examined Memorials Nos. 399, 251, 368, and 619, recommends concurrence as follows:

Amend ¶ 98 by the addition of a new section, as follows:

¶ 98, § 3. The Lay Conference or a Committee thereof shall nominate the lay members for all Conference Standing Committees and Conference Boards, including the Conference Board of Stewards and Sustentation Committees.

Amend ¶ 99, § 2, by adding after the word "Business" in the last line the following:

(Add to ¶ 99, § 2) "including election of lay and ministerial members of the Conference Board of Stewards and Sustentation Committees."

Amend ¶ 343—Conference Stewards, as follows:

Strike out § 1, and renumber the sections of the paragraph. Also, wherever in this paragraph, the words "Annual Conference" appear, change them to read "United Session."

Adopted, May 18.

REPORT NO. 29. MEMORIALS FROM THE SEVERAL BOARDS FOR PREFERENTIAL CONSIDERATION. MEMORIALS 235, 303, 268

Your Committee has considered these several memorials and makes the following recommendations:

That a summary of these memorials as to needs and opportunities be prepared and printed in *The Daily Christian Advocate* in order that the Church might be informed as to the situation.

We also recommend that the World Service Commission be directed to make a careful study of the askings presented by these several Boards without any regard to the ratios which have prevailed in recent years, and with the definite understanding that there might properly be a redivision from year to year in the World Service dollar.

Adopted, May 19.

REPORT NO. 31. LOCATION OF CONFERENCE MEMBERS

After consideration of Memorial No. 324 from the Bishops, we recommend that the words "by count vote" be inserted in the present ¶ 188, § 2, following the words "Annual Conference" in the second paragraph under this section so that the closing words of that paragraph will read:

"If the Committee on Conference Relations reports that the member should be located and the Annual Conference by count vote approves the report, he shall by that action be located."

Adopted, May 19.

REPORT NO. 32. CHURCH TRUSTEES AND MEMBERSHIP IN QUARTERLY CONFERENCE

After consideration of Memorials Nos. 327 and 565, we recommend the amending of ¶ 111, § 1, which reads:

"The Quarterly Conference shall be composed of all the Traveling Ministers, Local Preachers, Exhorters, Class and Unit Leaders, Deaconesses serving the Charge, Trustees, Stewards, and,

provided they are members of the Church in the charge, the Secretaries or Directors or Superintendents of local church organizations who are approved by the Quarterly Conference, for membership therein,"

so that it will read as follows:

"The Quarterly Conference shall be composed of all the Traveling Ministers, Local Preachers, Exhorters, Class and Unit Leaders, Deaconesses serving the charge, Stewards, and, provided they are members of the Methodist Episcopal Church, the Trustees, the Secretaries or Directors who are elected by the Quarterly Conference, and the Presidents or Superintendents of local church organizations who are approved by the Quarterly Conference, for membership therein."

Adopted, May 19.

REPORT NO. 34. APPROVAL OF MEMBERSHIP TO REPRESENT THE CHURCH IN THE ECUMENICAL COUNCIL—NOMINATIONS IN HANDBOOK, PAGE 386

Your Committee has considered the report of the Ecumenical Methodist Council, Western Section, and approves the following report:

That the report of the Ecumenical Methodist Council, Western Section, representing the Methodist Churches of the Americas and of the Orient, as printed in the *Handbook*, page 386, be approved. Also that the following members of the Methodist Episcopal Church represent this Church in the Ecumenical Council: Bishops, Frederick D. Leete, Herbert Welch, Adna W. Leonard; ministers, E. D. Soper, F. C. Eiselen, John R. Edwards, O. T. Olson, D. L. Marsh, R. C. Raines, E. A. Lowther; laymen, J. R. Joy, M. S. Davage, Mrs. H. E. Woolever, Mrs. F. C. Reynolds, W. F. Callfas, C. C. Parlin.

Adopted, May 19.

REPORT NO. 35. TOTAL CLAIM OF PASTOR EXCLUDING HOUSE RENT

Your Committee having considered Memorial No. 220 relating to the statistical item of pastoral support in the Annual Conference minutes makes the following report:

We recommend that in the items reporting the support of pastor in ¶ 95, § 1, we substitute "excluding" for "including" so that they shall read "Total Claim, excluding House Rent" and "Total Paid, excluding House Rent."

Failed of adoption, May 19.

REPORT NO. 36. ERECTION OF CHURCHES AND PARSONAGES

Your Committee has considered Memorial No. 85 relating to procedure in building or remodeling churches and recommends as follows:

(1) That ¶ 361, § 1, of *Discipline* of 1932 be amended by adding after the word "location" the words "and Building" so that it shall read "There shall be in each District of an Annual Conference a Board of Church Location and Building consisting of the District Superintendent, three ministers and three laymen, nominated by the District Superintendent and elected by the Annual and Lay Conferences."

(2) That ¶ 361, § 2, of the *Discipline* of 1932 be amended by adding after the word "proposition" the words "with plans and specifications of the proposed building or remodeling." It will then read: "Whenever a Quarterly Conference, City or Rural Missionary Society, having the approval of District Superintendent and Resident Bishop, proposes to select a new church or parsonage, or to build or extensively remodel church or parsonage property, the proposition with plans and specifications of the proposed building or remodeling, shall be referred to the Board of Church Location before committing the respective organizations to the undertaking."

(3) That ¶ 363, § 2, of the *Discipline* of 1932 be amended by adding a new article to be numbered (5) which shall read:

(5) To submit drafts of plans and specifications to the District Board of Church Location and Building for their advice and suggestions as to the suitability of the arrangements and architecture; also evidences that at least one half of the estimated cost shall have been secured.

Adopted, May 19.

REPORT NO. 37. ELECTION OF EXECUTIVE SECRETARIES OF BOARD. MEMORIAL NO. 237

Memorial No. 237 refers to the method of election of Corresponding or Executive Secretaries of Benevolence Boards.

It is recommended that Secretaries now elected by the General Conference shall continue to be so elected.

Adopted, May 19.

REPORT NO. 38. CONFERENCE OFFICERS REPORTS. MEMORIAL NO. 347

After consideration of Memorial No. 347, we recommend that § 3 of ¶ 94 be changed by inserting after the word "reports" at the end of the second line, the words "and the Secretaries of the Conferences and Missions shall forward the Disciplinary Questions, Appointments and Death Record," so that it will read:

"§ 3. The Statisticians and Treasurers of the Conferences and Missions shall forward their reports, and the Secretaries of the Conferences and Missions shall forward the Disciplinary Questions, Appointments and Death Record to the Editor of the General Minutes at New York as soon after adjournment as possible," etc. (Remainder unchanged.)

Adopted, May 19.

REPORT NO. 39. SUSPENSION AND REVOKING ORDERS. MEMORIAL
No. 326

After consideration of Memorial No. 326 from the Bishops we recommend that ¶ 164 be changed by inserting a new section after § 4, which will read as follows:

"§ 5. The Annual Conference granting orders for Deacons or Elders, or the Annual Conference within whose borders the ordained man is placed in the retired relation, shall have power to suspend or revoke the orders or one or more of the privileges under such orders in the cases of ordained Local Preachers or of former members of an Annual Conference who have been located."

Adopted, May 19.

REPORT NO. 40. HISTORICAL SOCIETIES. MEMORIALS 146,
169, 88

Your Committee has considered these several Memorials and approves the adding of the following to ¶ 117, § 1:

This Committee shall also carefully search out the history of the local Church from its organization and have this record fully written in a well-bound book for preservation. This record should include the organization and activities of the church and its departments, the names of the pastors and their years of service, anniversaries, etc., together with items of personal and general interest.

Adopted, May 19.

REPORT NO. 41. MINISTERIAL SALARIES. MEMORIALS 112, 13,
302, 416, 433, 446, 513

Your Committee has considered these Memorials dealing with minimum salaries and equitable pastoral support and recommends non-concurrence. It further recommends that the Commission on Adequate Support and Equitable Apportionment set up by the General Conference be continued and that these memorials be referred to it for study and recommendation at the next General Conference.

Adopted, May 19.

REPORT NO. 42. AMEND ¶ 345 OF THE DISCIPLINE

After consideration of Memorial No. 534, we recommend:

That ¶ 345, § 12, be amended by adding after the words "a Conference Member" the words "in the effective relation," and by adding after the words "account of service in the effective relation rendered" the words "in foreign language Conferences" so that the entire section shall then read:

"When a local Church supporting a Pastor in the Effective Relation or a Group of local Churches comprising a Pastoral Charge and supporting a Pastor is transferred to the jurisdiction

of an English-speaking Conference, a Conference Member in the Effective Relation from said Foreign Language Conference shall also be transferred to the same English-speaking Conference, and all liability for annuities on account of service in the Effective Relation rendered in Foreign Language Conference prior to such transfer shall rest with the Annual Conference to which the Member is being transferred."

Adopted, May 19.

REPORT NO. 43. RELIGION AND WELFARE RECOVERY AND SAVE
THE CHILDREN FUND

Your Committee has received the Memorials covering these matters of religious interest and public philanthropy, and has given its hearty approval to these organizations.

Adopted, May 19.

REPORT NO. 44. CONFERENCE COMMISSION ON FINANCE

Your Committee has considered Memorial No. 377 relating to the subject of the Conference Commission on Finance and makes the following recommendations:

(1) That ¶ 329, § 1, of the *Discipline* of 1932 be amended by substituting the following:

"A United Session of Annual and Lay Conferences may establish a Commission on Finance to consist of the several District Superintendents, together with one Ministerial member and two Lay members from each District. The District Superintendents shall be ex officio members of the Commission with vote on all matters except the fixing of the District Superintendents' support."

(2) That a section be added to ¶ 329 of the *Discipline* of 1932 to be numbered "11" to read as follows:

"The expense of the office of the Treasurer shall be set by the Commission and shall be made a first claim against funds received."

Amend ¶ 329, § 4, by adding the following words: "They shall report this estimate to the United Session for approval unless otherwise ordered," so that the entire section shall read:

"It shall be the duty of the Commission on Finance to make an estimate of the amount necessary to furnish a sufficient and equitable support for the District Superintendent of each District in the Conference, including suitable provision for expenses. They shall report this estimate to the United Session for approval unless otherwise ordered."

Then to amend ¶ 329, § 5, by adding the words, "The borrowing of any funds necessary to make this possible shall be only upon approval of the United Session unless otherwise ordered," so that the entire § 5 shall read:

"The Commission on Finance shall make provision that the Treasurer may be able to and shall remit monthly to the several District Superintendents; the borrowing of any funds necessary to make this possible shall be only upon approval of the United Session unless otherwise ordered."

Adopted, as amended, May 19.

REPORT NO. 45. RELATING WOMEN'S ORGANIZATIONS IN THE UNITED CHURCH

Your Committee has considered Memorial No. 615 relating to a study of the women's organizations of the church in the proposed United Church and approves the same, but suggests that this be referred to the Commission on Unification for further consideration and action.

Adopted, May 19.

REPORT NO. 46. MEMORIALS DEALING WITH VARIED INTERESTS

Your Committee has considered the following Memorials on varied interests and recommends non-concurrence: 37, 617, 290, 522, 560, 284, 11, 95, 127, 161, 241, 248, 261, 298, 307, 448, 444, 445, 449, 470, 471, 631, 639, 66, 370, 143, 205, 568, 262, 637, 348, 373, 642, 640, 128, 267, 64, 529, 55, 434, 537, 468, 453, 84, 583, 597, 604, 558, 552, 535, 549, 415, 374, 400, 325, 142, 152, 155, 244, 273, 212, 423, 114, 286, 322, 641, 440, 14, 15, 566, 349, 366, 486, 593, 246, 344, 104, 517, 546, 377, 606, 269, 211, 616, 600, 220, 296, 318, 247, 467, 372, 576, 343, 306, 292, 265.

Received and recorded, May 19.

REPORT NO. 47. COMMISSION ON SESQUI-CENTENNIAL

Your Committee has considered the Report of the Commission on Sesqui-Centennial in the General Conference *Handbook*, page 374. We note the successful carrying out of the work of this Commission in preparation of the one hundred and fiftieth anniversary of the organization in 1784 of the Methodist Episcopal Church. A beautiful commemoration medal was struck, a successful pageant was written, and a most excellent oratorio composed. We note that all bills of the Commission have been paid, including the budget of the Baltimore Central Celebration, and that \$600 was returned to the Treasurer of the General Conference Expense Fund from profits made in sale of medals and oratorio.

We recommend the discharge of the Commission with thanks.

Adopted, May 19.

REPORT NO. 48. NEGRO REPRESENTATION ON THE STAFFS OF CHURCH BOARDS

Your Committee has considered Memorial No. 618 requesting

that due consideration be given by the several Boards of the Church to the need of Negro representation on the staffs of these Boards, also to making adequate provision for the training of Negro leadership in readiness for the Central Jurisdiction.

We approve the purpose of this memorial and suggest that the same be referred to the Secretaries of the Boards for their favorable consideration.

Adopted, May 19.

B. REPORTS OF SPECIAL COMMITTEES AND COMMISSIONS

I—COMMISSION ON ADEQUATE SUPPORT AND EQUITABLE APPORTIONMENT

The Commission on Adequate Support and Equitable Apportionment was created by the General Conference of 1928 to study the whole field of ministerial support in the Methodist Episcopal Church. It was directed to seek methods for securing the "comfortable support" which the Church promises its preachers and to suggest a more equitable basis for apportioning the items of the total budget for ministerial support to the Churches. This Commission has now served the Church for eight years without expense to the General Conference and has maintained a considerable correspondence with Methodist and other religious bodies all over the world.

The General Conference of 1932 received a report from this Commission which embodied four major recommendations:

1. A plan for an Annual Conference Minimum Support Schedule.
2. A plan for guarding and guaranteeing the efficiency of Annual Conference members.
3. An Associate Membership for Local Preachers in charge of Churches.
4. A plan for observing and reporting experiments in equitable apportioning.

These recommendations were acted upon as follows:

1. Legislation for Minimum Support is now provided in ¶ 338 of the *Discipline* whereby any Annual Conference may enact a mandatory standard of pastoral support and provide for making this effective.

2. ¶¶ 171 and 172 were made to provide that Local Preachers in charge of Churches be brought under the control of the Annual Conference by being recognized as "Accepted Supplies."

3. The third recommendation of this Commission is partially embodied in ¶ 188 of the *Discipline*, whereby a member of an Annual Conference who has shown himself to be an ineffective minister may be returned to the Local Preacher's relation in the Church without reflection upon his moral character. This was not adopted in the form presented by the Commission.

The General Conference of 1932 reappointed this Commission and instructed it to continue its studies, especially in the matter

of equitable apportionments for the support of retired preachers, District Superintendents and Bishops.

During these four years the social and economic crisis has tested our Methodist system of guaranteed support in the employment of a connectional ministry. The Methodist Episcopal Church through its Annual Conferences may be regarded as one of the nation's large "employers," having a "pay-roll" of about 15,000 full-time pastors. During these years this Church has cared for its workmen remarkably well as compared with other employers. Our ministers have not been thrown into wholesale unemployment as have many other groups. They have had plenty of work to do, homes in which to live, and some sort of financial support approximately reflecting the financial conditions of their parish members. Nevertheless, many of them have been shamefully underpaid, and in their distress the techniques of available brotherhood were left unused, all too much. Where Sustentation Funds have been used and assessments have been made against the higher salaries the privations of underpaid pastors have been mitigated to a considerable degree. But this is no final substitute for a genuine minimum support procedure.

During this time no Annual Conference has had the courage and the convinced leadership to invoke the mandatory provisions of ¶ 338, compelling the adoption and payment of a minimum schedule of support. Presumably the reason for this is that no Annual Conference felt itself ready to carry out this undertaking. But they should make ready to do this.

There exists now in ¶ 338 all the legislation that is needed. But Annual Conferences need to understand it, accept it, and use it. Some Annual Conference must launch out with this experiment. To do so that Conference will need to clear itself of incompetents, and unemployables. Then by vote, ¶ 338 can be invoked with its mandatory provisions together with the protective arrangements of ¶¶ 215, § 3 and 237, § 1. Your Commission recommends that this legislation be retained and that a continuing Commission or similar body be empowered to act as a clearing house of information, experiments and methods.

It will be impossible to lift the support of pastors on weak fields, if the Annual Conferences do not make good their guarantee of effectiveness. Every local Church accepts the passage of character and efficiency by the Annual Conference and does not take responsibility for itself. The whole fraternal system of our connectional ministry rests upon this guarantee. If Annual Conferences fail to deal realistically with this matter and District Superintendents or Bishops fail the Church here, then we must abandon our hopes and fall back into competitive congregationalism. The continued appointment of ineffective preachers breaks down our system. The first responsibility rests, however, upon the Annual

Conferences since those who have appointing power must station those who are passed as effective ministers. Your Commission believes that Annual Conferences will take this matter seriously, if Bishops will make it clear that ¶ 188, § 2 really means "Shall this member be located or promoted?"

The Commission renews its request that these Disciplinary paragraphs be removed from the section on Judicial Procedure and placed in the Annual Conference section.

Four years ago this Commission pointed out the close relationship between pastoral effectiveness and pastoral support. We now assert a similar significance attaching to inefficient superintendency, as shown by a church-wide agitation concerning apportionments. The claim that the work of the superintendents is not worth the cost is due in part to ignorance of the facts, in part to short-sighted pastors and laymen, and in part to the fact that there is truth enough here to give the claim a point. Only as an effective leadership is given to the financial, personnel and program problems of the varied fields of opportunity can the district superintendency be defended or supported. Not so much is there need of new legislation here as there is need of clearer objectives and dedication to the higher goals of Christian endeavor.

This Commission was charged especially with the duty of making recommendations for the more equitable apportionment of the "overhead"—namely, the support of retired preachers, District Superintendents and Bishops. After a wide variety of experiments in which membership in the Churches, property values, benevolent giving, and other factors were involved, it emerges that the soundest practice is that based on the total cash income of the congregation. This is not the same as the pastor's cash salary. The pastor's stipend is not an equitable figure for comparing the financial strength of congregations. That comparison is most accurate when based upon the total local budgets.

This total local budget is a figure not now tabulated in our statistics. It ought to be the first and most prominent figure in our records. It presents the cost of the total program and service of the congregation. It should be used to make the Church more program-conscious and service-conscious rather than salary-conscious as it is at present. Each Church Treasurer should be provided with a simple voucher form that would enable the pastor to present this item definitely in his Annual Conference report. We believe that this figure would be the basic and most honest comparison for making our connectional apportionments.

The bearing of these recommendations upon each other will be simplified and the apportionments equitably distributed if the whole plan is worked together. If a schedule of minimum support is adopted, then the local pastor and his Church will not feel that connectional costs are taken from his own support. And

each Church will pay its share of connectional support for retired preachers, District Superintendents, and Bishops without cause for complaint.

These studies and suggestions are made in an attempt to help the Church through its Annual Conferences to take the next steps in making our total ministry more effective and the spirit of Christ more regnant in all our relationships.

Referred to the Standing Committee on Temporal Economy, May 8.

II—COMMISSION ON INTERDENOMINATIONAL RELATIONS

REPORT NO. 1. THE PLAN OF UNION

PLAN OF UNION

of

The Methodist Episcopal Church
The Methodist Episcopal Church, South
The Methodist Protestant Church

TRANSMITTAL

We, the Commissions on Interdenominational Relations and Church Union of The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church, holding that these Churches are essentially one in origin, in belief, in spirit, and in purpose, and desiring that this essential unity be made actual in organization and administration in the United States of America and throughout the world, do hereby propose and transmit to our respective General Conferences the following Plan of Union and recommend to the three Churches its adoption by the processes which they respectively require.

DIVISION ONE

ARTICLE I—DECLARATION OF UNION

The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church shall be united in one Church.

ARTICLE II—NAME

The name of the Church shall be The Methodist Church.

ARTICLE III—ARTICLES OF RELIGION

The Articles of Religion shall be those historically held in common by the three uniting Churches. (See *Disciplines*.)

DIVISION TWO—CONFERENCES

1. There shall be a General Conference for the entire Church with such powers, duties, and privileges as are hereinafter set forth.

2. There shall be Jurisdictional Conferences for the Church in the United States of America, with such powers, duties, and privileges as are hereinafter set forth.

3. There shall be Central Conferences for the Church outside the United States of America, with such powers, duties, and privileges as are hereinafter set forth.

4. There shall be Annual Conferences as the fundamental bodies in the Church, with such powers, duties, and privileges as are hereinafter set forth.

SECTION I—GENERAL CONFERENCE

Article I.—The General Conference shall be composed of not less than 600 nor more than 800 Delegates, one half of whom shall be ministers and one half lay members, to be elected by the Annual Conferences.

Article II.—The General Conference shall meet in the month of April or May once in four years, beginning with such year and at such place as shall be fixed by the Uniting Conference, and thereafter at such time and in such place as shall be determined by the General Conference or by its duly authorized committees.

Article III.—The General Conference shall fix the ratio of representation in the General, Jurisdictional, and Central Conferences from the Annual Conferences, with the total ministerial membership in the Annual Conference as a basis, provided that each Annual Conference shall be entitled to at least one ministerial and one lay delegate in the General Conference and also in the Jurisdictional or Central Conference.

Article IV.—The General Conference shall have full legislative power over all matters distinctively connectional, and in the exercise of said power shall have authority as follows:

1. To define and fix the conditions, privileges, and duties of church membership.

2. To define and fix the qualifications and duties of Elders, Deacons, Supply Preachers, Local Preachers, Exhorters, and Deaconesses.

3. To define and fix the powers and duties of Annual Conferences, Mission Conferences, and Missions, and of District, Quarterly, and Church Conferences.

4. To provide for the organization, promotion, and administration of the work of the Church outside the United States of America.

5. To define and fix the powers, duties, and privileges of the Episcopacy; to adopt a plan for the support of the Bishops, to

provide a uniform rule for their superannuation, and to provide for the discontinuance of a Bishop because of inefficiency or unacceptability.

6. To provide and revise the Hymnal and Ritual of the Church and to regulate all matters relating to the form and mode of worship, subject to the limitations of the First Restrictive Rule.

7. To provide a judicial system and a method of judicial procedure for the Church, except as herein otherwise prescribed.

8. To initiate and to direct all connectional enterprises of the Church, such as publishing, evangelistic, educational, missionary, and benevolent, and to provide boards for their promotion and administration.

9. To determine and provide for raising the funds necessary to carry on the connectional work of the Church.

10. To fix a uniform basis upon which Bishops shall be elected by the Jurisdictional Conferences and to determine the number of Bishops that may be elected by Central Conferences.

11. To select its presiding officers from the Bishops, through a committee, provided that the Bishops shall select from their own number the president for the opening session.

12. To change the number and the boundaries of Jurisdictional Conferences upon the consent of a majority of the Annual Conferences in each Jurisdictional Conference involved.

13. To establish such commissions for the general work of the Church as may be deemed advisable.

14. To enact such other legislation as may be necessary, subject to the limitations and restrictions of the Constitution of the Church.

SECTION II—RESTRICTIVE RULES

1. The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. The General Conference shall not change or alter any part or rule of our government so as to do away Episcopacy, or destroy the plan of our itinerant General Superintendency.

3. The General Conference shall not do away the privileges of our Ministers or Preachers of trial by a committee and of an appeal; neither shall it do away the privileges of our members of trial before the church, or by a committee, and of an appeal.

4. The General Conference shall not revoke or change the General Rules of the United Societies.

5. The General Conference shall not appropriate the produce of the Publishing House, the Book Concern, or the Chartered Fund to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children.

SECTION III—AMENDMENTS

1. Amendments to the Constitution may originate in either the General Conference or an Annual Conference.

2. Amendments to the Constitution shall be made upon a two-thirds majority of the General Conference present and voting and a two-thirds majority of all the members of the several Annual Conferences present and voting, except in the case of the First Restrictive Rule, which shall require a three-fourths majority of all the members of the Annual Conferences present and voting. The vote, after being completed, shall be canvassed by the Council of Bishops and the amendment voted upon shall become effective upon their announcement of its having received the required majority.

3. A Jurisdictional Conference may by a majority vote propose changes in the Constitution of the Church, and such proposed changes shall be submitted to the next General Conference. If the General Conference adopt the measure by a two-thirds vote, it shall be submitted to the Annual Conferences according to the provision for amendments.

SECTION IV—JURISDICTIONAL CONFERENCES

Article I.—The Jurisdictional Conferences shall be composed of as many representatives from the Annual Conferences as shall be determined by a uniform basis established by the General Conference.

Article II.—All Jurisdictional Conferences shall have the same status and the same privileges of action within the limits fixed by the Constitution. The ratio of representation of the Annual Conferences in the General Conference shall be the same for all Jurisdictional Conferences.

Article III.—The General Conference shall fix the basis of representation in the Jurisdictional Conferences, provided that the Jurisdictional Conferences shall be composed of an equal number of Ministerial and Lay Delegates, the Ministerial to be elected by the Ministerial members of the Annual Conferences and the Lay Delegates by the Lay members.

Article IV.—Each Jurisdictional Conference shall meet within the twelve months succeeding the meeting of the General Conference at such time and place as shall have been determined by the preceding Jurisdictional Conference, or by its properly constituted committee. The first meeting of each Jurisdictional Conference after the General Conference shall be called by the Council of Bishops at a date fixed by them and at a place selected by a Committee on Entertainment appointed by them.

Article V.—The Jurisdictional Conferences shall have the following powers and duties and such others as may be conferred by the General Conference:

1. To promote the evangelistic, educational, missionary, and benevolent interests of the Church, and to provide for interests and institutions within their boundaries.

2. To elect Bishops and to co-operate in carrying out such plans for their support as may be determined by the General Conference.

3. To establish and constitute Jurisdictional Conference Boards as auxiliary to the General Boards of the Church as the need may appear, and to choose their representatives on the General Boards in such manner as the General Conference may determine.

4. To determine the boundaries of their Annual Conferences, provided that there shall be no Annual Conference with a membership of fewer than fifty ministers in full connection, except by the consent of the General Conference.

5. To make rules and regulations for the administration of the work of the Church within the Jurisdiction, subject to such powers as have been or shall be vested in the General Conference.

6. To appoint a Committee on Appeals to hear and determine the appeal of a traveling preacher of that Jurisdiction from the decision of a trial committee.

SECTION V—CENTRAL CONFERENCES

Article I.—There shall be Central Conferences for the work of the Church outside the United States of America with such duties, powers, and privileges as are hereinafter set forth. The number and boundaries of the Central Conferences shall be determined by the Uniting Conference. Subsequently the General Conference shall have authority to change the number and boundaries of Central Conferences. The Central Conferences shall have the duties, powers, and privileges hereinafter set forth.

Article II.—The Central Conferences shall be composed of as many Delegates as shall be determined by a basis established by the General Conference. The Delegates shall be Ministerial and Lay in equal numbers, the Ministerial Delegates to be elected by the Ministerial members and the Lay Delegates by the Lay members of the Annual Conferences.

Article III.—The Central Conferences shall meet within the year succeeding the meeting of the General Conference at such times and places as shall have been determined by the preceding respective Central Conferences or by commissions appointed by them, or by the General Conference. The date and place of the first meeting succeeding the first General Conference shall be fixed by the Bishops of the respective Central Conferences, or in such manner as shall be determined by the General Conference.

Article IV.—The Central Conferences shall have the following powers and duties and such others as may be conferred by the General Conference:

1. To promote the evangelistic, educational, missionary, and

benevolent interests and institutions of the Church within their own boundaries.

2. To elect the Bishops for the respective Central Conferences in number as may be determined from time to time, upon a basis fixed by the General Conference, and to co-operate in carrying out such plans for the support of their Bishops as may be determined by the General Conference.

3. To establish and constitute such Central Conference Boards as may be required and to elect their administrative officers.

4. To determine the boundaries of the Annual Conferences within their respective areas.

5. To make such rules and regulations for the administration of the work within their boundaries as the conditions in the respective areas may require, subject to the powers that have been or shall be vested in the General Conference.

6. To appoint a Committee on Appeals to hear and determine the appeal of a traveling preacher of that Central Conference from the decision of a Committee of Trial.

SECTION VI—EPISCOPAL ADMINISTRATION IN CENTRAL CONFERENCES

1. The Bishops of the Central Conferences shall be elected and inducted into office by their respective Central Conferences.

2. The Bishops of the Central Conferences shall have membership in the Council of Bishops, with vote limited to matters relating to their respective Central Conferences.

3. The Bishops of the Central Conferences shall preside in the sessions of their respective Central Conferences.

4. The Bishops of each Central Conference shall arrange the plan of Episcopal visitation within their Central Conference.

5. The Council of Bishops may assign one of their number to visit any Central Conference. When so assigned the Bishop shall be recognized as an accredited representative of the general Church; and when requested by a majority of the Bishops of a Central Conference may exercise therein the functions of the Episcopacy.

SECTION VII—ANNUAL CONFERENCES

Article I.—The Annual Conference shall be composed of all the Traveling Preachers in full connection with it, together with a lay member elected by each pastoral charge. The lay members shall be at least twenty-one (21) years of age and shall have been for the four years next preceding their election members of one of the constituent Churches forming this union, or of The Methodist Church.

Article II.—The Annual Conference is the basic body in the Church, and as such shall have reserved to it the right to vote on all constitutional amendments, on the election of Ministerial and

Lay Delegates to the General and the Jurisdictional or Central Conferences, on all matters relating to the character and conference relations of its Ministerial members, and on the ordination of ministers, and such other rights as have not been delegated to the General Conference under the Constitution, with the exception that the Lay members may not vote on matters of ordination, character, and conference relations of ministers. It shall discharge such duties and exercise such powers as the General Conference under the Constitution may determine.

Article III.—The Annual Conference shall elect Ministerial and Lay Delegates to the General Conference and to its Jurisdictional or Central Conference in the manner provided in this section, Articles IV and V, at the session preceding the General Conference. The persons first elected up to the number determined by the ratio for representation in the General Conference shall be representatives in that body. Additional Delegates shall be elected to complete the number determined by the ratio for representation in the Jurisdictional or Central Conference, who, together with those first elected as above, shall be Delegates in the Jurisdictional or Central Conference. The additional Delegates to the Jurisdictional or Central Conference shall in the order of their election be the Reserve Delegates to the General Conference. The Annual Conference shall also elect Reserve Ministerial and Lay Delegates to the Jurisdictional or Central Conference as it may deem desirable.

Article IV.—The Ministerial Delegates to the General Conference and to the Jurisdictional or Central Conference shall be elected by the Ministerial members of the Annual Conference, provided that such Delegates shall have been traveling preachers in the constituent Churches forming this union, or in The Methodist Church, for at least four years next preceding their election and are in full connection with the Annual Conference electing them when elected and at the time of holding the General and Jurisdictional or Central Conferences.

Article V.—The Lay Delegates to the General Conference and to the Jurisdictional or Central Conference shall be elected by the Lay members of the Annual Conference, provided that such Delegates be at least twenty-five (25) years of age and shall have been members of the constituent Churches forming this union, or of The Methodist Church, for at least four years next preceding their election, and are members thereof within the Annual Conference electing them at the time of holding the General and Jurisdictional or Central Conferences.

SECTION VIII—BOUNDARIES

Article I.—The Methodist Church in the United States of America shall have Jurisdictional Conferences made up as follows:

Northeastern—Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Maryland, West Virginia, Delaware, District of Columbia, Puerto Rico.

Southeastern—Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Tennessee, Kentucky, Mississippi, Cuba.

Central—The Negro Annual Conferences, the Negro Mission Conferences and Missions in the United States of America.

North Central—Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, North Dakota, South Dakota.

South Central—Missouri, Arkansas, Louisiana, Nebraska, Kansas, Oklahoma, Texas, New Mexico.

Western—Washington, Idaho, Oregon, California, Nevada, Utah, Arizona, Montana, Wyoming, Colorado, Alaska, Hawaiian Islands.

Article II.—The work of the Church outside the United States of America may be formed into Central Conferences, the number and boundaries of which shall be determined by the Uniting Conference, the General Conference having authority subsequently to make changes in the number and boundaries.

Article III.—Changes in the number, names, and boundaries of the Jurisdictional Conferences may be effected by the General Conference upon the consent of a majority of the Annual Conferences of each of the Jurisdictional Conferences involved.

Article IV.—Changes in the number, names, and boundaries of the Annual Conferences may be effected by the Jurisdictional Conferences in the United States of America and by the Central Conferences outside the United States of America, according to the provisions under the respective powers of the Jurisdictional and the Central Conferences.

SECTION IX—DISTRICT CONFERENCES

Article I.—There may be organized in an Annual Conference District Conferences composed of such persons and invested with such powers as the General Conference may determine.

SECTION X—QUARTERLY CONFERENCES

Article I.—There shall be organized in each pastoral charge a Quarterly Conference composed of such persons and invested with such powers as the General Conference shall provide.

Article II.—Election of Church Officers.—Unless the General Conference shall order otherwise the officers of the church or churches constituting a pastoral charge shall be elected by the Quarterly Conference or by the members of said church or churches at a meeting called for that purpose, as may be arranged by the Quarterly Conference, unless the election is otherwise required by local church charters or state laws.

SECTION XI—CHURCH CONFERENCES

There may be a Church Conference in each church, having such powers and duties as the General Conference may prescribe.

DIVISION THREE—EPISCOPACY

Article I.—There shall be an Episcopacy in The Methodist Church of like plan, powers, privileges, and duties as now exists in The Methodist Episcopal Church and The Methodist Episcopal Church, South.

Article II.—The Bishops shall be elected by the respective Jurisdictional and Central Conferences and ordained or consecrated in the historic manner of Episcopal Methodism at such time and place as may be fixed by the General Conference.

Article III.—There shall be a Council of Bishops composed of all the Bishops of all the Jurisdictional and Central Conferences. The Council shall meet at least once a year and plan for the general oversight and promotion of the temporal and spiritual interests of the entire Church and for carrying into effect the rules, regulations, and responsibilities prescribed and enjoined by the General Conference, and in accord with the provisions set forth in this Plan of Union.

Article IV.—The Bishops of each Jurisdictional and Central Conference shall arrange the Plan of Episcopal Supervision of the Annual Conferences, Mission Conferences, and Missions within their respective territories.

Article V.—The Bishops shall have residential and presidential supervision in the Jurisdictional Conferences in which they are elected. A Bishop may be transferred from one Jurisdiction to another Jurisdiction for presidential and residential supervision by the Council of Bishops when such transfer is requested by the Jurisdictional Conference to which such proposed transfer is to be made.

A Bishop may be assigned by the Council of Bishops for presidential service or other temporary service not to exceed a year, in another Jurisdiction than that which elected him, provided request is made by a majority of the Bishops in the Jurisdiction of the proposed service.

In the case of an emergency in any Jurisdiction through the death or disability of its Bishops the Council of Bishops may assign one or more Bishops from other Jurisdictions to the work of the said Jurisdiction with the consent of a majority of the Bishops of that Jurisdiction.

Article VI.—The Bishops of The Methodist Episcopal Church and of The Methodist Episcopal Church, South, at the time union is consummated, shall be Bishops of The Methodist Church.

The Delegates from the Annual Conferences of The Methodist Protestant Church in the Uniting Conference shall have the authority and power to elect to the office of Bishop two ministers

of their Church who, upon ordination or consecration at the Uniting Conference by the Bishops of the other two Churches, shall become effective Bishops of The Methodist Church.

The effective Bishops shall be assigned for service to the various Jurisdictional Conferences by the Uniting Conference.

Article VII.—A Bishop presiding over a District, Annual, or Jurisdictional Conference shall decide all questions of law coming before him in the regular business of a session, provided that such questions be presented in writing and that his decisions be recorded in the *Journal* of the Conference.

Such an Episcopal decision shall not be authoritative except for the pending case until it shall have been passed upon by the Judicial Council. Each Bishop shall report in writing annually all his decisions of law, with a syllabus of the same, to the Judicial Council, which shall affirm, modify, or reverse them.

Article VIII.—The Bishops of the several Jurisdictional Conferences shall preside in the sessions of their respective Jurisdictional Conferences.

DIVISION FOUR—THE JUDICIARY

Article I.—There shall be a Judicial Council. The General Conference shall determine the number and qualifications of its members, their terms of office, and the method of election and the filling of vacancies.

Article II.—The Judicial Council shall have authority:

1. To determine the constitutionality of any act of the General Conference upon an appeal of a majority of the Council of Bishops, or one fifth of the members of the General Conference; and to determine the constitutionality of any act of a Jurisdictional or Central Conference upon an appeal of a majority of the Bishops of that Jurisdictional or Central Conference or upon the appeal of one fifth of the members of that Jurisdictional or Central Conference.

2. To hear and determine any appeal from a Bishop's decision on a question of law made in the Annual or District Conference when said appeal has been made by one fifth of that Conference present and voting.

3. To pass upon decisions of law made by Bishops in Annual or District Conferences.

4. To hear and determine the legality of any action taken therein by any General Conference Board or Jurisdictional or Central Conference Board or body, upon appeal by one third of the members thereof or upon request of the Council of Bishops, or a majority of the Bishops of a Jurisdictional or a Central Conference.

5. To have such other duties and powers as may be conferred upon it by the General Conference.

6. To provide its own methods of organization and procedure.

Article III.—All decisions of the Judicial Council shall be final. However, when the Judicial Council shall declare any act of the General Conference unconstitutional, that decision shall be reported back to that General Conference immediately.

PROCEDURE—UNITING CONFERENCE

Article I.—There shall be a Uniting Conference composed of 900 Delegates, of whom 400 shall be from The Methodist Episcopal Church, 400 from The Methodist Episcopal Church, South, and 100 from The Methodist Protestant Church, chosen in such manner as may be determined by the respective General Conferences, provided that the Ministerial and Lay members shall be in equal number.

Article II.—The Uniting Conference shall be held within twelve months after the final approval and adoption of this Plan of Union by the three Churches, at the call of the Bishops of the two Churches and the President of the General Conference of The Methodist Protestant Church, and at a date fixed by them and at a place selected by a Joint Commission on Entertainment of five persons from each of the three Churches, this commission to be appointed by the Bishops of the two Churches and the President of The Methodist Protestant General Conference.

Article III.—The expenses of the Uniting Conference shall be borne by the three Churches in proportion to their respective representation.

Article IV.—The duties and powers of the Uniting Conference, subject to the provisions of this Plan of Union, shall be:

1. To harmonize and combine the rules and regulations as found in the *Disciplines* of the three Churches relating to membership, the conferences, the ministry, judicial administration, and temporal economy.

2. To harmonize and combine the Rituals of the three Churches.

3. To provide for the unification, co-ordination, and correlation of the connectional missionary, educational, and benevolent boards and societies of the three Churches.

4. To provide for the unification, co-ordination, and correlation of the publishing interests of the three Churches.

5. To provide a plan for the control and safeguarding of all permanent funds and other property interests of the three Churches and the interests of those persons and causes for which these funds were established.

Article V.—In order to facilitate the work of the Uniting Conference, the three General Conferences at the sessions wherein this Plan of Union is approved shall continue their Commissions on Union with such changes in personnel as they may desire, and authorize the Joint Commission thus formed to make special prep-

aration for the Uniting Conference by the appointment of proper committees to deal with (a) membership, conferences, ministry, judicial administration, and temporal economy; (b) rituals; (c) connectional boards and societies; (d) publishing interests; (e) permanent and pension funds; and (f) such other matters as imperatively call for advance consideration.

Article VI.—All Annual Conferences of the three Churches shall retain their existing status until by the action of the Uniting Conference it shall be determined otherwise.

Article VII.—The legislative power of the Uniting Conference shall be confined to harmonizing and combining provisions now existing in the *Disciplines* of the three Churches, or one or more of these Churches.

Article VIII.—The boundaries and composition of the Annual Conferences within the several Jurisdictional Conferences as made up in this Plan of Union shall be adjusted at the time of the meeting of the Uniting Conference by the Delegates from the Annual Conferences within the respective Jurisdictions, sitting apart for that purpose during the period of the Uniting Conference, provided that in the case of those Annual Conferences that may be divided by the Jurisdictional Conference lines, their Delegates shall allocate themselves to the respective Jurisdictional Conferences upon the basis of church membership of their Conferences in the respective Jurisdictions.

Article IX.—The Uniting Conference shall fix the basis of representation of the Annual Conferences in the first General Conference and in the Jurisdictional and Central Conferences.

Article X.—Pending the meeting of the Uniting Conference each of the three uniting Churches shall be governed by the rules and regulations of its own *Discipline*.

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RECOMMENDATIONS

I. The General Conference is authorized to extend to the autonomous Methodist Churches outside the United States of America, formerly connected with our bodies, an invitation to enter into conference with us with respect to such relationship with The Methodist Church as may seem mutually desirable.

II. The co-operative relationships which already exist between any of these three Methodist bodies and Churches in foreign fields not covered by other provisions herein shall be continued as may seem mutually advantageous.

III. The world-wide character of Methodism shall be recognized by participation in the Ecumenical Methodist Conference and by the appointment of a commission to assist in bringing all Methodist bodies throughout the world into more intimate and effective relationship.

IV. We recommend that financial support of the Colored

Methodist Episcopal Church be continued by those jurisdictional divisions with which said Church is historically related, and to such an extent as those Jurisdictions may deem wise.

Respectfully submitted,

William F. McDowell

Chairman

Harry E. Woolner

Secretary

Commission on Interdenominational Relations of The Methodist Episcopal Church.

Edwin D. Manzoni

Chairman

J. L. Deceel

Secretary

Commission on Church Union of The Methodist Episcopal Church, South.

John C. Broomfield.

Chairman

Leonard B. Smith

Secretary

Commission on Church Union of The Methodist Protestant Church.

Adopted, May 4.

**REPORT NO. 2. ON CHOOSING THE MEMBERSHIP OF THE
UNITING CONFERENCE**

In order to provide for the membership of the Uniting Conference, called for by Article I, under Procedure, the General Conference instructs the Bishops, as soon as practicable after the adoption of "The Plan of Union" by the three negotiating Churches, to order an election of membership in the Uniting Conference on the following basis:

1. Each Annual Conference in the United States shall elect one Ministerial Delegate for each one hundred members, but for a fraction of two thirds or more of one hundred members shall be entitled to an additional Delegate. Lay Delegates in like numbers shall be elected by the Lay Conference, provided strictly, that each Annual Conference and each Lay Conference shall be entitled to at least one Delegate. Annual Conferences and Lay Conferences may elect as many Reserve Delegates as they have Delegates.

2. The Ministerial and Lay members of the Commission on Interdenominational Relations shall be ex officio members of the Uniting Conference.

3. The Bishops shall have authority to elect a sufficient number of Delegates-at-large to the Uniting Conference to complete the full number of four hundred Delegates fixed by the Plan of Union as the Methodist Episcopal quota.

4. In carrying out the provision of Paragraph 3 as above given, the Bishops are requested to provide for an equitable representation in the Uniting Conference of our Conferences or Missions in foreign lands—if possible from among such missionaries or nationals as may be in the United States on visitations or furloughs—this with a view to curtailing the expenses incident to holding the Uniting Conference, and also they shall have regard to the connectional agencies of the Methodist Episcopal Church, including the Woman's Home and the Woman's Foreign Missionary Societies.

5. The Bishops shall have authority to fill any vacancies that may occur in the membership of the Commission on Interdenominational Relations.

6. Upon the calling of the Uniting Conference, the Book Committee shall estimate the amount of approximate expense of said Conference and shall have authority to send to the Conferences and Churches such apportionments as may appear necessary for meeting our quota of the financial obligations.

7. The Commission on Interdenominational Relations shall proceed immediately after the adoption of "The Plan of Union" by the three Churches to act with the similar Commissions of the Methodist Episcopal Church, South, and the Methodist Protestant Church, to carry out the provisions of Article II under Procedure, for selecting the place for the meeting of the Uniting

Conference; and to work in company with the other members of the Joint Commission in carrying out the requirements of Article V under Procedure, by appointing the six Committees to make advance preparations for the work of the Uniting Conference. Adopted, May 14.

REPORT NO. 3. ON SUBMITTING THE PLAN OF UNION TO
ANNUAL AND LAY CONFERENCES

Resolved, That the General Conference of the Methodist Episcopal Church, having adopted "The Plan of Union" on May 4, 1936, by the constitutional majority, does hereby instruct the Bishops of the Methodist Episcopal Church to submit "The Plan of Union" to the Annual Conferences beginning with those Conferences which shall convene on and after June 1, 1936, and to the Lay Conferences meeting at the same times, under ¶ 37, § 1, of the *Discipline*, for the constitutional vote upon "The Plan of Union" and upon any other constitutional changes involved therein, the result to be announced immediately upon completion of the vote.

Adopted, May 15.

REPORT NO. 4. UNIFICATION EXPENSES

Be It Resolved, that in accord with the practice of the General Conference and in view of the necessary expenses involved in carrying forward the Plan of Union which has been adopted by the body, the General Administration Fund treasurer be authorized to honor expense vouchers of this Commission up to \$10,000; and

That, should the three Churches concerned give the necessary vote for Union, the Commission, working under provisions of the Plan under the title, "Procedure—Uniting Conference," shall be authorized to draw upon the Uniting Conference Expense Funds which this Conference has provided for in case the Uniting Conference is called.

Adopted, May 18.

III—COMMISSION ON SUPERVISIONAL SYSTEM

The Methodist Episcopal Church in the General Conference of 1932 was confronted with many resolutions calling for change in the structure of its organization. The General Conference, convinced that no one department of our Church organization could be revised in harmony with the proposals without involving the whole structure, adopted a report, the purpose of which is set forth in the opening paragraphs as follows:

WHEREAS, It is apparent that the Methodist Episcopal Church stands today on the threshold of new and hitherto unprecedented opportunities for evangelization and service;

WHEREAS, Many, even among the leaders of our Church, are

inquiring as to whether or not the objectives of the Church are sufficiently clearly defined and our Church organization so geared to the tasks before us as to enable us adequately to meet the challenge of this modern world;

We, therefore, recommend to the General Conference that there be raised a commission consisting of two Bishops and fifteen other persons, ministers and laymen, appointed by the Bishops, representative of the various interests of the Church, to arrange for a sympathetic and disinterested study of the total supervisory, connectional, and promotional agencies of the Church, their policies, programs, and efficiency.

After studying the various proposals committed to it by the General Conference and weighing the significance of the many questions raised, the following statement was adopted: "Believing that the first requisite of any worth-while study is to discover the mind and spirit of the Church, the commission is sending out through the Church papers the following questions." Then followed a list of leading questions concerning our supervisory, connectional, and local Church organizations, seeking to bring into clearer light the issues raised at the General Conference. Everyone was urged to express a judgment on these questions or on any others which he might have in mind. The answers received became the basis for a second questionnaire by which the opinion of individuals and groups was sought concerning specific items of proposed change. A time schedule was adopted by which the commission determined to listen to every possible opinion which the Church might express.

Beginning with the year 1935, the commission proceeded to take these discussions and studies as a basis for its report to the Church "at least six months prior to the General Conference of 1936," according to instructions.

Nearly 1,500 individuals, mostly in positions of Church leadership, shared their convictions and more than 200,000 items of opinion concerning specific proposals were obtained from all over the world and checked under the expert guidance of Dr. H. Paul Douglass. With this composite thinking as a background, and believing that the spiritual energies of the Methodist Episcopal Church can be better released and applied by a simpler, better unified and more direct system of supervision and administration, the commission presents the following recommendations:

I. QUARTERLY OR CHURCH CONFERENCE

In each pastoral charge there shall be a Quarterly Conference which may be known as the Church Conference and which shall have supervision and control of the affairs of the Church or Churches of the charge, including the societies, the boards, and other organizations of the same, except as may be otherwise provided by the General Conference.

MEMBERSHIP.—The Quarterly or Church Conference shall be

composed of all traveling ministers, local preachers, exhorters, class and unit leaders, and deaconesses serving the charge, trustees, stewards; and, provided they are members of the Methodist Episcopal Church in the charge, the secretaries or directors who are elected by the Quarterly or Church Conference and the presidents or superintendents of local Church organizations who are approved by the Quarterly or Church Conference, for membership therein, and such others as the General Conference may from time to time determine.

All boards, societies and other organizations in the Quarterly or Church Conference shall be amenable to the same.

MEETINGS.—The Quarterly or Church Conference shall meet monthly, bi-monthly, or quarterly, as it may determine, for the transaction of any and all business that may properly come before it. The District Superintendent shall have power to convene the Quarterly or Church Conference in the administration of his official duties.

A meeting of the members of the pastoral charge, if the Quarterly or Church Conference shall so authorize, shall be held at or near the close of the fiscal or Conference year of the Church as provided in ¶ 325 of the *Discipline*.

¶ 115 of the *Discipline* shall be revised, and shall be the order of business upon the occasion of the official visit of the District Superintendent.

PRESIDING OFFICER.—The pastor of the charge shall be the chairman of the Quarterly or Church Conference except when the District Superintendent is present in his official capacity.

POWERS.—The powers and duties of the Quarterly or Church Conference shall be as provided in ¶ 114, §§ 1-9 of the *Discipline* until otherwise changed by the General Conference.

The duties and responsibilities of the former official board as set forth in the *Discipline* shall become a part of the duties and responsibilities of the Quarterly or Church Conference.

COMMITTEES.—(Substitute for ¶ 114, §§ 10-20.) There shall be the following standing committees of the Quarterly or Church Conference: Membership, Missions and Benevolences, Education, Worship and Music, Finance, Pastoral Relations, Nominations, and such others as the Quarterly or Church Conference may determine.

1. The Committee on Membership shall be responsible for "the shepherding of the flock of Christ," including accessions to membership and dismissals, and the records of the same. It shall also be responsible for the evangelistic and stewardship program of the charge and all other activities by which the spiritual life of the Church and its people is to be cultivated.

2. The Committee on Worship and Music shall be responsible for the cultivation of the spirit of worship and the faithful use of the forms and orders of worship provided by the *Discipline* of the Church.

The Committee on Worship and Music shall have in charge:

- a. The development of congregational singing and congregational participation in the services of worship.
 - b. The encouragement of attention in the church school to the use of music and the practice of worship.
 - c. The development of professional leadership in Church music, employing when authorized a director of music, organist, soloists, or other persons necessary for the adequate leadership of music in the services of worship of the Church.
- The pastor shall be *ex officio* a member of this committee.

3. The Committee on Missions and Benevolences shall be responsible for all matters relating to the local and connectional benevolences and service activities of the Church, including the co-ordination of the work of the several missionary and benevolence agencies and societies of the charge, to the end that we may have a missionary program in every local Church.

4. The Committee on Education shall be responsible for all programs and activities relating to Christian education and social service in connection with the pastoral charge—including the circulation of Christian literature, especially of Church publications and the Church press—that our children, youth, and adults may be thoroughly informed and trained in the way of Christ.

5. The Committee on Finance shall be responsible for the oversight and promotion of the financial interests of the Church, including the current budget and other expenditures, and the connectional and local benevolences, providing for a complete audit of the financial accounts of all boards, societies, and other organizations of the Church. It shall also examine all insurance papers, securities and other legal documents held by the Board or Boards of Trustees and report its findings annually to the Quarterly or Church Conference. Where the Church employs a Financial Secretary it shall supervise his work as directed by the Quarterly or Church Conference.

6. The Committee on Pastoral Relations shall be responsible, in consultation with the pastor, for supplying the pulpit during temporary absence of the pastor. The question of pastoral tenure shall not be raised annually in the Quarterly or Church Conference, but only when requested by the pastor or by the Quarterly or Church Conference through its Committee on Pastoral Relations, or when the District Superintendent or Bishop may deem it advisable after consultation with the pastor. When a change in pastoral relations is contemplated, the Committee on Pastoral Relations shall co-operate with the District Superintendent and presiding Bishop. This committee shall be amenable to the Quarterly or Church Conference.

7. The Nominating Committee, of which the pastor shall be chairman, shall nominate stewards and such other officers and

committees as the Quarterly or Church Conference may direct. Where personal qualifications give promise of usefulness, a fair proportion of the offices of the Church should be given to the younger people. The report of the committee is to be made at a meeting of the Quarterly or Church Conference when the District Superintendent or his representative is present.

II. ANNUAL CONFERENCE

The unit for supervision and administration of connectional Methodism is the Annual Conference under the general provisions of Part II, Chapters II and III of the *Discipline*.

However, the building of its program should receive careful study in order that it may include and co-ordinate more effectively the total program of activities of the Annual Conference and connectional Methodism. The recent legislation admitting laymen, with its provision for the United Session, affords an opportunity for the more active participation of the laymen in the discussion and formulation of the program of the Conference. The experience of the quadrennium makes it clear that further experimentation is necessary in order that the largest values of such joint participation may be secured.

Therefore, no changes are recommended in these sections, particularly Section III, United Sessions, until the Church has the benefit of greater experience concerning the legislation passed by the General Conference of 1932.

UNIFIED BENEVOLENCES.—Each Annual Conference or Mission Conference may create a Conference Board of Benevolence which shall have authority to consider the askings of the various connectional and Conference causes and co-ordinate all or any of them into a unified budget and appeal for presentation to the Churches for their consideration and support under such rules and regulations as the General Conference may prescribe.

FUNCTIONAL LEADERS.—A Bishop may appoint one or more functional leaders in specific fields of service, such as finance, religious education, and philanthropy, when requested to do so by an Annual Conference, a group of Annual Conferences, or an Episcopal Area and such functional leaders shall work under the supervision of the Bishop and his cabinet.

III. DISTRICT SUPERINTENDENT

The specific duties and detailed regulations of the District Superintendent have been so multiplied that the major objectives of supervising the Churches and assisting the pastors in their work have tended to become obscured. It is our conviction that the duties of the District Superintendent should be restated in terms that will emphasize and exalt the commanding importance of the office and the expectancy of the Church with respect to it.

APPOINTMENT.—The presiding Bishop shall choose and appoint the District Superintendents annually. He shall not allow

a District Superintendent to preside in the same district more than four consecutive years, nor more than four years in any consecutive eight in the same Annual Conference without the approval of the United Session expressed by ballot annually on request of the presiding Bishop.

DUTIES.—(Substitute for ¶¶ 214-218.) The duties of the District Superintendents are:

1. To oversee the spiritual and temporal business of the Church.
2. In the absence of a Bishop to take charge of all the traveling ministers, local preachers, and exhorters in his district, as the *Discipline* directs.
3. To issue Licenses and to renew them, in accordance with the action of the District Conference or the Quarterly or Church Conferences.
4. In co-operation with the pastors and Quarterly or Church Conferences the District Superintendent shall:
 - a. Promote the evangelistic interest and activity of the Churches; encourage the cultivation of personal religion, and deepen the desire and purpose to share spiritual experience.
 - b. Promote the missionary, benevolence, and service interests and activities of the Churches.
 - c. Promote the work of education in the Church, including the Church School and Epworth League activities, and the educational institutions related to the Church, that our people may be trained in the way of Christ.
5. He shall attend each year one or more sessions of the Quarterly or Church Conference of every charge in his district, at which the necessary Disciplinary business shall be transacted.
6. He shall counsel with the pastors in respect to their pastoral responsibilities and other matters affecting their ministry.
7. A District Superintendent shall not employ as a supply any preacher who has been rejected by the previous Annual Conference, unless the Conference give him authority to do so.
8. A District Superintendent shall not employ as a supply pastor, except between sessions of the Annual Conference and then only until its next session, any local preacher who is not listed as an Accepted Supply Pastor (¶ 171, § 1), nor shall he employ one who has not finished two years of his course of study within four years, and the entire course within eight years (¶ 201, § 7).
9. A District Superintendent, or a preacher acting under the authority of the District Superintendent, may organize and constitute a local Church by calling together the persons interested, receiving them into the Church as preparatory members, or by letter, or on profession of faith from other denominations; and by appointing class leaders, stewards, and such other Church officers as may be necessary for the initial period of the charge,

until it is in condition to be more fully organized in the regular way according to the *Discipline*.

10. To see that all charters, deeds, and other conveyances of Church property in his district conform strictly to the *Discipline* and to the laws, usages, and forms of the county, state or territory within which such property is situated.

11. To prepare and deliver to his successor a list of all abandoned Church buildings, parsonages, cemeteries, and other such property within the geographical bounds of his district, and also a list of all endowments, annuities, trust funds, investments, and unpaid legacies belonging to any pastoral charge or organization thereof in said district.

IV. JURISDICTIONAL CONFERENCES IN UNITED STATES

Under the provisions of the Constitution, ¶ 38, there shall be established within the United States, Central Conferences to be known as Jurisdictional Conferences, the number and the boundaries of which shall be determined by the General Conference.

MEETINGS.—Each Jurisdictional Conference within the United States shall meet quadrennially or bi-annually at such time and place as the Jurisdictional Conference shall determine, except that the time and place of the first session of each of the several Jurisdictional Conferences shall be fixed by the Board of Bishops.

MEMBERSHIP.—The membership of each Jurisdictional Conference in the United States shall be composed of Delegates—Ministerial and Lay in equal numbers—elected by each Annual and Lay Conference on such basis and ratio as the General Conference shall determine.

POWERS.—Each Jurisdictional Conference in the United States shall have power to elect the number of Bishops or General Superintendents prescribed by the rules and regulations of the General Conference; to fix their residences and assign them to the same; and to determine their respective episcopal areas.

Subject to the limitations and restrictions prescribed by the General Conference, each Jurisdictional Conference within the United States shall have power to make rules and regulations for the supervision and control of all matters distinctively regional within its jurisdiction, including the power to fix the boundaries of Annual Conferences, Mission Conferences, and Missions, and to provide for the organization of the same.

Each Jurisdictional Conference within the United States shall have authority and power to make rules and regulations for the supervision, direction and control of all denominational institutions and enterprises within its bounds or assigned to it, which are not otherwise legally provided for.

Each Jurisdictional Conference within the United States shall have authority to make rules and regulations for the promotion, supervision, and control of the connectional interests and activi-

ties within its bounds or assigned to it, subject, however, to the regulations of the General Conference and the laws of the state.

PRESIDING OFFICERS.—The effective Bishops resident within a Jurisdictional Conference shall preside over its sessions as the Jurisdictional Conference shall direct.

RULES OF ORDER.—Each Jurisdictional Conference within the United States shall determine its own Rules of Order and be governed by the same.

QUORUM.—The presence of two thirds of the whole number of Delegates of a Jurisdictional Conference in the United States shall be necessary for a quorum for the transaction of business, but a less number may recess or adjourn from day to day, or approve the *Journal* at the final session of the Jurisdictional Conference.

V. BISHOPS

1. Each Jurisdictional Conference in the United States shall elect its own Bishops in such number and in such manner as the General Conference shall prescribe.

2. Bishops elected by Jurisdictional Conferences in the United States shall be elected for an initial term of eight years, and may be continued in the episcopal office for successive terms of four years by vote of their respective Jurisdictional Conferences. If not continued in the episcopal office, a Bishop shall return to his Annual Conference for appointment. (*Vote—eleven affirmative; two negative; four absent.*)

3. A Bishop shall be responsible to the Jurisdictional Conference by which he is elected for his character, conduct, and administration, and shall be subject to its rules and regulations.

If a Bishop be accused of any of the offenses mentioned in ¶ 269 of the *Discipline* the judicial procedure shall be as provided in Part IV of the *Discipline*.

4. Traveling elders of any Annual or Mission Conference shall be eligible for election to the episcopal office by any Jurisdictional Conference in the United States.

5. A Bishop-elect shall be consecrated by Bishops under such forms and in such manner as shall be established by the General Conference.

6. The effective Bishops of Jurisdictional Conferences in the United States shall arrange the plan of presidential supervision of the Annual Conferences, Mission Conferences, and Missions within their respective Jurisdictional Conferences.

7. A Bishop elected by a Jurisdictional Conference in the United States is a General Superintendent, and may exercise the functions and powers of his episcopal office for purposes of presidential supervision and administration in another Jurisdictional or Central Conference when so requested by such other Jurisdictional or Central Conferences and in cases of emergency he may

be assigned temporarily to other Jurisdictional or Central Conferences by the Board of Bishops.

8. The support of the Bishops shall be provided and governed by such rules and regulations as the General Conference may determine.

9. Bishops elected by the General Conference and now in the effective relation shall be assigned by the General Conference to Jurisdictional and Central Conferences for residential supervision.

VI. CONNECTIONAL BOARD

In order more effectually to co-ordinate, conserve, and promote the connectional missionary, educational, and service program and activities of the denomination, there shall be a Connectional Board which shall take the place of, and shall take over and assume all responsibilities, duties, and work of the World Service Commission, the Board of Foreign Missions, the Board of Home Missions and Church Extension, the Board of Education, the Board of Temperance, Prohibition and Public Morals, and the Board of Hospitals, Homes and Deaconess Work, and shall direct, control, and administer the same under such rules and regulations as the General Conference may prescribe.

All powers, privileges, duties, and responsibilities now vested in the said World Service Commission and Boards, severally and collectively, shall hereafter be and are vested in the Connectional Board.

The Board shall meet annually at such time and place as it may determine.

MEMBERSHIP.—Pending the establishment of Jurisdictional Conferences in the United States, the membership of the Board shall be constituted as follows: eight Bishops, one minister and one layman from each episcopal area in the United States; twenty members at large; all of the above to be chosen by the General Conference; and two representatives chosen by the Woman's Foreign Missionary Society, and two representatives chosen by the Woman's Home Missionary Society.

DIVISIONS.—The activities and work of the Connectional Board shall be carried on under the following Divisions:

1. Division of Foreign Service, which shall be responsible for the supervision, direction, and administration of the affairs, work, responsibilities and activities of the Board of Foreign Missions, and the affairs, work, responsibilities and activities outside the United States of any and all other connectional agencies and organizations of the denomination except the Woman's Foreign Missionary Society.

2. Division of Home Service, which shall be responsible for the supervision, direction, and administration of the affairs, work, responsibilities and activities of the Board of Home Missions and

Church Extension and the Board of Hospitals, Homes and Deaconess Work.

3. Division of Educational Service, which shall be responsible for the supervision, direction, and administration of the affairs, work, responsibilities and activities of the Board of Education and the Board of Temperance, Prohibition and Public Morals.

4. Division of Promotion and Finance, which shall be responsible for the promotion of a Church-wide interest in the total program of the Connectional Board and its several Divisions, and shall also be responsible for the securing of the funds necessary to support and extend the total connectional program of the denomination.

SECRETARIES.—The Connectional Board shall elect a General Secretary who shall be the executive officer of the Board, subject to its authority and direction.

The Connectional Board shall also elect an Associate Secretary for each of the foregoing Divisions who shall be responsible for the direction and administration of the Division, subject to such rules and regulations as the Board may prescribe.

DIVISIONAL COMMITTEES.—The members of the Connectional Board shall be divided into four Divisional Committees of seventeen each as follows: Division of Foreign Service; Division of Home Service; Division of Educational Service; Division of Promotion and Finance.

Each Divisional Committee shall meet quarterly to receive reports from the Divisional Secretary and to act upon all matters affecting the interests and work of the Division under such rules and regulations as the Connectional Board may prescribe.

EXECUTIVE COMMITTEE.—There shall be an Executive Committee consisting of not fewer than sixteen nor more than twenty-four members, chosen by the Connectional Board, which shall meet at least semi-annually to receive reports from the several Divisions, and to consider and act upon such other matters as may properly come before it.

The Executive Committee shall possess authority and power to act for the Connectional Board in the interim of the meetings of the Connectional Board under such directions and limitations as the Board may impose upon it.

BUDGET AND ASKINGS.—The Connectional Board shall determine and fix the budgets of the Board and the budgets of its several Divisions, and shall also fix the amount to be asked of the Church at large for the financing of the total program and work of the Board and its several Divisions. Pending the establishment of Jurisdictional Conferences in the United States, the Connectional Board shall distribute the total askings to the Episcopal Areas, Conferences, Districts and Churches.

TREASURER.—The Connectional Board shall elect a Treasurer whose responsibilities and duties shall be determined by the Board.

BOOK COMMITTEE.—The Book Committee shall be continued under the supervision of the General Conference and shall have direction of the publishing interests as authorized by the *Discipline*, provided the Publishing Agent or Agents shall be elected by the Book Committee.

PENSIONS AND RELIEF.—The Board of Pensions and Relief shall be continued as provided in the *Discipline* and its executive secretary shall be elected by the Board.

COMMISSION ON CONFERENCE COURSES OF STUDY.—The Commission on Conference Courses of Study shall be continued as authorized by the *Discipline*.

VII. GENERAL CONFERENCE

1. The General Conference of 1940 shall be composed of an equal number of Ministerial and Lay Delegates as provided in ¶¶ 39-42 in the *Discipline*. Thereafter, as soon as the necessary constitutional changes shall have been made, the General Conference shall consist of an equal number of Ministerial and Lay Delegates chosen by the Jurisdictional, Central, and Central Mission Conferences in such number and manner as the General Conference shall prescribe.

2. The General Conference shall determine and fix the basis and ratio of representation of Annual Conferences and Mission Conferences in the Jurisdictional, Central, and Central Mission Conferences, and shall also determine and fix the qualifications of the Delegates and the method of their election.

3. Subject to the restrictions of Article X of the Constitution, the General Conference shall have complete legislative and judicial power and control over all connectional matters including the power:

- a. To define and fix the conditions, privileges, and duties of Church membership.
- b. To define and fix the qualifications and duties of elders, deacons, local preachers, exhorters, and deaconesses.
- c. To define and fix the powers and duties of Quarterly or Church Conferences, and District, Annual, and Mission Conferences and Missions.
- d. To define and fix the powers, duties and prerogatives of the Bishops, and prescribe the method by which Jurisdictional and Central Conferences may provide for the discontinuance in office of a Bishop because of inefficiency or unacceptability.
- e. To receive and decide appeals from Jurisdictional, Central, and Central Mission Conferences, Annual Conferences, Mission Conferences, and Missions.
- f. To regulate all matters pertaining to the ritual, the hymnal, and the form and mode of worship—subject to the limitations of the First Restrictive Rule.

- g. To provide a judicial system for the denomination.
 - h. To authorize such connectional boards as in its judgment may be necessary to carry forward the work of the Church and to fix the rules and regulations governing the same.
 - i. To determine the number of Jurisdictional, Central, and Central Mission Conferences, and to fix their boundaries; such boundaries shall not be changed without giving the Jurisdictional, Central, or Central Mission Conferences involved opportunity to present their claim.
 - j. To fix an equitable basis for the election of Bishops by the Jurisdictional and Central Conferences.
4. The Bishops shall select the presiding officer for the opening session of the General Conference, which body shall then provide for the presidency of later sessions from among the effective Bishops.

Referred to Commissions and Committees, May 7.

IV—WORLD SERVICE COMMISSION

To the World Service Commission the Church has committed the responsibility for the correlation of the general missionary, educational, and benevolence work of the Methodist Episcopal Church.

The world today is desperately in need of the Christian gospel. Humanity is divided. The passions of greed, selfishness, hatred and fear seek to maintain themselves and to secure their ends through the instrumentalities of force. Suspicion, stagnation, poverty, war and despair are the inevitable results.

We take courage when we remember that leavening, health-giving, redemptive, mental and spiritual forces are everywhere at work. The faith by which the Churches live is adequate to every situation and condition of men. There are evidences that a new consciousness of universal righteousness is being born. In all parts of the world, men are beginning to see the resplendent glory of truth and unity and universal brotherhood. In these things do they recognize their new salvation. Already men in every land are finding a new unity of spirit and are joining their urgent prayers for the early coming of God's own day.

It is to advance this cause of righteousness the world over that the World Service Agencies of our Church are organized and maintained. It is to give account of its trusteeship in connection with these great matters that the World Service Commission now presents this report to the General Conference.

If the World Service income from January 1 to May 31, 1936, is equal to the receipts for the same period of last year, the income for the quadrennium will be \$13,044,954, which will be only 48.38% of the income for the previous quadrennium. This means that the general benevolence work of the Church has been

reduced by more than one half during the brief period of four years.

It is apparent that a number of causes have combined to produce this tragic decrease in the support of our general benevolences. The most significant of the causes of decline is, no doubt, the serious economic disturbance through which we have been passing during the last five or six years. During this time, the income of a large part of our membership has decreased and our local Churches have found it difficult to meet the religious and charitable demands of their own Conferences and communities.

There has been a growing tendency to care for the local interests first. This tendency has in some instances resulted in the diversion for local needs of money which had been contributed for the support of the general benevolences.

At the end of the first year of the quadrennium significant changes were made in the plan for the distribution of the World Service funds. Specific amounts were appropriated to two Boards for the support and maintenance of their work. To the Board of Hospitals, Homes and Deaconess Work was allocated \$90,000, and to the Board of Pensions and Relief, \$50,000, in lieu of any participation in a ratio distribution of the funds by these Boards. Increases in the ratios of distribution were ordered for the remaining six Boards and agencies as follows:

Board of Foreign Missions.....	38%
Board of Home Missions and Church Extension.....	38%
Board of Education.....	17%
Theological Schools.....	3%
Board of Temperance, Prohibition and Public Morals	2%
American Bible Society.....	2%

During the first year of the quadrennium three Boards were given guarantees of \$36,000 each in case their ratio share in the distributable funds did not provide that amount. Under this guarantee, the following amounts were paid in addition to the ratio during that year:

Board of Hospitals, Homes and Deaconess Work..	\$5,147.67
Board of Temperance, Prohibition and Public Morals	6,560.04
Board of Pensions and Relief.....	7,604.05

When the ratios were changed at the end of the first year of the quadrennium, the guarantee to the Board of Temperance, Prohibition and Public Morals was reduced to \$24,000. At the end of the second year of the quadrennium, the fixed payment authorized for the Board of Hospitals, Homes and Deaconess Work was increased to \$93,000 and the payment to the Board of Pensions and Relief was increased to \$51,250.

The Commission authorized an appropriation of \$42,500 for

the support of the work of the Commission on Courses of Study for the first year of the quadrennium. On account of decreasing income this appropriation was reduced to \$40,000 for the second year of the quadrennium and has since been continued in that amount annually to the end of the quadrennium.

The General Conference has authorized the World Service Commission to "provide out of undesignated moneys for the relief of any Board which, through shortage of income, is suffering hardship." On account of the bonded indebtedness on the National Methodist Episcopal Sanatorium for Tuberculosis at Colorado Springs, Colorado, which is the property of the Board of Hospitals, Homes and Deaconess Work, on which the Board was obliged to default in both interest and principal payments, and because of a \$65,000 bank indebtedness, that Board was facing serious litigation. The World Service Commission was convinced that under these circumstances the necessary steps should be taken to prevent such an issue. The Commission, therefore, authorized a fixed payment for this Board of \$90,000 for the second year of the quadrennium, and \$93,000 for the third and fourth years. By careful negotiations with its creditors and by virtue of the fixed income provided by the Commission, this Board is working its way back to financial security.

In the third year of the quadrennium, the World Service Commission ordered a special audit of the fiscal affairs of the Board of Temperance, Prohibition and Public Morals. The Board had reported to the World Service Commission the fact that because of decreasing income it had been compelled to default since June 1, 1932, on the capital payments due on its principal indebtedness, then totalling nearly a half million dollars. Because of this default, the first mortgage lien on the property of the Board was subject to foreclosure by the creditors at any time. To make the situation more serious the entire indebtedness was to fall due on June 1, 1936. Because the security of this Board was in jeopardy, the World Service Commission, after full consultation with the officers of the Board and, after taking all facts and conditions into consideration, authorized a conditional appropriation of an amount not exceeding \$25,000 to be applied on the principal indebtedness of the Board. This appropriation is to be paid if, when and as the Board should raise equal amounts for the same purpose. In consideration of this special help the creditors agreed to extend further time for the payments then due on the Board's indebtedness. By this course, the Commission has helped to conserve the financial security of the Board and has saved the Board's property from litigation until the General Conference could give further instructions concerning the wishes of the Church in this connection.

Several controversies arising out of the demands made by certain Areas and Conferences have had to be adjudicated by the Commission during the quadrennium. Some of the Confer-

ences of the Detroit Area made demands upon the World Service funds contributed by these Conferences, insisting that certain proportions of these funds should be paid to local causes and institutions as determined by the Conferences themselves. The requests made by these Conferences and by the Detroit Area could not be granted by the Boards involved or approved by the World Service Commission. The matter was finally adjusted in accordance with the provisions of the *Discipline*.

Early in the quadrennium complications grew out of certain actions taken by the Upper Iowa Conference. After due consideration and discussion the representatives of the Conference have expressed complete willingness to be governed by the rulings of the Commission on the questions involved in the controversy.

The Missouri Conference at its last session adopted a plan by which a given proportion of the World Service funds contributed by the Churches of that Conference was to be applied to the liquidation of the Conference's bonded indebtedness. The plan adopted by this Conference was clearly undisciplinary. We are pleased to report that after several interviews between the Conference committee and the treasurer's office and the Administrative Committee of the World Service Commission, the Conference committee has agreed to keep the World Service funds distinctly separate from the Conference funds, and to arrange their collection separately in accordance with the rulings of the Commission and in harmony with the provisions of the *Discipline*.

The Commission finds it necessary to report that three Conferences and one Area are making collections of World Service funds through locally appointed treasurers. These are the Northern New York, Southern California and Missouri Conferences and the Detroit Area. The Commission believes this method of the collection of World Service funds to be undisciplinary and that it involves additional delays and unnecessary expense. (See *Discipline*, ¶ 412, § 6.)

We are pleased to report that in accordance with the instructions of the General Conference, the Commission has co-operated with the World Service Boards and the various institutions and organizations of the Church in further standardizing the annuity rates and policies of the Church. In conjunction with other denominations and organizations a uniform schedule of annuity rates has been agreed upon during the quadrennium. This marks a great step in advance in the safe and efficient management of the annuity business not only for our own Church, but for a large part of Protestantism. The new schedule of rates under the direction of the Committee has been widely circulated by the treasurer's office throughout the Church. Two communications have been sent during the last year to 455 hospitals, homes, deaconess schools and homes, conference claimants boards, Wesley Foundations and educational institutions. From the returns it appears that a large percentage of these institutions have

already adopted the proposed rates. Active efforts at safeguarding the writing and use of annuities by Methodist institutions should be continued, including a more general promotion of their use.

The World Service Commission has sought at all times to make the purpose of the Church in its World Service work effective by encouraging efficient methods of administration and direction.

Each year the Commission has requested and received from each Board a full and complete statement of its financial condition including the balance sheet, statement of indebtedness if any, plans for liquidation of indebtedness, annuity contracts in force and reserve fund for the protection of such contracts, amounts budgeted and expended for each item in the work of the Board and the amount needed for the ensuing year for each item. From this and additional information supplied by the Board secretaries and their staffs it has annually prepared and authorized the plan and ratios of distribution of the World Service funds among the Boards, and has determined the amount to be asked of the Church each year for the support of the work. In accord with the ratios and plan of distribution so established, it has received and administered the World Service funds through its central treasury. A strict and detailed accounting is made of the receipts from every local Church. The total disbursements are balanced with the sum total of the credits given to all of the local Churches thus accounting to the Church for every dollar given to World Service.

The attitude of the Church toward World Service seems to have made a distinct improvement during the quadrennium. There has been less criticism from the field. Bishops, District Superintendents and pastors have given helpful co-operation in caring for the World Service interests. A number of Annual Conferences have assumed the leadership in the promotion of World Service education and income in their respective Conferences. Local Churches are receiving their quotas in better spirit and with greater loyalty. We believe that such evidences are prophetic of a better day for the connectional benevolences of the Church.

In its deliberations the Commission has had throughout the quadrennium the helpful and intelligent co-operation of all of the Boards and all of the Board secretaries. For such co-operation the Commission is profoundly grateful. It believes that all those who are responsible for the work and policies of the several Boards have discharged their obligations to the Church with the highest wisdom at their command and always with faithfulness and integrity.

The Commission has endeavored to look upon all of its problems and responsibilities from the viewpoint of the Church as a

whole. It has always raised for itself the question, "What would the Church have us do under these circumstances?"

It has conceived of the general benevolences of the Church as a unified enterprise. The Commission has faithfully endeavored to sense the purpose which the Church is seeking to realize through its organized general benevolences. In dealing with the work of the individual Boards and with the several departments within the Boards, as well as with the details of organization, adjustment and distribution of funds, it has weighed its every decision in the light of the whole enterprise, keeping in mind the welfare of all of the interests involved. It has sought to preserve the relative importance of each phase of the work in the distribution of income. The adjustments through the quadrennium have not always been easy, but the Commission has endeavored to carry out its responsibilities in the fulfillment of the sacred trust imposed upon it by the Church.

RECOMMENDATIONS

Because of the proposed union of the three branches of American Methodism, the World Service Commission is convinced that there should be as few changes as possible in the World Service organization during the coming quadrennium. The Commission, therefore, brings to the General Conference only such recommendations of change as seem to be necessary for the more effective correlation of the general benevolences during the ensuing quadrennium.

We would strongly recommend that no change be contemplated by the General Conference in the name now given to the general benevolences. World Service has been the term applied to our benevolence work since the General Conference of 1924. We now have in this name the great advantage of twelve years of usage. Our people are now familiar with its meaning and are reasonably well informed as to the causes which it embraces. It would be poor psychology to attempt to educate our people in the use of a new name at this time. Moreover, this term is significant and well chosen. It embodies the spirit and purpose of the Church in the maintenance of its general benevolence program. The Council of Boards of Benevolence in its report to the General Conference of 1924 said, in reference to World Service: "The name seems to be the clear leading of Providence. It is broad, descriptive and challenging." The Commission concurs in this estimate of the World Service name and recommends that it be continued indefinitely.

The membership of the World Service Commission, as determined by the last General Conference, is composed of one Delegate from each Episcopal Area, one Delegate at large and two Bishops. As the General Conference provided for representation from three Episcopal Areas that were discontinued by the last General Conference, this arrangement produced a membership of twenty-

four members. It is evident that the membership of the Commission ought not to be reduced below that number for the coming quadrennium. This can be cared for if the General Conference will authorize the election of enough members at large in addition to one member from each Episcopal Area to provide for the required number.

We recommend that the *Discipline* be amended as follows: Strike out the first subparagraph of § 1, ¶ 412, and substitute the following:

Composition and Election. There shall be a World Service Commission composed of twenty-four members nominated by the Bishops and elected by the General Conference for the quadrennium. The membership of the Commission shall consist of two Bishops, one member from each Episcopal Area in the United States and a sufficient number of members at large to make up the required membership. The membership of the Commission, exclusive of the two Bishops, shall be composed of an equal number of ministers and lay members. When a vacancy occurs during the quadrennium, it shall be filled by the Bishops from the Area or classification in which the vacancy occurs.

So that § 1, when amended shall read as follows:

Composition and Election. There shall be a World Service Commission composed of twenty-four members nominated by the Bishops and elected by the General Conference for the quadrennium. The membership of the Commission shall consist of two Bishops, one member from each Episcopal Area in the United States and a sufficient number of members at large to make up the required membership. The membership of the Commission, exclusive of the two Bishops, shall be composed of an equal number of ministers and lay members. When a vacancy occurs during the quadrennium, it shall be filled by the Bishops from the Area or classification in which the vacancy occurs.

As advisory members there shall be one representative each from the Woman's Foreign Missionary Society and the Woman's Home Missionary Society of the Methodist Episcopal Church, to be chosen by their respective organizations; together with one Corresponding Secretary from each of the Benevolence Boards of the Church.

With the exception of the Bishops, no member of the Commission shall be a member of any of the Constituent Boards, or be employed in an administrative capacity by an institution or agency receiving financial support from a Constituent Board. The advisory members shall have the privilege of the floor, but shall not have power to vote or to make a motion.

It would seem to be not only equitable but wise to have each

Annual Conference pass upon the total amount which is to be apportioned to the charges of the Conference for World Service each year. The share of each Annual Conference in the amount approved by the World Service Commission to be apportioned to the whole Church should be sent to each Annual Conference, the Conference being requested to recognize the objective suggested for it by the World Service Commission, and to determine in relation thereto the goal which the Conference will endeavor to reach during the Conference year. The amount of the goal approved by the Conference should then be apportioned to the charges of the Conference by the World Service Commission. Experiments along this line, which have been made during the last year in connection with question 5, paragraph 82 of the *Discipline* seem to have been satisfactory to the Conferences and to the Boards and to the World Service Commission.

We recommend that the *Discipline* be amended as follows: ¶ 412, § 5. Budgets and Askings, amend by deleting all that follows the word "year" in the sixth line and substituting the following:

The Commission by the most equitable method that it can devise shall then allocate the proportionate shares of this total of askings for General Benevolences to the respective Annual Conferences. The World Service Council in each Annual Conference shall canvass the World Service obligations of the Conference and, after recognizing the financial objectives suggested by the World Service Commission, shall recommend the amount to be fixed as the Conference World Service goal for the ensuing year. The amount so fixed shall be reported by the secretary of the Conference to the Treasurer of the World Service Commission who shall equitably apportion it to the charges of the Conference. Such apportionment to each charge shall be forwarded to the District Superintendent and shall be preserved as a separate and distinct amount free from combination and confusion with apportionments for other causes and so presented to the pastor and through him to his charge. If the amount fixed by any Annual Conference as its World Service goal shall be less than the amount allocated to it by the World Service Commission, the Treasurer of the World Service Commission, when apportioning the amounts to the charges of the Conference, shall also indicate to each charge what would have been its share of the amount originally allocated to the Conference by the World Service Commission.

(The substance of (2) under § 5, in ¶ 412 will appear considerably altered in Article III.)

We recommend that the *Discipline* be amended as follows: Strike out ¶ 82, § 5, which now reads: "What are the items and

aggregate of General Conference Benevolences apportioned to this Conference and approved by this body for the ensuing year?" and amend so as to read:

- (1) What are the items and aggregate of General Benevolences apportioned to this Conference?
- (2) What amounts are fixed by this body as the minimum goals for General Benevolences for the ensuing year?

There seems to have been some sentiment throughout the Church that there should be a combination of the Annual Conference benevolences with World Service and that there should be a single benevolence appeal made to the Churches with provision for the distribution of the combined benevolence income proportionately to the included causes.

After giving thorough consideration to this suggestion throughout the quadrennium, the World Service Commission is convinced that such a plan would not be for the best interests of World Service nor would it be best for the Annual Conference benevolences and that such combination would result in the raising of far less money for the support of the joint benevolences than is now being raised by the separate appeals.

We recommend that the *Discipline* be amended as follows: Amend ¶ 412, § 7 (3) by making the following sentence to be item (6) of the same section:

"Annual Conferences shall not unite appeals for Conference causes with those for general benevolences."

The *Discipline* provides that the several World Service Boards shall submit to the World Service Commission annually the minimum budgets necessary to maintain the work of the Boards during the ensuing year. From these minimum budgets the Commission determines the amount necessary to be apportioned to the Church for World Service support.

Having arrived at the apportionments to the Churches in this manner, it is evident that credit should be given to the local Churches on their apportionments for gifts to the support of these minimum budgets only.

It follows that all money received from the Churches with credit on their apportionments, and paid for the support of the work listed in the minimum budgets of the Boards, should be a part of the ratio distribution of the funds among the several Boards.

It is also apparent that provision should be made for the acceptance by the Boards of extra budget gifts and contributions toward additional support. Such contributions should not apply on the apportionments of the local Churches nor should they be charged to the ratio share of the Board or Boards receiving them. In support of these general principles the Commission submits the following suggested amendment.

We recommend the *Discipline* be amended as follows: Strike out (1), (2), and (6), § 7, ¶ 412, and substitute the following:

(1) On apportionment World Service vouchers shall be issued in acknowledgment of all contributions which are to be credited on the apportionments of the local Churches.

All income credited on the apportionments of the local Churches shall be distributed to the Boards on the ratios approved by the World Service Commission. Designated gifts to apply on apportionment shall be administered as in (4) of this section.

Contributions in addition to the ratio shares of the Boards may be made to Boards or projects by donors or Churches. Such contributions shall be acknowledged by "Additional Support" vouchers.

Bequests, gifts subject to annuity contracts, estate notes, gifts to emergency relief appeals, or to permanent funds, shall be acknowledged by Honor Vouchers.

(2) There shall be four columns in the minutes of the Annual Conferences for reporting the contributions of the charges to World Service. Column one shall have as its heading, "World Service Apportionments"; Column two, "Paid on World Service Apportionment"; Column three, "Additional World Service Contributions." (All gifts for "Additional Support" and for all "Honor Voucher" causes shall be reported by the Conference Treasurer in column three.) Column four, "Total for World Service." The total of the amounts for each charge in columns two and three should be reported in column four.

The Commission believes that the right of individual donors and Churches to designate their contributions to the support of specific World Service projects should be recognized. The Commission is, however, very firm in the conviction that whenever any gift is credited to a local Church on its apportionment that such gift should form a part of the ratio share of the Board receiving it. This process forms a complete and logical system of administration of the benevolence funds of the Church. The apportionments to the Churches are based upon the minimum budgets of the Boards. All gifts applying on these apportionments should apply likewise on the budgets of the Boards. All such gifts should, therefore, be accepted by the Boards as applying on their proportionate shares in the World Service funds. The present provisions of the *Discipline*, relating to designated gifts, will need but slight change to clarify the subject of designated gifts and to put these policies into efficient operation.

We recommend that § 7 (4), ¶ 412, of the *Discipline* be amended as follows:

In the sixth and seventh lines strike out the words, "pro-

vided such designation is made prior to the subscription of the gift." In the eighth line strike out the words, "by the Board receiving them." In the ninth line after the word "and," insert the words, "when credited on the apportionment of a local Church" and in the same line strike out the word "not" so that this part of the paragraph when amended shall read:

(4) Pastoral charges, individuals or groups may designate their gifts to the work of any Board or to one or more projects or types of work under the direction of any Board which have been included in the program of the Boards as approved by the Commission. Such gifts shall be applied to the work to which they have been designated and when credited on the apportionment of a local Church shall be charged as a part of the ratio share of the Board or Boards receiving them in the distributable General Benevolence funds.

In co-operation with the Secretarial Council, the Commission is recommending several important changes in the *Discipline* dealing with the methods and system for the promotion of World Service interest and education throughout the Church. These suggested amendments are designed to make the World Service Councils in the local Churches and in the Annual Conferences more effective during the coming quadrennium.

We recommend the *Discipline* be amended as follows: ¶ 413 amend by adding a new § 1, as follows:

§ 1. *World Service Enlistment.*

(1) To the Bishops in their Areas, the District Superintendents in their Districts and the Pastors in their charges, with the co-operation of the Boards, shall be committed the responsibility for a co-ordinated and co-operative program in carrying forward the plans for reaching the goals as voted by the Annual Conferences.

(2) The Constituent Boards through their Corresponding Secretaries shall jointly co-operate in the education and enlistment of the Church in its total benevolence work in such manner and by such methods as shall be deemed most effective in co-operation with the Bishops, the District Superintendents and the pastors of the Conferences.

Under ¶ 413 there shall be a § 2 as follows:

§ 2. *World Service Organization.*

(1) There shall be a World Service Council in each pastoral charge, consisting of all the contributors in that charge to World Service. This World Service Council shall create a Committee on World Service consisting of the pastor, the chairman and secretary of the World Service Council, the Treasurer of Benevolences, Missionary Superintendent or World Service Correspondent of the Sunday School, the Second

Vice-President of the Epworth League or Chairman of the World Friendship Committee, president of the Woman's Foreign Missionary Society, President of the Woman's Home Missionary Society, Director of Religious Education, and two or more persons elected at large by the World Service Council.

The World Service Council, through this Committee, shall promote the interests of World Service in harmony with the Disciplinary plan. The Committee shall consider the apportionment to that charge for World Service and recommend to the Church through the Official Board the World Service goal for the year, together with a plan for reaching same. It shall also be the duty of the Committee to keep the charge informed as to the meaning and purpose of World Service and the progress of the work of our World Service Agencies.

(2) There shall be a World Service Council in each Annual Conference consisting of the resident Bishop of the Area, the District Superintendents, one or more ministers and a similar number of laymen from each District, the Chairmen of the Conference Boards, Commissions and Committees related to World Service interests, members of the general Church Boards and of the World Service Commission who reside within the Conference, the Conference Director of Religious Education and one or more members at large.

It shall be the duty of the Annual Conference World Service Council:

- (a) to review and recommend to the United Session the askings for World Service from the Conference for the ensuing year on which the apportionments to the Churches of the Conference shall be based;
- (b) to plan for the presentation of World Service at the Annual Conference;
- (c) to give, jointly with the Bishop and Boards, continuous promotion to World Service throughout the year through such District, group or other organization as the Conference World Service Council or a given District may determine.

Because of the proposed union of three of the branches of American Methodism, the World Service Commission recommends that there be no change made for the ensuing quadrennium in the number and character of the benevolence Boards as they are now constituted.

We recommend the *Discipline* be amended as follows: Amend ¶ 411 by striking out the first subparagraph of § 2.

(The contents of § 2 will appear as §§ 1 and 2 of Article III, ¶ 413.)

It is too much to hope that economic and financial recovery alone will overcome the drastic decline in World Service giving.

The Church must set itself to change the attitude and spirit of men. Selfish nationalism must give way to a vital sense of international responsibility. Jesus Christ has a rightful claim to the supreme allegiance of men. The Christian religion must be recognized again as the world religion with a meaning and message for men everywhere and with the power to give individual and social salvation. It is especially important that the new and younger generation of Church members should be inspired with a religious outlook and the spiritual convictions which furnished the motive, inspiration and dynamic for the missionary, educational and benevolent enterprises in the past.

The work of the Church in world redemption has not been completed. Our responsibility has not been discharged. A clearer conviction of our obligation must be created. Such conviction must be premised on a new statement of our missionary and educational ideals and purposes. The time is upon us when it is required that we should speak in terms which will be in keeping with present-day conditions. Plans are demanded which will be effective in meeting the world-wide perplexities and distresses. The gospel of Jesus Christ can provide the solution of the great problems of life and can meet adequately all the forms of human need.

Referred to Special and Standing Committees, May 5.

V—COMMITTEE ON WORLD SERVICE

On Wednesday, May 6, 1936, the General Conference ordered the appointment of a Committee whose duty it should be to suggest "ways and means of stirring the Church to a better recognition of its responsibility toward the World Service interests." The following is the Committee's report.

The recovery of the militant concern which once saw its goal in the redemption of the world, is not to be accomplished by the invention of new slogans or the creation of new machinery. There is no magic in language and no power in organization to bring it to pass.

These means may contribute to the generation of a missionary mood, but there will be no effective recovery of the will to make disciples of all nations until the Christian responsibility for the evangelization of the world, based upon the tremendous imperative of Christ as given in the Great Commission, becomes the primary and determinative conviction of the Church as a whole.

We can rightly pray for new Pentecosts only when we are undertaking tasks for which Pentecosts are required.

If the entire Church is to recover a new and adequate devotion to the cause of world redemption, it will be necessary to have the complete and enthusiastic co-operation, not only of the officials of the Church but also of pastors and laymen. The enterprise

is too great and the needs too desperate to permit any one group or agency to restore to the Church the glory of genuine missionary passion.

We therefore respectfully, but urgently, call upon the Bishops to lead the Church in this holy undertaking, and so to organize their Areas that they may give hearty and persistent support to the suggestions herein contained.

In bringing to the General Conference recommendations for specific action in the immediate future, your Committee would remind all of our preachers that any recovered concern for the evangelization of the world will be but a temporary mood unless the missionary passion shall become quick and inexorable in their own lives.

We would therefore remind those in charge of our Theological Schools, of the imperative necessity that the needs of non-Christian peoples in Christian as well as in non-Christian lands be recognized in the curricula and instruction of the schools, not merely as objects of social or scientific study, but as claims upon the devotion of personal life. We express the hope that it shall not alone contribute to the student's knowledge, but shall inspire many of them to the choice of missionary careers, until the significance of the schools themselves shall be recorded, not more in the scholarship and eminence of their alumni, than in the flame and power of their evangel in far-off lands.

We would also lay upon our Bishops and District Superintendents the added responsibility of urging all our ministers, and especially our younger ministers, to make a thorough study of the missionary enterprise, its history and its present-day opportunities, in order that they may reach fresh and fruitful convictions as to its place in the total Christian program, and their own obligations in respect of it. Such study will reinforce a discrimination which your Committee suggests as a principle of Church administration. It is that the laymen should hold themselves responsible for the finances involved in the current expenses of the local Church; and that while it is expected that they co-operate according to their knowledge and ability in promoting the cause of missions, specific responsibility for informing the Church of the progress and needs of its missionary work, for stimulating financial response, and directing the agencies of collection shall rest upon the pastors.

Particularly do we call upon the Secretaries of our Boards and the various heads of departments and other assistants, to join heartily in the work of carrying forward our missionary cause, and causes, and in earnest soliciting for our missionary enterprises.

Your Committee recommends that at such a time during the next twelve months as shall be considered most favorable for capitalizing the spiritual results of the National Preaching Mission, a The-World-is-my-Parish movement shall be prosecuted in

every Annual Conference in the United States, to enlist through such central meetings and others as may be determined, the entire ministry and membership of the Church in the United States for the recovery of a new or renewed personal devotion to the redemption of the world through the Church's great missionary agencies. In this connection it is your Committee's express concern: first, that side by side with the laudable interest in the social expression of religion at home, the message of The-World-is-my-Parish movement shall emphasize the remedial and creative influences of Christian ideals and life and social standards upon society in non-Christian lands, and the redemptive power of Jesus Christ in personal life as the sustaining energy of social righteousness.

It is your Committee's judgment also that in the prosecution of this World-is-my-Parish movement the new or renewed devotion to the cause of world redemption should give proof of its reality by the enlistment within the year of 500,000 units or contributions of \$1.00 per month for the support of the general World Service benevolences as a first stage in the prosecution of a Million Unit Fellowship.

The practical appeal of this movement is, further, to be carried into every District and Church and congregation, and responsibility for such effort is to be laid by the Bishops upon the District Superintendents and Pastors in every Area. It is the unanimous opinion of your Committee that this General Conference should authorize the Bishops and the World Service Commission to adopt whatever plan may seem wise to them in order that the suggestions and recommendations in this report be put into operation as soon as possible. To that end we recommend that the Bishops and the World Service Commission be given authority to enlist the help of all those who in their judgment are best qualified to assist in bringing this World-is-my-Parish movement to an unparalleled and continuing success.

Your Committee further recommends that all expenses incurred by this movement shall be met, as far as possible, by voluntary offerings, and if they shall prove to be insufficient, that the World Service Commission shall defray such other expenses as may be involved in this movement.

The recommendations in the report are practical and unexciting, and the proposed World-is-my-Parish movement may seem to be only another gesture of activity. But both are vitalized—by the purpose to which they are to be directed and upon which your Committee, above all else, wishes the General Conference to fix its mind. That purpose, in the noble language of the Moravians, is an effort to win for the Crucified the reward of his suffering.

Adopted, May 16.

FRATERNITY

THE METHODIST EPISCOPAL CHURCH, SOUTH

SEE JOURNAL, PAGES 207 AND 226

Joseph M. M. Gray, Chairman of the Committee on Fraternal Delegates: Something less than a year ago I rode at dawn through the Cumberland Gap in Tennessee, and I thought as I rode, of the late Frederick Turner's description of that vanishing procession which he portrayed as passing there. His theory of American history was that all of our legislation, all of our social institutions and our characteristic forms of social expression were the result of the impact made upon the more settled parts of the Commonwealth by the successive American frontiers, and in one of his passages he describes the procession of the pioneer; the frontiersman, the hunter, the trapper, the trader and the farmer, passing through Cumberland Gap to the West until, when the last man is through, the American frontier has crossed the Alleghanies and is resting in the Mississippi Valley. Then he describes again that same procession of the frontiersman, the hunter, the trapper, the trader and then the farmer a hundred years later crossing the Rockies through, I think it was, Eagle Pass; and when the last man was through there the American frontier was established on the Pacific Slope, with the Pacific Ocean sweeping out to farther shores.

As I have had in mind the events here of yesterday morning, I have not been able to banish from my thought my memory of day breaking in Cumberland Pass, Cumberland Gap, and that procession which Professor Turner saw, because here, too, we are at the end of an era. That long line of eloquent and earnest men from the Methodist Episcopal Church, South, who, quadrennium after quadrennium, have added distinction to our General Conferences, is today coming to an end upon the final ridge of all the ranges which hitherto have arisen between us and our destiny. They are going through the pass to which for ninety-two years we have been trekking, and our Methodist frontier is on ahead on new and radiant horizons.

It is my high honor this morning to present not simply the latest but the last fraternal delegate from the Methodist Episcopal Church, South, whom I will present not so much as a fraternal Delegate but as one of our brothers who is visiting us for a day or two before we march together to the new land, the Reverend Bishop William Newman Ainsworth.

Bishop Leete: The Chair would like to be permitted to say that when, twenty-four years ago, he was sent to be a representa-

tive to a strange land, and to live in the State of Georgia, he very soon received the kindly attention and friendship of the man who is about to give this address; and he knows that, for more years than many people would believe, he has been one of the wisest and most genial friends of unification in the Southern Church.

FRATERNAL ADDRESS OF BISHOP WILLIAM N. AINSWORTH

In keeping with the commission, which has just been read in your hearing, I bring you the fraternal salutation and best wishes of the Methodist Episcopal Church, South. These salutations are not formal, but are the fervent expression of 2,800,000 hearts that are knit together with yours in the kingdom and service of our Lord and Saviour, Jesus Christ. The prayer of the Apostle rises spontaneously from our hearts in your behalf:

"That he would grant you, according to the riches of his glory to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

When I review the long line of distinguished servants of the Church from Lovick Pierce to my immediate predecessors, who have been deputed to discharge this important office, it is no false modesty, but a sobering sense of my own deficiency that makes me shrink from the task. These men were in a class by themselves, the latchets of whose shoes the common run of us are not worthy to unloose. The limited vocabulary, which I am able to employ, is inadequate to express the unlimited interest, which Southern Methodists feel in everything that pertains to the welfare of the greatest single body of Methodists in the world. Without the slightest touch of envy, Southern Methodism rejoices in every conquest that has come to the labor of your hands. John Wesley said in his letter to Ezekiel Cooper, "Let the whole world know that Methodists everywhere are one." We are already so nearly one that victory anywhere raises a shout of triumph everywhere. With manifest inability to say it properly, I can at least claim that none of my predecessors have exceeded me in warm regard and affectionate interest in every achievement that our big sister has made in reforming the continent and spreading Scriptural holiness over the land.

We are indebted to you for a long line of able representatives that you have sent to us, none of whom have brought to us greater pleasure and inspiration than the Rev. Dr. Merton S. Rice, who discharged this mission before our General Conference in Jackson, Mississippi, two years ago. His clarion call for a revival of religion still echoes in our hearts.

And now, Mr. President, I come to you conscious of an unusual

weight of privilege and responsibility. By all the conjunctions of history and foretokens of the revealing Spirit, I am a sort of last of the Mohicans—the final representative of the Methodist Episcopal Church, South, that will ever be sent north to bear the fraternal greetings of your brethren in the South; not that fraternity is about to cease, but is about to fulfill itself in a real union, that is the logical and religious outcome of a possession in common of history, doctrine, and objective. Unity in Methodism is just as desirable for the United States of America as for Ohio or Georgia. There is logic enough to bring us together in our common inheritance of denominational history and our framework of identical doctrine and our experience of redeeming grace. The objective of a redeemed world, with all of us unchangeably the same, has in it a religious imperative that cannot any longer be set aside. Some of us have been seized by a haunting conviction that the mastery of this supreme objective will break the bondage of irrelevancies and bind us all together in a crusade for Christ only as the world's king.

There are more reasons today for united action than in any former age. The world is being rebuilt from base to dome before our eyes. Issues that will determine national destiny are clamoring for solution. Methodism must speak in such volume and accord that it will be heard. By all the indices of divine providence before another quadrennium shall have completed its appointed round, we will have welded the bonds of a united Methodism, in which there will be no North and no South, no East and no West, but in which Christ Jesus the Lord shall be over all and in us all, for the fulfillment of the mission of Methodism in this western world and to the ends of the earth. We can well imagine that Matthew Simpson and Holland N. McTyeire, Earl Cranston and Charles B. Galloway will have a heightened rapture in the bliss of their glorification, along with the rest of us who have not yet attained, but who, forgetting the things of the past (yes forgetting), will be pressing on with rekindled zeal to claim the prizes of Christian conquest.

The Methodism of John Wesley, which was not so much an achievement in statesmanship as a triumph of spiritual experience, became an intervention of God in a crisis of spiritual need. John Wesley was a field marshal of the Kingdom of Heaven. Asbury and Coke and McKendree were able lieutenants at the front of a far-flung battle line. Methodism under such leadership was "an invasive encampment in the field of the world." The divine dynamic in it, as Fitchett said, "poured the mystic currents of a divine life into the calcined soul of a nation (England) and so turned blackness into flame." In America it laid fast hold of all the colonies that fringed the Atlantic and marched with the advancing pioneers into the widening west, becoming the most determinative factor in laying the foundations of the new republic.

The conditions of the present age are not essentially different from those in John Wesley's day. It would be gross exaggeration to assert that religion is no longer a vital force in American life, but it must be conceded that its power has waned in the last generation. With its declension have come a freedom of self-indulgence, a corruption of manners, a disregard of many of the most wholesome customs of society, and in many circles, a demand for the revision of moral standards. Many people have drifted from the moorings that held the generations that went before us, and perplexity rules the day. Indeed the world is in confusion. Perhaps the war unleashed the forces that have nearly stifled the life of the world. Or maybe the inner light had already failed before the nations broke out into the brutalities of that unspeakable conflict.

Rudolf Eucken declared before the outbreak that an externally splendid civilization was facing the tragedy of inner bankruptcy. The visible collapse was the inevitable result of inward decay. Call it hyperbole if you want to, but Henry Sloan Coffin was speaking with arresting emphasis, when he lately said in Carnegie Hall, "We live in a cold world, which is falling to pieces internationally, socially and industrially, and all about us are men and women who have gone to pieces." Another has lately said, "Now we see our civilization for what it is—spiritually hollow, cruel, blind, literally sliding into hell, and unless Christ's gospel is preached quickly, fearlessly and passionately, ours is a lost world." Lloyd George has lately spoken with equal emphasis of the indispensable necessity of the gospel of Jesus Christ.

It was a deistic philosophy of religion that dominated the thought of John Wesley's day and made God as cold and distant as the stars. It is a misplaced emphasis upon and an unwarranted conclusion of modern science that has vacated God today—but He is vacated just the same. The newer knowledge has given mankind a command over the forces of nature greater than anybody dreamed a century ago. The dominant fact in this generation is power over the forces of nature, which science has put into our hands and, in consequence, the scientific mastery of life seems to many our sufficient resource. Confidence in the adequacy of the scientific control of life to meet all human needs has crowded God out. If we want anything, we go to some master of science who knows the laws of life in his particular realm and can apply them. If we want health, we seek the assistance of Faraday and Lister and Curie, and Walter Reed and a host of others, who have learned the nature and source of disease and have gone a long way toward the discovery of absolute protection from it. If we have a problem of food supply, we seek a scientific agriculturist who knows how to relate seed and soil and fertilization and irrigation and make the desert blossom as the rose. This new discovery of the laws of nature and their scientific application to

the control of life has amazingly reduced man's sense of dependence upon God, and the urgency of his appeal to Him. People think they have a great deal more to depend on now than formerly and that their need of God is less. Thousands are thinking this way about it.

But science is not enough. Science concerns itself with the control of the forces of nature, but stops short of any control of human nature. At last man does not live by his mastery of the forces of nature, but by the mastery of himself. The realization of the capacities of one's own personality and the ability to use them in the sphere of the divine intent constitutes the only fulfillment of life. The scientific approach to life is wholly inadequate. Man must know what life means. Existence is invested with a worthy purpose and has faith and hope and heart in it. It cannot be cabined, cribbed, confined to earth, but lays hold of the powers of the world to come. As Adolph Harnack said a generation ago, "The paramount issue of Christian thought today is neither miracle nor science, but the question whether this personal life of ours has an eternal value which distinguishes it from all else."

With this realm of essential life science has nothing to do. The man who lives the life of the spirit takes the facts which science furnishes and gives them spiritual interpretation. When we get all the mastery over the forces of nature that science enables us to achieve, we still need the spiritual mastery of our own human nature and the supreme lordship of the spirit over all the inferior forces of life. The truth is, the vast increase of power that science has brought will wreck the world unless mankind secures a new and higher power to control both himself and it. Religion is indispensable for this eternally necessary thing.

It could be shown with resistless logic that several other things upon which men rely are equally futile in the present crisis of the world's life. Socialism is insufficient. There can be no adequate recognition of mankind around us without an adequate recognition of the God above us. An ideal society of brotherhood and service cannot be built upon a godless basis. Nationalism is not enough. This now is asserting itself with all the excesses of the totalitarian state. It will rot in its own selfishness. Neither will political internationalism, which has become a religious creed of some world reformers, furnish a solvent for the irritating frictions of the world. The different races of mankind will never share as brothers in the program of life except as the sons of a common Father. Religion, which first binds humanity to God, can alone bind the human races into a realized unity—the household of God.

It is increasingly apparent that mankind will not live again in peace and security until a new sense of God and the sanctions of religion control the course of the world. Tremendous forces of reconstruction are at work, and their mighty currents will

likely change the shore lines of our civilization; but at last the human problem is a religious problem, and it will find no permanent solution except through a moral and spiritual approach.

There are certain fixed stars in the spiritual firmament—God put them there—and men and governments cannot steer their courses in safety or reach a good haven without their guiding light. A renaissance of evangelical religion is the one essential thing in this day of confusion, and to build civilization on any other basis is building on the sand. The need of this nation now is religion; not a new definition, but a new realization. And the politicians and the economists and the business men and the society women need to know it. Many of them are fumbling with the fundamentals. They are trying to revise the moral standards of the ages and you can't tamper with God. Before recovery comes, it must be settled once for all that there are no short cuts with God. This nation must return, like Israel of old, from all its backslidings and seek the living God, whose statutes and judgments are true and righteous altogether and furnish the only basis for a stabilized, prosperous and happy society.

Can united Methodism lead the way? Let it be emblazoned upon all our ecclesiastical structure that John Wesley left to Methodism a legacy of religion that is sufficient for every personal and social need of this unusual day! Coming into an age of spiritual bankruptcy, he summoned the whole Christian world back to religion as an experience of God in the human soul in the face of a dead theology and a dead ceremony. He brought every doctrine of Christianity and every practice of the church into the crucible of an experimental test. He soon discovered that the whole course of institutional religion about him was a common apostasy from the Christian faith, as given to the world by Christ and his apostles. It is not surprising that he arraigned the teachers of religion as blind leaders of the blind; as he said, "betrayers of the church, sappers of the foundations of the faith, and miserable corrupters of the gospel of Christ."

Quite logically Mr. Wesley's mercilessly scientific process put his own soul in the test tubes to which he subjected everything else. He dissected his own inner life—the qualities, aspirations, and deficiencies of his soul—and availed himself of everything that current Christianity proposed to supply the abyssmal depths of his spiritual need. It all fell short; it was emptiness and failure. At Aldersgate John Wesley reached the goal. He made the discovery of the absoluteness and adequacy of God and the immediacy of his dealing with the human soul. He found for himself that the presence of God is the birth of life. He came at last to the inward application of redeeming grace. His soul was delivered from the law of sin and death. Henceforth, in Methodism "a Christian is one who so believes in Christ that sin hath no more dominion over him." Religion is not doctrine but

life; not ritual but righteousness; not moral decency but spiritual deliverance. This religion of experience in the present age will come through this with recovered emphasis.

Methodism has drifted in its essential message from the principles of John Wesley. It has been caught and carried away by the powerful currents of humanism. The monopolizing outlook of our religion has been upon humanity rather than deity, resulting in an all but supreme emphasis upon human duty rather than the delivering power of divine grace. Let it be conceded that any religion is vain that fails to express itself in service to mankind.

No man can justly charge the Wesleyan revival with being a solitary experience between the soul and God. It reacted in the most dynamic way upon the whole course of social organization. Let there be no misunderstanding! The church of today must bear the torch of God before the human race in its march toward a fuller, freer, richer civilization. It will soon be buried with the dead, if it is content to be an ambulance in the rear to pick up and minister to the wounded. But any church that emphasizes the outward to the neglect of the discipline of the spirit will be impotent. There is easy escape from the imperative of repentance for one's own sins through absorption in the sins of society. The conviction deepens with every passing day that what Methodism most needs is a fresh realization of historic Christianity with its vision of the Almighty and its experience of redeeming grace. There is long overdue a reaction in the Church against a mere humanistic religion with its programs of superficial betterment, that have brought to birth no new and commanding sense of God and no miracle of His saving power.

Any dynamic revival of religion or radical reformation of society will come from higher heights and will purge the deeper depths with its purifying power. A new sense of God must come upon the Church before it breaks upon the world. The mighty spiritual reformers that have upheaved the world never had any misgivings about God. Out of their consciousness of Him came the experience of deliverance and the possession of power. Methodism must major again in the majesty and immediacy of God in His dealing with the human soul and the glory and power of His redeeming grace.

For this renewed emphasis the Church waits. The cruciality of a world poised upon the dizzy edge of disaster admits of no delay.

In the wake of the World War mankind staggers under a mountain range of new problems. While the objective of Christianity has ever been a redeemed world, the problems that have arisen in every nation on the globe, as a result of that mighty upheaval, have made imperative a new charting of the Christian objective on a world scale. Whatever else has come out of this colossal conflict, it is being driven in upon the thinking of men

that mankind is one and that civilization cannot stand up under the present burden of antagonism, national and racial.

This terrible war has branded into our consciousness that the essential problems that involve each of us involve all of us and they cannot be solved on anything less than a world scale. The tides that break on American and European and African and Asiatic shores are the tides of one ocean, and whose heaving bosom sends the same currents to every continent of earth. The deep moaning cry of the world's need may manifest itself in varied ways in different nationalities and groups, but fundamentally it is the hunger of the world's heart for the same thing—life, sharing, brotherhood, unity. The solidarity of mankind is being hammered into us on the anvil of experience in the flaming forge of life. Mankind must be one or we will soon be none, and Christianity must rebuild the world on the basis of brotherhood, made actual in all national and racial relationships. United Methodism must lead the way.

The world staggers under a great burden of industrial disorder. The Cain spirit still rules large areas of our industrial life. Personally, I believe in the right to acquire and hold property; I do not believe with any communist that private property is theft; but Christianity demands that both capitalists and laborers shall look not alone at their own things, but also at the things of others. Capital cannot ignore labor in days of sickness and famine and old age and the bleak winters of economic depression. Moreover, the Almighty never meant for the strong to take possession of the estate while millions of disinherited live upon the crumbs that fall from the tables of privilege. Christianity means co-operation and an indissoluble partnership between capital and labor in the year both of fulness and famine. The Church must speak.

The world staggers under the weight of war. Four fifths of the various national budgets is expended for past wars, or on present military establishments. Industry is stagnant and commerce a frozen stream, because war strode over the world the other day like a devouring beast. Sorrow sits in tears by millions of erstwhile happy hearthstones because war cut down the flower of the world's youth. And the nations of the world are preparing for and predicting the day to begin the next one. Science can make the next war a universal holocaust. They can now send forth a viper of the air, under radio control, with no human hand upon its engines, that can rain poison enough upon London or New York or Tokyo to leave no man or woman or child or animal or insect alive. In an hour they can leave the greatest city of the world one morgue of the dead. It is high time for Christianity to rise in spiritual majesty and say, "Never again!" This whole hellish business must be done. The preparation for war must stop. A world that has always organized for war must be organized for peace. And the Church must speak.

The world staggers under a great burden of drink. It has destroyed and still destroys more human lives than war, pestilence, or famine. If science knows anything, it knows that alcohol is a deadly poison to the human system. It is all bad under any form of manufacture and sale. And now liquor, after being outlawed, has been put in the saddle at Washington and is riding with whip and spur throughout the land. Without government restraint, the program is to spend millions annually to exempt no home and spare no youth from the appeals of intoxicating liquor. These men, whom John Wesley called in his day "poisoners general, murdering their majesty's subjects by wholesale," are now out to enslave the whole manhood, womanhood, and childhood of America in habits of drink and deliver them like sheep by the million to the politicians for their political purposes. High statesmen are parties to the infamous collusion and most of the public press shares in the boodle. Is nothing going to be done about it? Civilized society must eventually put the traffic and use of liquor, opium, and cocaine in the same category and recognize the obligation of government to protect society against their ravages. American Methodism has no apology to make for its espousal of prohibition. Methodism envisions a sober nation and a liquorless world. And the Church must speak.

The world staggers under a weight of sin. No new-fangled theology can disguise the fact. Its damnation of nations and individuals is very real. Mohammedanism cannot help it. Buddhism cannot lift it. Confucianism cannot cure it. We know who can. We have seen Him do it. Jesus Christ is without a rival. The sin of the world is taken away by Jesus Christ. It is high time for a fresh outbreak of the redeeming passion of our founder and our forefathers, until in all our world-parish shall be witnessed a renaissance of Methodism, the evangel of God, proclaiming the great and acceptable year of the Lord and the salvation of our God. The voice of Methodism in a ten-million-throated volume will be heard, and the tramp of Methodism, like a mighty army, with twenty million feet, will make new and mightier conquests for the Kingdom of Our God and His Christ.

LATER

Bishop Matthew W. Clair: As the crowning event of this courtesy period I have the pleasure and the honor of introducing to the Conference Bishop W. N. Ainsworth, who is to give us his parting word.

FAREWELL WORDS OF BISHOP WILLIAM N. AINSWORTH

Since the hour that we arrived in Columbus, the courtesies of this body and of the individual members thereof have been constant toward Mrs. Ainsworth and myself. Let me testify from

a warm heart that your courtesies have been perfect in quality and have been complete in quantity.

But the best of friends must part; and the stranger from the South, who has found the greatest inspiration in the fellowship of this week, must turn his face toward the duties that await his hand at home.

I can imagine that one of the chief joys of some of these hours of fraternity is the assurance that the important business of this General Conference will never again be trampled into shreds by the necessity of your pausing to hear the fraternal greetings of a messenger from the South.

One of these days, ere long, many of us will meet in the inclusive fellowship of a General Conference of the Methodist Church of the United States of America; and in the fulfillment of the triumphs of redeeming grace, may all of us in due course come together in that higher and holier love feast, whose leader is the Lord.

I affectionately bid you goodbye.

THE METHODIST PROTESTANT CHURCH

SEE JOURNAL, PAGE 208

Joseph M. M. Gray, Chairman of the Committee on Fraternal Delegates: I think when the ultimate history of Church Union shall be written there will be no page to present a more luminous record of Christian readjustment than that which tells the story of the Methodist Protestant Church.

Its representative here this morning will permit me to say that in physical numbers it is a little people, not large among its brethren, but size and stature are not always to be appraised in mathematical terms.

The Methodist Protestant Church is great enough to have maintained through a hundred years a spiritual and organic independence as vigorous as it has been inviolable. It has been great enough through a century of perplexity to have kept the faith once delivered to the fathers. It is great enough to have preserved amid the immense beleaguements of common folk the warmth and loyalty of its great Wesleyan tradition. It is great enough in a changing and precarious society to be concerned more for the future than for its own past and to consider the participation and the responsibilities of the reborn Methodism worth the price of a lost identity. It is great enough in these days of ours to hold its Lord more precious than its dearest label and to seek first not a history but the Kingdom of God.

It is my honor to present at this time the President of the Methodist Protestant Church.

FRATERNAL ADDRESS OF REV. JOHN CALVIN BROOMFIELD

I bear to you the fraternal greetings of the Methodist Protestant Church.

Like unto yourselves we have come through four trying years—years that have tested the bodies and minds and souls of men; but I am glad to report that our people have held steady, they have refused to be stampeded, and their willingness to sacrifice has been quite apparent.

Two weeks hence we shall report to our General Conference an increase in membership and a distinct upward trend in our income for World Service.

In coming to you as a fraternal messenger, I sense the justification of my coming in our common ecclesiastical heritage. We began together on May 24, 1738, in Wesley's God-given heart-warming. We were together at three o'clock on New Year's morning, 1739, in old Fetter's Lane Chapel in the outpouring of the Spirit of God when Methodism was really born. In company with Embury and Strawbridge, and Asbury and Coke, and others, we crossed the Atlantic.

Together at Lovely Lane Meeting House, Baltimore, Md., in the famous Christmas Conference, 1784, we organized Methodism; and for forty-four years Lovely Lane was our home.

Since the breaking of the family ties in 1828, each of us have traveled far—far in evangelism, far in education, far in philanthropy, far along social, industrial and political lines, far in influence, and far in ecclesiastical separation and approach.

In these matters we have circled the globe. But today we regard ourselves as being on our way back home to Lovely Lane.

On December 12, 1935, in the release of the Plan of Union, we served notice on the world to that effect. This turning of our faces homeward is neither precipitous nor unexpected. Through the years many have worked and prayed for a united Methodism; and many have "died in the faith, not yet having received the promise."

While in Baltimore a few months ago, I happened on the report of the First Ecumenical Conference of Methodism held in London, September, 1881. In browsing through its pages, I ran across an interesting excerpt from the address of Hon. J. W. Tucker, representative of the Methodist Episcopal Church, South. In the course of his address he said, "The thought I wish to announce is a wish, a hope, a prayer that the three Methodist organizations in the United States, embracing the colored people, may in the order of Divine Providence, happily fuse into one organization, and that their united forces may be directed to the evangelization of the colored race in the United States." That was fifty-five years ago. Today the fires for the fusing are burning and their glow is being seen far and wide.

In that same Ecumenical Conference, Dr. S. B. Sutherland,

representative of the Methodist Protestant Church, expressed the hope that the divided units of Methodism "may forget the things which are behind, and reach forth to those which are before—reaching so far from both North and South, that hands shall touch, and through them flow from the heart the warm current of reuniting love."

We are reaping today where others have sown. Since the beginning of our negotiations for Union, letters and appeals have come to me from both sides urging, since we occupied the middle of the road, that we take the initiative in some matters more than we were doing. This advice, I fear, was predicated on a wrong assumption. The thing that put us in the middle of the road was our advocacy of lay representation.

The Methodist Episcopal Church, South, at the very beginning of its history, in its modified form of lay representation, took us partly out of the middle of the road; and four years ago, by admitting laymen into the sessions of your Annual Conferences, you virtually took us out altogether so that today we find ourselves no longer in the middle of the road, but rather in both divisions, occupying all the road, and helping lead the way.

In addressing you today I am deeply conscious of serving as an Elisha. History records the coming to you of our Elijah—my illustrious predecessor in office, Thomas Hamilton Lewis. He came to you, with the full consent of our denomination, as the apostle of a united Methodism.

There are those here who are still in the grip of the memory, and under the spell, of his oft-quoted message at Baltimore in 1908; and his challenging appeal at Kansas City in 1928. But he came to you, as have all others in the course of the years, from a denomination that was outward bound. It was not a case of ships signaling each other as they passed in the night, but of ships greeting each other and holding to a common course, for you too were outward bound.

In the providence of God I am coming to you today as no other has come; for our course has been changed. We have heard our Pilot call out—not "down-helm, helm to the leeward," bringing us sharply into the wind and emptying our sails; but "up-helm, helm to the windward," and in obedience to that command on August 16, 1935, we slacked away the sheets, and, with bellying sails, found ourselves homeward bound. Is it any wonder, on that memorable afternoon at Evanston, Illinois, the Commissioners sang "Praise God from whom all blessings flow"?

There appeared recently in one of your *Advocates* an article under the caption "Which Home?" The writer was recalling the fraternal message of Dr. Lewis to your General Conferences at Baltimore, in 1908, in which two possible homes, the northern and the southern, were implied. The question—"Which Home?" is suggestive, but in the last analysis, and in keeping with histori-

cal accuracy, Methodism in America has had only one home—Lovely Lane Meeting House.

And to that home we are on our way back. The fellowship of a common experience, the challenge of a common task, and the pressure of public opinion and public expectation are speeding us on our way. In this connection I am thinking of the old proverb, so apt in love affairs that contemplate unions, "The longest way round is the shortest way home." The long way, in our situation, is the necessary way to bring us safely home. To get to Lovely Lane, in condition to make the Plan of Union effective, we must go by the way of Aldersgate. Lovely Lane is organizational and administrative, Aldersgate is experiential and dynamic. Lovely Lane distributes responsibility among the group—Aldersgate focuses responsibility in the individual. Lovely Lane is group planning—Aldersgate is individual heart-warming.

The Plan of Union may organize these three churches into one Church, but it will not necessarily unite them. Union is not produced by a plan, it is born of a passion. Hence the necessity for our going home by the way of Aldersgate. This was the course followed by our British friends on their glorious home-coming in September, 1932.

As the fraternal messenger from the Methodist Protestant Church, I went to City Road Chapel, London, to the opening session of the four days' celebration of the Union of British Methodism, expecting to hear a great deliverance. My expectation was born of my knowledge of the keen interest Britishers take in great deliverances of public occasions. When I found myself in an audience, composed of authorized representatives of Methodism around the world, that filled every nook and corner of all the floor and gallery space in that historic Chapel, I said to myself: "What a setting for a great deliverance!" There was the pulpit from which Wesley had preached; there were the marble pillars, supporting the gallery, provided by Methodists from many lands; and only a few yards distant the grave in which the body of Wesley was awaiting the first resurrection. And here were his sons in the faith gathered from around the world. What a setting for a great deliverance!

But to my amazement no provision was made on the program for such a deliverance. Instead the service was arranged around six prayers—three by ministers and three by laymen—and the distinguishing feature of the service, as announced on the program, was the use to be made of the periods of silence between the prayers. These periods are to be spent, said the program, seeking the "Re-Experience of the Warmed Heart."

In a striking way the historic implications of that phrase gripped the emotions and the imagination of the audience, and a great service resulted. What a fitting approach to a memorable uniting session held that afternoon in Royal Albert Hall, at

which 10,000 were present, and to which 90,000 were unable to secure tickets of admission. In the spirit of the warm-heart the assembled thousands at the announcement of the legal and technical completion of the Union, sprang to their feet and sang the *Te Deum* as only Britishers can sing it. It was a moment, and an experience never to be forgotten. They didn't go first to Fetter's Lane, or old Foundry, or Bristol—they went to Aldersgate. And we must do likewise.

What is there to hinder Columbus from being your Aldersgate; and High Point, two weeks hence, being our Aldersgate; as together we journey to Lovely Lane? Then it was God and a man; here today it is God and an assembled host, with waiting millions back of them.

Believing that union is born of a common loyalty to one Lord, and one message and one task, may I make bold to share with you a basis of union, I have been presenting to our people, supplementing the Plan of Union, and guaranteeing its life and effectiveness. This basis has met favor with our people, and will meet what I regard as the universal and insistent demand for the Christian Message. This message is found in one place—the Scriptures of the Old and New Testaments. This message is the evangel, and its delivery is the evangelism a united Methodism must provide. The demand is for that message to be delivered honestly and fearlessly and in the thought forms of today.

You ask, "What does the Christian message set forth?" May I give four answers to that question, and may I ask you to regard these four answers as the four walls of the supplementary basis or foundation on which we may build the Methodist Church?

In the first place, the Christian Message requires that we regard the reality and power and awfulness of sin as the Bible regards them. To say that we are not doing this is to state a bald and apparent fact. We hear sin referred to as an upward stumble in man's progress, as egotistic abnormality, as a necessary moral purgative, as social maladjustment, as psychic rebellion, as a disagreeable interference with the smooth on-going of the social machinery, and only a few weeks ago, my attention was called to sin as an outward symptom of biochemic activity.

These weird definitions are the offspring of an abnormal marriage that took place early in the century between a mechanized philosophy and a behavioristic psychology. The parents are dead but the children are still with us. If we are to have union, the proposed Methodist Church must hear and heed what God says about sin; and her preachers must give to sin in their preaching a prominence comparable with what it receives in the Word of God. In the Old Testament the word sin is used 486 times, and in the New Testament 202 times; and never as psychic rebellion or biochemic activity.

God says that sin is the transgression of the law, that sin is an

offense, that it is a reproach to any people, that it is death-producing, and that only fools treat it lightly. Soft-pedaling on sin necessitates soft-pedaling on salvation, and soft-pedaling on salvation robs my Lord of his Calvary glory. "Our one chance," says Newman, "is that we be shocked by sin—see it through God's eyes. Else we do not and cannot preach the gospel; for to awaken a sense of sin is the first essential in gospel preaching."

Have we lost our sense of sin? Then let us measure ourselves afresh with Him. These three Churches in preparation for union would do well to join their Lord in Luke 19: 41—as he wept over the future of men and women lost in sin. And if that be not enough to go again to Calvary and see once more what sin made necessary. Christ needs "G Men" in Methodist pulpits—men who will hate sin and fight it.

I have dwelt at length on this first wall of our supplementary foundation; for here we must begin, and if we don't begin here, we don't begin at all.

The second phase of the Christian Message—our second wall—is the adequate and glorious provision in Christ for the forgiveness of sin. Shortly after Begbie's "Twice Born Men" was off the press, I secured a copy. Alone in my study I was reading it and I recall quite clearly stopping in the middle of one of my chapters, getting down on my knees, and out of my stirred emotions, thanking God for the efficacy of the blood of Christ in cleansing men from sin.

Many substitutes are being offered in these days. We have been learning of new philosophies, and new psychologies and even of new religions. With the exception of an insidious humanism, these are spent forces. What this distressed, and suspicious, and war-threatened world needs is not something new out of the brain of man, but the old gospel of salvation from sin out of the heart of God.

There are two phrases current in these days that give me concern—the one is "Christian toleration" and the other is "Religious democracy." They are attractive and seemingly harmless phrases. However, the one is too often, I fear, a surrender of principle, and the other a dethroning of the imperialism of my Lord.

In a recent book, that enjoyed a wide sale, was this phrase: "You can never expect the religions of the world to get together so long as Christianity is imperialistic." I corresponded with the author, and asked him to tell me how I could be anything else than an imperialist, when my Lord, and his greatest interpreter, the apostle Paul, were imperialists of the imperialists. In justification of my imperialism I quoted my Lord's words, "I am the Way, the Truth and the Life," "No man cometh unto the Father but by me"; and Paul's words, "There is no other name given among men whereby we can be saved, but by the name of

Jesus." I have the author's answer, and his only defense is that the best modern scholarship does not credit Jesus with saying "I am the Way, the Truth, and the Life."

The third phase of the Christian message—the third wall—we must emphasize, is the Biblical centrality of Christian experience. Jacob had his ladder, Moses his bush, Gideon his heavenly visitor, Elijah his voice, Isaiah his vision, Peter his net, Paul his light, and John his revelation. Church history provides like records of definite religious experiences. Jesus said: "Except a man be born again," which certainly is an experience, "he cannot see the Kingdom of God."

Sylvester Horne, shortly before his death, in his Yale lectures on "The Romance of Preaching," said:

"We have some faith left in education, but almost none in what our fathers called conversion. We must insist on a spiritual transaction so radical, and so transforming, that those who receive it become new creatures in Christ Jesus."

Professor Giddings, an eminent sociologist, blames the Church for giving up what he regards as her chief asset—a radical conversion.

Dr. Norwood, of City Temple, London, on a recent visit to this country was preaching on being born again. He said, "What I am saying may sound a bit Spurgeonistic, and like the Salvation Army, but nevertheless man has not yet discovered anything to take its place."

I heard Dr. Forney Hutchinson, our Southern Methodist brother, at the Ecumenical Conference at Atlanta, Ga., charge Methodism with being more interested in credits than in conversion. And, while in London, I heard a Britisher say in a public address that Methodism was not spreading, it was being pushed.

Dr. Jefferson said recently at Yale: "Many a minister is preaching to dwindling congregations because his sermons have lost the personal note. He chills by his vague generalities, and enrages by his wholesale denunciations."

In a recent missionary convention Bishop Mouzon was asked to discuss the question, "Can Methodism Repeat?" Among other things he said:

"Methodism can repeat if we preachers and the people can get back that experience of divine grace that sent our fathers forth singing. If we preach again the gospel for all sinners; if we preachers can recover that love for men, and that passionate love for lost men, Methodism can repeat. Unless Methodism can recapture that spiritual reality resulting in conversion, it will die."

And so I could continue quoting from the messages of religious leaders who are urging us to seek a satisfying experience of God in Christ.

Methodism started in a glowing experience. It sang of the triumphs of God. Hear the miners in Cornwall—

“On all the groveling kings of earth
With pity we look down.
And claim in virtue of our birth,
A never failing crown.”

Hear the fisher-folks in the Ranter's Meeting House—

“He breaks the power of cancelled sin
He sets the prisoner free
His blood can make the foulest clean
His blood availed for me.”

Yes, we had a touch of it at the Sesqui-Centennial, in the Lyric Theater, Baltimore, when the assembled thousands, no longer able to restrain themselves, joined the little group of Methodists in the woods, in testifying in song to the saving power of Christ.

Our best preparation and equipment for uniting these Churches is a definite, satisfying, transforming and dominating experience of God in Christ, out of which will grow convictions for which we will be willing, if needs be, to lay down our lives. Then will we sing again the cradle song of Methodism—

“What we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible.”

May I share with you what to me about four years ago was a discovery.

Having been elected to go as fraternal messenger to the celebration of the Union of British Methodism, I conceived the idea of securing, if I could, something new about Methodism, that I might use in my fraternal message. With that in mind, I went to Washington and spent considerable time in research in the Library of Congress. In going through the card index of the hundreds of volumes dealing with Methodism, I found a card with this inscription: “Scotland's Contribution to the Founding of Methodism.” Being a Scotchman I was immediately interested in this “contribution.” When the volume reached me, I found it was a review of a book written by a young man named Henry Scougal, entitled, “The Life of God in the Soul of Man.”

Henry Scougal was born in Fifeshire, Scotland; the son of a Presbyterian minister, and died at the age of 27—nearly fifty years before John Wesley was born. The book he wrote was a protest against the formalism and externalism of religion in Scotland at that time. It presented three claims: first, religion

is the union of the soul with God; second, that union is begun in the new birth; and third, the new birth is a conscious experience in the life of the individual.

These claims seem commonplace to us, but they were revolutionary in those days. They ran counter to the understanding and attitudes of his day. Even a hundred years later, when religious conditions were presumed to have improved, we find Bishop Butler saying to Wesley that "belief in the immediate guidance of God is a horrid thing—a very horrid thing." Another Bishop complained because Wesley believed that God's Spirit was still in the world, miraculously renewing the hearts of men. Said the Bishop of Bristol to your own Bishop Nicholson a few years ago, when he invited him to preach from the pulpit once occupied by Bishop Butler: "It is hard to believe that from this pulpit Bishop Butler denounced John Wesley as a public nuisance, and said he ought to be driven out of England."

It was in that same period that the Bishop of York, referring to one of the Methodist preachers said: "He would be better preaching the morality of Socrates, than canting about the new birth." With such religious leadership, it is not a matter of surprise that Sir Robert Walpole, then Prime Minister, when he sent for the Archbishop of Canterbury to pray for the queen who lay dying, said: "It will satisfy all the wise and good fools, who call us atheists, if we pretend to be as great fools as they are."

Hence my claim for the revolutionary nature of Scougal's book.

A copy of this book in the providence of God found its way across the border, and ultimately into the hands of Susannah Wesley. She read it with profit, and when John left for Oxford she put it among his belongings, and asked him to read it.

He did so, and in turn handed it to Charles to read. So profound was the impression made upon Charles that we find him incorporating in his hymns the thought of the book. It was a new note in hymnology, and you will sense the connection the next time you sing,

"Love Divine, all loves excelling,
Joy of heaven to earth come down,
Fix in us thy humble dwelling
All thy faithful mercies crown."

While the Wesleys were at Oxford there came to the university a young man whom Charles describes as a "perplexed seeker after truth." To help relieve his perplexities Charles gave him Scougal's little book and asked him to read it. When he finished its reading, he wrote in his diary:

"I never knew what religion was until I read Henry Scougal's 'Life of God in the Soul of Man'; and many years later, when

he had grown into international prominence, he wrote again in his diary: "I regard the reading of Scougal's book as the means of my awakening, and the means of my conversion." And that young man was none other than George Whitefield. Thus we have the great organizer, and the great singer, and the great preacher of the Evangelical Movement, influenced by a book that emphasized the inwardness of religion.

"The inward witness, the inward witness, that is the proof of Christianity," so testified Samuel Wesley to his family in the hour of his death. Other Churches have had a place for experience, but with Methodism, it has been central.

In this city, I heard your sainted Bishop Henderson, shortly before his death, set forth in three striking sentences the gist of these three phases of the Christian message, and the substance of what we must build into these three walls of this supplementary Basis of Union.

"Everybody everywhere needs Jesus,

"Jesus is sufficient for the needs of everybody everywhere,

"I owe to everybody, everywhere, all that Jesus has ever meant to me."

The fourth phase of the Christian message—our fourth wall—we must emphasize is our dependence on the Holy Spirit. "It is not by might nor by power, but by my Spirit, saith the Lord."

Methodism never had finer machinery nor better mechanics. Compare the equipment of these three Churches, that are undertaking to unite, with that of Peter and his group, Paul and his group, Luther and his group, Wesley and his group, Asbury and his group. Yet these men and their groups turned the tides of history and their work abides.

What explains the much that they did with the little at their disposal; and the little that we seem to be doing with the much at our disposal? Nineteen hundred years ago in Jerusalem, and two hundred years ago in Britain, the Holy Ghost did five things He can do today, and that we need to have done. He endued with power, he loosened tongues, he produced conviction, he secured repentance, he wrought salvation.

Joseph Parker in the last sermon ever preached said: "When the Church gets so much of the Spirit of God that the world will think she has gone stark mad, she will be on the way to win this planet for Christ."

Brethren, I have suggested this supplementary basis of union, containing as it does the historic evangelical landmarks of our Methodist faith, because there is a matter in which our branch of Methodism is more concerned than it is in Methodist Union, and that is in the recovery and re-empowering of Methodism. The facts justify us in claiming that much of the original intent and mission of Methodist Societies as outlined by Wesley has been buried amid the accumulations of the past 150 years. May we not find here an explanation of our lessened fervency in Chris-

tian experience, and diminished efficiency in Christian achievement? And we are not alone in this situation.

Sensing the fact that things were not as they ought to be, the Home Missions Council and the Federal Council of the Churches of Christ in America, nearly seven years ago, through a joint committee, undertook a five-year study of the religious situation in America from the Protestant standpoint. Two years ago their findings were published in a substantial volume of over 400 pages entitled, "Home Missions Today and Tomorrow." This volume represents the reasoned judgment of the leadership of co-operative Protestantism in America.

In the introduction is this humiliating and challenging paragraph:

"The Christian Church is confronted with its greatest opportunity in American history. The Church has been unable to render its greatest service as a civilization builder because it has lost its ring of certainty.

"During the past decade Christianity to many has seemed but a glorified social-service program. We have compromised and qualified until what remains is but an anemic member occupying a place at the table of world religions. It is neither vital nor vitalizing. It lacks the fire and courage and abandon of the early Church."

Biting words, you say. Yes, they stab us awake, but they are not the words of the enemies of the Church, they come from the lips of her loyal sons and daughters, who are giving their lives to her service.

To meet the situation the report sounds a clarion call for evangelical Christianity. Response to this call will build the supplementary basis I have outlined, and make the proposed Methodist Church the militant force in soul winning, character building, and history determining, she ought to be.

You sang yesterday "We're Marching to Zion." I ask: "How were you marching?" "With unified or with broken step?"

Protestantism in America has broken step as to the integrity of the Word of God; as to the necessity for the new birth; as to the efficacy of the blood of Christ; and as to the authority of Christian experience. And as a result the forces of evil no longer fear Protestantism. They have built bridges between the Government and the liquor traffic; between the marriage altar and the divorce court; between commercialized amusement and the sanctity of the Lord's Day; and between the Government and the Treasury in support of militarism.

And these bridges will remain until the Church in America keeps step as she "marches to Zion."

There isn't a bridge in America, built by the forces of evil that can withstand the tramp, tramp of 8,000,000 Methodists, brought together in the Plan of Union.

THE METHODIST CHURCH OF JAPAN

SEE JOURNAL, PAGE 214

Joseph M. M. Gray, Chairman of the Committee on Fraternal Delegates: There are some words that are like bells—if you strike them a score of echoes will answer. This word “Japan” is one of them. To mention it is to make vibrant in our minds a host of meanings. To some of us, for instance, Japan means the Mikado and Madame Butterfly. To some of us it means those clear-cut but soft etchings of Fujiyama and the sunrise over the rice fields. To some of us it means the recollection of the thunder of the guns at Mukden and the holocaust of one Port Arthur so many years ago.

To some of us it means the rise of a new industrialism, very fierce and very much unashamed. To some of us it means Kagawa, and the sight of that frail figure of the 20th century St. Francis, standing out upon the horizon against all the darker menace of his nation’s present mood, and irradiating to Christians around the world the indomitable confidence that in spite of all nationalisms and secularisms and the rest, the kingdoms of this world shall become the Kingdoms of our Lord and of His Christ.

To some of us, to mention Japan means the cherry blossoms blowing around the basin in the National Capital, where the monument points above it, the old heroic way, and Lincoln looks out from that white incomparable shrine to old forgotten far-off things and battles long ago, and the undivided country of his first inaugural.

Then, to some of us, Japan means Bishop Harris, whose half a century of devotion is one of the epics in the apostolic history of the present time. To some of us, Japan means those Japanese students and the sons of missionaries with whom we went to school, Obata, Kamura, and Arthur D. Berry, and the Igleharts and Frank Herron Smith, and because of them, Japan means the first indigenous Methodist Episcopal Church outside our own borders, the faith and courage and fortitude of the Japan Methodist Episcopal Church.

It is that Church which speaks to us this morning and that Japan which speaks to us this morning through its fraternal delegate whom I have the honor to present, the Reverend Doctor Frederick W. Heckelman.

FRATERNAL ADDRESS OF REV. FREDERICK W. HECKELMAN

Bishop Akazawa sends to you hearty greetings and sincere regrets that neither he nor a Japanese clerical representative could attend this General Conference. I share this regret deeply, especially as this is a period of the utmost significance in internal conflicts and reactions, and in the foreign relations of the Japanese nation. We need Bishop Akazawa at this General Confer-

ence, not only because he is in character a Christian saint, but also because he is in leadership a Christian statesman of the highest ability.

The modern Protestant, Christian Movement began in Japan in 1859. Methodism entered the Empire in 1873. The problems which the nation and the missionaries faced were the entanglements and pull-backs of feudalism, which had been entrenched for centuries; to a lack of unity as to Imperial Government; to inexperience and experimenting with Constitutional Government; to the introduction of political parties, as in the West, with their attendant quarreling over party policies, and corruption, rather than struggling over national problems. Then there was the suspicion of the intentions of foreign governments, since the Japanese people were well informed of the pressure upon India and the shameless opium wars upon China. The Christian movement faced the entangling pull-backs of prejudice, fear and contempt, due to the Roman Catholic experiment in the sixteenth century, which was the immediate cause of the closed doors of Japan for nearly three hundred years. A quarter-century was required to overcome these barriers of progress, and for the Japanese people to understand the intentions of the West.

From the beginning of Western contact, Japan felt that unless she militarized herself the nation would suffer the fate of China, and other nations that were being pressed upon by the colonial ambitions of greedy and grasping European nations. Throughout the pre-Restoration period, the danger of foreign intervention had given serious concern to the leaders of the Imperialist cause. It was foreign pressure that hastened the overthrow of feudalism; the operations of foreign powers in China and in Eastern waters forced the Japanese to readjust their internal affairs to seek ways and means to avoid the fate of India and China. So the course of internal progress in Japan, the democratization of Japanese society, could not go on without careful thought about foreign policies and national defense. The government of the United States, and a number of individual Americans, played great rôles in formulating the Japanese diplomatic policy.

The Pacific Problem, of which John Quincy Adams spoke a century ago, when he called attention to the danger of the Pacific becoming a Russian lake, and the Monroe Doctrine, were two decisive factors in Japanese policy. Prince Iwakura had been sent abroad at the head of a Mission in 1871, for two reasons: first, to induce revision of the unequal treaties she had signed in 1858, in order that Japan might attain a position of equality among the nations; and, second, because Japan felt the necessity of safeguarding her territorial integrity by the formulation of a definite Asiatic policy. Iwakura failed; but, during his absence, Japanese continental policy took definite shape from the advice of an American citizen, General Le Gendre, a union officer in the American Civil War, who after the war, was American

Consul at Amoy. A visit to the Island of Formosa had convinced him of the strategic importance of this island and he urged upon the American government the occupation of it by the American Navy, which was refused. Upon leaving Amoy, for another post, Le Gendre visited Japan (and indeed later became the adviser to the Japanese Government) and in an interview with Foreign Minister Soejima, he expressed his views regarding the policies he thought Japan should follow in order to consolidate her position. He impressed on Soejima the menace of Russian aggression from the North, and the danger of British and French designs in the South; that is, that Japan would be secure only if she could formulate a continental policy and carry it out before it was too late; and that this was Japan's duty and right. The policy recommended by General Le Gendre contemplated the expansion of Japanese territory to form a crescent skirting the Asiatic mainland, and embracing both Korea and Formosa; and, he urged the seizure of both as fundamental in Japan's foreign policy, and cited the Louisiana purchase, the annexation of Texas and the acquisition of Alaska by the United States—steps that had been made necessary by the Monroe Doctrine.

Both Foreign Minister Iwakura and Saigo of Satsuma were profoundly impressed by this advice. This will explain the Civil War of 1878 in which Saigo attempted the adoption of the aggressive policy of at once taking over Formosa and Korea.

Then came General Grant in 1877; and in an interview with the Emperor Meiji and his statesmen, Grant explained the example and spirit of the Monroe Doctrine and urged that Japan should first of all set her internal house in order and strengthen herself by peaceful means. This advice was followed by the Japanese until they had become fully prepared, when they acted upon Le Gendre's policy and took Formosa in 1895 and Korea in 1910. This may explain the policy which led to the Russo-Japanese War and the recent Japanese movement in Manchuria; though it must be said that both the Manchurian and the North China ventures by Japan were due as much to Communistic pressure and influence in the thought life of Japan, as to the completion of an Asiatic Monroe Doctrine.

An understanding of this seems to me fundamental in grasping the present Japanese situation, and of the various moods and changes through which the nation has passed during the past fifty years—moods and changes that have been powerfully affected by the World War, the rise of Communism in Russia, the sharp development of Fascism in Italy, of state socialism in Germany, and the immigration law, which excludes the Japanese from our shores and from the other domains of the white races.

The Christian missionaries in conjunction with their native Christian colleagues faced, therefore, a profoundly difficult struggle to disentangle the Christian motive and mission from these internal conflicts and reactions and pull-backs. It is as Bishop

Akazawa emphasized in a recent interview: "The missionaries were the true interpreters of the West. If they had not come when the doors of Japan were forced open, the spiritual side of Western civilization would not have become known; and international relations would have been much more difficult."

The present general situation in Japan in contact with world movements, presents forces in conflict and reaction, with which the Christian movement is deeply concerned.

There is the political conflict; there is military reaction; there is exaggerated nationalism; there is the opposition to capitalism and parliamentarism of the young military officers group who were recently roused to frenzied and bloody action against the opposing development of the proletarian movement; and the quiet growth of liberalism in public opinion; and there is the reaction against military dictation, as expressed by the recent election.

Constitutional Government has had serious set-backs, due to the inexperience and corruption of the political parties. One cannot help feeling that the opposition against the theory of Dr. Minobe, that the Emperor is a constitutional ruler, has some basis in the realities of public political life as well as in military thought.

Much has been said of Japanese military menace. Two suggestions will perhaps set before us recent military action; namely, first, expansion due to national ambition, and need, and a sense of "manifest destiny"; and, second, because of the pressure of Western ideas, at the center of which is the menace of Communism and its dangerous influence upon the thought and life of the nation. Undoubtedly the confusion and danger in Europe were an immediate cause in the development of "Kodo"—the imperial Way—as expounded by General Araki and others, and as is now passionately believed by the young militarists.

Because of these conflicts and reactions, within and without the nation, Japan has become ripe for totalitarian nationalism, with growing pressure upon the total life of the nation—political, financial, economic—in thought and religion. The recent Tokyo military insurrection, with its assassinations, was indeed a shameful and bloody affair, the humiliation of which the nation felt most deeply, and was a serious blow to national prestige, pride, and political stability; but we must recognize the fact that a settlement was obtained without further bloodshed, and with the retirement of certain key military leaders, the demotion of some, and the dispersion of others into country appointments.

It must be recognized that the Christian movement deeply feels the shock of these conflicting, restless movements. But we face still other problems; there is the issue of anti-capitalism, first of all, by the military zealots, and second, because of the intolerable burdens of the farmers and the toiling masses in the factories; and it would seem to many that Japanese industrialism, which has had such a startlingly easy time in penetrating foreign

markets with its exports, will soon be dangerously checked; that will again deeply affect the inner life of the nation, which already has a public debt of ten billion yen, with a growing national budget, much of it of a military nature.

The problem that confronts the young Christian movement in Japan, therefore, is: What is to be Christianity's relation to nationalism? To militarism? To capitalism? To a political order tainted with corruption? To a rising proletariat? If the Occident is bewildered with its young Christian movement, our situation with a most difficult environment, and with a small Christian constituency is indeed a difficult one.

Some of us in Japan are asking: Will nationalism in Japan paganize life, as it is doing in some other nations? Will it turn nationality into a supreme and absolute value to which all life is to be subordinated? Will it come into conflict with Christian universalism, with the Christian conviction that there is neither Greek nor Jew, and that every man has absolute value? Will it replace God? Will racialism become an issue in the near future? No doubt it would become different than in Germany, where it has taken the form of a collective religious insanity. It would be a reaction against the cry of "the Yellow Peril"; the assumption of superiority of the white races; opposition to the unhindered exploitation of the East, and the development of the feeling of Asia for the Asiatics; also because the peoples of the East wish to take an active part in history, without the stigma of being "colored," and because they feel that the Occident does not have a monopoly of culture, and also because the attitude of Christian nations of the West toward the non-Christian nations of the East has been in many things un-Christian.

We must meet this situation with a new attitude, with a finer tolerance, with racial brotherhood, with Christian Universalism, with a renewed and transfigured Christianity. This is the only defense for human dignity and freedom, and creative living. Only a mobilization of the spirit can avail against modern nationalistic, collective insanity; against the materialistic and military regimentation that is threatening the freedom and inner life, not in Europe alone but in Asia as well.

We must speak also of movements that will lead to further conflicts and reactions within the life of Japan. Already the process of rationalization of nationalism has gone on apace in the nation's attitude and confidence in military power; in lifting up the Emperor to a position where he is spoken of as being the incarnation of God; in the feeling and in the preaching of many, which lifts up the idea of "Japan's manifest destiny." Japan has a messianic complex.

There is also the seriously growing influence of State Shintoism, which is making the Shrine a serious problem for many Christians in Japan, and a more serious one in Korea, and even in Manchuria. It has been proposed, also, that the worship of

the sun-goddess be required in the schools of the nation. It should be said, perhaps, that those forces at work in Japan do not indicate so much an undue and tyrannic pressure on the life of the people as a sense of national insecurity and the desire to unify the life around certain loyalties, around forces and ideas that are strictly Japanese.

In this connection a new cult called *Hito no Michi* or the *The Way of Man* is sweeping over the country. This makes the Emperor the incarnation of God, and thinks of man as sufficient unto himself. At the heart of it there are more negations than positive beliefs. It says there is no answer to prayer, which is only a superstition; miracles are due only to blind faith; the future life is ignored as an unknown and unprofitable subject for speculation. There are, however, already indications of tendencies that may lead to its disintegration.

Over against this movement, *which reveals the heart and mind of Japan searching for something*, we have the subversive *Omotokyo Movement*, which has developed an anti-Imperialism complexion, which, because also of its inner immoralities and credulities, and because of mulcting vast sums of money from superstitious and ignorant people, is being crushed by the government, and even its buildings, to the value of two million yen, are to be razed to the ground.

The immigration law has still its evil effects between our two nations; and it must be evident to you all that it compromises the Christian spirit. In this connection in a recent message a Japanese called attention to the Frenchman Cremieux's question to Dumas. He asked Dumas: "Was your father a mulatto?" Dumas retorted, "Yes, my father was a mulatto, my grandfather a Negro, my great-grandfather a monkey. My family began where yours ended." Over against racial discrimination we Christians must stand before the people of the Orient and declare:

"Mine own brother—
Under God;
For that he is a man
We two are kin;
Nor race, nor color;
Pride of place or other false assumptions
May excuse my arrogance."

And one thing more. Why is it that our nation, which was permitted to open her doors to the world, and has had Japan's noble friendship and trustworthy confidence for a whole generation, should now flaunt our military power before Japan in naval maneuvers, in powerful Hawaiian fortifications, and in reaching military hands toward Alaska and the Aleutians? Is that our finest gesture? Have we nothing more constructive to say? The answer rests with us—with the Church of Christ.

When I entered Japan, thirty years ago, the Japanese were thought of as a fascinating, friendly people with a worthwhile future. Japan had our confidence and friendship. We sent her our best men and women and aided her with large sums of money. As a result, institutions of religion and education, of medicine and social service, are to be found in all strategic places in the Empire; and a vast army of Christians, who believe in our religion, see the reality of our experience, and who share our finest friendships and confidences, are found in all walks of life.

Has the heart of Japan really changed during those years, or have we, too, changed? If we look at Japan as I have just done, from the political, the military and the nationalistic side, we see vast forces in conflict and reaction in the nation; but when we look at, and deal with the people themselves, we find them just as fascinating and friendly as ever. When we look at them deeply we find centuries of noble national tradition, of art, of refined social customs, and of creative religious influence. To be sure these ideals have met the challenge of modern materialism and world change, but their essentials are still a part of the warp and woof of Japanese character. They still have their precious national heritage with many noble qualities,—their sensitiveness to all that is beautiful,—flowers, gardens, waterfalls, mountains, the firefly, the moon, clouds, the snow. They still have their delicate courtesy. Their speech and daily behavior are rich with qualities of refined living.

No nation appreciates kindness with more sacrificial gratitude than the Japanese. Some think them treacherous and dishonest; whereas we find them loyal and honorable.

Over against these qualities there are the defiant challenges of modern materialistic civilization. There is industrialism that is becoming heartless as in other lands. There is the belching smokestack, the developing slum, and increasing crime. All sorts of problems within the nation trouble Japan, as much as the troubles without. Japan is at crisis—and the crisis is essentially spiritual. To save herself she took on the protective defenses of the West; she took on science in order to learn its secrets; and education to obtain its power.

Two challenges present themselves, therefore, to the Christian movements of the world: first, the challenge that the hands of the West are stained with greed and selfishness and lust; and second, that we lay aside our unworthy suspicions, our haughty pride and exhibit that trust of others, coupled with inner integrity, which Japan has a right to ask of us.

Our own Methodist Church has fitted into this task with conspicuous service. Since 1907 the Methodist Church of Japan has administered her own affairs with conspicuous efficiency, devotion and sacrifice; and we missionaries have had a worthy part in this without discrimination, in her churches and Conferences. This independence comes after thirty short years of

Church growth. The Churches in Japan wanted to be independent, self-supporting, and self-respecting. It is an amazing achievement that we now have sixteen educational institutions, in commanding locations, with fine property and efficient staffs. There are 40,000 Christians in 485 churches and chapels with 300 ministers. Last year their giving averaged thirty Yen per member. When the co-operating missions were compelled to cut off a large part of the aid to the extension program the laymen and ministers through the utmost sacrifice contributed a special fund of Yen 38,000. Then came the call for Yen 40,000; and now the Church must find Yen 60,000 since the co-operating missions are cutting again, and as you may know, our Mission has contributed almost nothing for four years.

Need I say that this failure in financial aid at a critical time in the life of the nation, has caused not only great suffering, especially in the Church and in two of our educational institutions; but it has caused also a deep heart-searching, among our people, as to American Christian vital interest in the Kingdom of God in Japan. Has American Christianity fallen down in vision and consecration? Has it lost a sense of world task? Have American Christians taken sides against us because of political and military developments; especially when we need to feel the strength of American friendship and the force of Christianity most?

In a recent conversation with Bishop Akazawa he emphasized again that it should be impressed upon those who are vitally interested in making Christianity a force in Japan that, despite racial and national differences and international problems in which sides must be taken, the missionary body and Japanese leaders are one in heart and mind and purpose. If, during the founding period, missionary leadership was of vital importance, what shall we think of their place and importance in our life today? They were never so needed as now; and, never has there been such a trained and capable missionary leadership as at the present moment. They are now the tie between the nations. To take them away would mean defeatism, and an increase in antagonism, and the widening of the gulf between the East and the West.

We have our Churches throughout the Empire. We have our splendid schools for both sexes in important locations. We are leading in social service. We have the spirit and experience and genius of Methodism. We need, as never before, leadership—the combined leadership of the West and the East. Every field is open: education, evangelism, social service, student work. We need deepening of experience and courageous testimony. We must internationalize Christianity *now*, when racial, nationalistic and repressive social forces are sweeping over the world. Our need is Christian personality, understanding, a new philosophy of living. Our hearts cry out for comfort, guidance, friendship,

brotherhood. That you can and must give us if Christianity is to march victoriously across the Oriental world.

What of the future? How can we do Kingdom building with Japan? In the Board's *Journal*, of the last Annual meeting, they say, that in the new strategy they will send out missionaries as they are asked for; but immediately add that the calls are becoming insistent; that in the eyes of national leaders the need appears almost overwhelming. That is my conviction and experience. That is the insistent call of Bishop Akazawa and his colleagues, as it is the call of Kagawa, the flaming voice of God, Japan's Christian gift to the world.

There are 30,000 towns, villages and rural groups where the gospel is never heard, and not all the Japanese evangelists can get to them in this generation. Here is a crying need, and the call is for pioneering.

There is the passionate call for missionary help in the rural community.

There is the call for expert guidance in the city, with its industrial problems, and spiritual needs and social service, among thousands of laboring people.

There are our schools and colleges where missionary teachers have unlimited scope in shaping the ideals and in solving the life problems of thousands of young people. Is it not significant that our missionary houses are crowded with young people seeking our guidance and Christian experience? There is no institution, in Kingdom of God building, where more young people are influenced and made Christian than in our Aoyama Gakuin, in Tokyo, with its 3,600 students.

There is our Wesley Foundation work among thousands of government college students, throughout the nation, which calls for more men and money. There is the missionary home with its Christian contacts, which is perhaps central in the Christian task in any land.

There is the individual work for individuals. Need I tell you that our finest Japanese leaders were hand-picked fruit?

There is the task of lifting up Christ in the midst of profound spiritual hunger, in the midst of national confusions; and, when subversive movements are moving across society, sweeping the people off their feet.

There is deep religious feeling and longing in the Japanese heart. Through the centuries these inner spiritual passions have been ministered to by Buddhism and Shintoism; and even today the Japanese people are seeking something from them. But we feel sure that Jesus has much to give where their faiths have failed.

At an art exhibition in Tokyo, some time ago, there was a painting by a Japanese artist, at the center of which stood four persons: Confucius, a Shintoist, the Buddha, and Christ. They

stood in the attitude of beckoning to the onlookers. The picture presents a profound question for Japan. Whom will Japan follow? The answer to that question rests with us.

The restless millions wait the light,
Whose dawning maketh all things new.

Christ also waits.
But men are slow and late—
Have we done what we could?

Have I? Have you?

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

SEE JOURNAL, PAGE 215

Joseph M. M. Gray, Chairman of the Committee on Fraternal Delegates: I find it somewhat difficult to speak with restraint this morning concerning the next fraternal delegate, not only a personal friend but one to know whom is to realize that Church Union is the will of God.

I should like to begin a long way back with St. Louis, to which those Indians from the Northwest came two thousand miles for the white man's Book and in which scores and hundreds of exiles of liberty found a home after the European revolution of 1848; St. Louis, which has acknowledged three flags while a fourth competed for its favor; which is known in art, which has a reputation in literature and which now maintains in keeping with its past, three great institutions—Dizzy Dean, the Gas House gang, and the minister of St. John's Methodist Episcopal Church, South. He is here not simply as the minister of St. John's Methodist Episcopal Church, a St. Louis institution, he is here as the president of the Federal Council of Churches of Christ in America.

The Presbyterians, with their sober dedication to righteousness and their memories of the Greyfriars monument and covenant and laws, those loyalties of Scrooby, Mayflower, and Plymouth Colony that still burn undimmed in Congregationalism, the convictions of that sect which furnished the last martyr to the fires of Smithfield, the Baptists who still insist upon the rigid distinction of believers, and we Methodists who have few distinctions and quite a few believers, all march behind this man's leadership, and as we see it growing more and more certain as the years pass that our identities are greater than our differences and that the historic and distinctive tradition of each is in reality the great inheritance of us all, we can look forward with increasing confidence to that American Protestantism united, of which we all dream and to the approach of that great day of

which Coningsby Dawson, I think it was, said, "We shall awake from our lofty dreaming to discover that nothing has gone but our sleep."

It is the president of this Federal Council of Churches of Christ in America, the herald of this great dream, that I have the honor of introducing; my dear personal friend, Dr. Ivan Lee Holt.

FRATERNAL ADDRESS OF DR. IVAN LEE HOLT

I do not feel this morning like a stranger as I arise to speak to you. The invitations which have come for your commencements, your assemblies and your conferences have enabled me to meet many of you personally and I call more than one man in this august assembly by his first name. If I had the time this morning, if I did not bear in mind that very enthusiastic way in which you welcomed fraternal messengers, if I did not bear in mind the fact that Joe Gray took five minutes of the fifteen or twenty minutes which I have, I should like to say something about that city of Detroit which St. Louis took to such a good cleaning a year or two ago, but I think I will tell you simply one story which I want to serve as an introduction to what I have to say. I tell this story with a good deal of pleasure this morning because it is a story given to me by some friends in China.

During my residence in that land last spring the president of this Conference and his wife were most gracious in their hospitality and I shall never forget the pleasure I had in seeing them in the congregation each Sunday morning as I preached.

It happened that a group of American Senators and Congressmen were visiting China and these individuals were taking with them a good many of the female relatives of their families at Government expense in order that all the family might have a trip to that part of the world. Literally acres of Chinese came to hear these very distinguished Americans. The man who was spokesman was a Senator from the South who still had some of that emotionalism which used to characterize our speakers, and he began after this fashion:

"My friends, I have the honor of belonging to the most distinguished legislative body on the face of this earth and by reason of my long period of service in that body I have risen to no inconspicuous position in its ranks."

The young Chinese who was interpreting for this individual knew perfectly well that a speech like that would ruin a man anywhere and some missionary friends of mine who were standing close to the platform told me that the Chinese interpreter interpreted the speech after this fashion:

"The gentleman wishes me to say to you that he feels very humble in the presence of the distinguished leaders of this great province."

I come to speak to you today in behalf of a body which is much more extensive than the Methodist Episcopal Church, but as I speak in behalf of that body I hope there will be some sort of an interpreter between me and you who is saying constantly, "The gentleman wishes me to say to you that he feels very humble in the presence of the distinguished leaders of this great Church."

I want to say to you that your action on Unification the other day creates an atmosphere in which it is very easy for me to speak about the task of co-operative Christianity.

I want to do two things this morning. I want to suggest to you first that there has been an evolution in the development of the Federal Council. In the first stage the Federal Council was simply a group of men of different communions who thought alike about the co-operative task of Protestantism. Few men in that group represented their own denominations.

After some years in which this group of men tried to give prophetic leadership to the Protestantism of this country, three years ago this last November in the city of Indianapolis, the whole constitution of the Federal Council was rewritten and the Federal Council passed into the second stage of its evolution. It became a representative body. The men who sit on it are the representatives of the Protestant denominations in this country and therefore the Federal Council becomes under that action something more than a prophetic voice; it becomes, if you please, the agency through which the forward-looking Protestants of this country would seek to express their convictions as to the Kingdom of God.

I believe the Federal Council is passing now into a third stage in its evolution. It is seeking at this time to bring the support of the whole Protestant movement to the Protestant pastors of the churches in the hamlets and villages and towns and cities of this country.

I want, in anticipation of this third stage in the evolution of the Federal Council, to say to you that during the present administration the Federal Council is seeking to do three things which I think are absolutely needed in our Protestant life in America and which I think no other agency in America is seeking to do.

In the first place, we are seeking to eliminate duplications between co-operating agencies, conscious of the fact that we have innumerable divisions. I think innumerable is not too strong a word. We have been multiplying co-operating agencies.

May I give you just two illustrations of what I mean when I say that we are moving toward the elimination of duplications? Last June representatives of the Federal Council and the International Council of Religious Education and the Home Missions Council met at Lake Geneva in Wisconsin to talk about the things which these organizations have in common and in some statesmanlike way—we do not seem to have in our co-operative Prot-

estantism the statesmanship we ought to have—agree on a program which could have the support of all of these and other co-operating agencies.

May I pass to another thing which we are seeking to do just now—and when I say “we” I must say that there are other agencies besides the Federal Council who are seeking to do this thing.

I went into the office of the World Alliance and I asked for a list of the peace organizations in this country. I said, “We must have at least twenty.” The secretary said, “We have, unfortunately, seventy-two.” Twenty-two of them are Catholic and Jewish, fifty Protestant; and every Protestant minister in this country is getting appeals from more than one of those organizations.

We are seeking to put our hand on the reason why, in spite of our talking about peace and the resolutions about war and peace which have come from bodies like this, we have gotten nowhere. One reason is that we have had all of this confusion in the minds of our people in the creating of the peace mind, one organization saying, “You must sign pacifist pledges,” one organization saying, “You must vote for the adherence of the United States to the League of Nations,” and another one saying, “You must, of course, vote for the adherence of the United States to the World Court.” And so it goes. Now at last we have in New York a National Peace Committee which is seeking to bring some sort of order out of chaos. These are just two suggestions of the possibilities in this field.

I say to you that we are starting during this administration in the Federal Council some movements which will mean, I think, real statesmanship in our co-operative Protestantism in this country. It is not an easy task but it is an absolutely essential task because in our desire to bring these separate units of our common life together, we have so multiplied these agencies that they are stumbling over one another.

Now let me say a second thing: This administration is determined to bring the Protestant groups of this country more closely together.

I rejoice in the action you took with reference to Unification, but I hope there is not a person in this Conference who thinks that is an end in itself. It is the beginning of a process, and I am hoping that when that Uniting Conference comes together, and the plan has been worked out for the united Methodist Episcopal Church, one of the things done in that Conference will be the creation of a Commission to work on plans for a still larger Protestant union. We can never be satisfied, my brethren, I think, and we can certainly never meet the gigantic evils in our contemporary life, as long as we are separated after the present manner.

May I remind you of the fact that Will Durant in commenting the other day on the arrest of a new gangster, and on J. Edgar Hoover's statement that we have three million criminals and sixteen million crimes a year, said that this is the most corrupt generation in the history of human life. I am not sure about your endorsing that statement, but we have come to a time when the evils in this world are too great for any sort of a divided Church. If you want an illustration as to what a united Church can do, just remember when you and others like you in other denominations preached against the evils of the motion picture, you got nowhere; but when the Roman Catholic Church decided that it was time for reformation, the reformation came. I don't know where you want a more striking illustration of the value of co-operative action than that, and I am hoping therefore—though I know perfectly well that the members of the Executive Committee of the Federal Council and perhaps many of you, my friends, won't go quite as far as I am willing to go into this matter of union—you are certainly willing to go as far as Stanley Jones goes when, in his striking article in *The Christian Century* last October, he urged the Christians of this country to unite. He visualized in that article, you will agree with me, not union so much as closer federation. It may be we will have to approach the matter of Protestant union in this country through the avenue of a closer federation. Very well, I say that the time has come when we must have a closer federation of our Protestant bodies in this country.

Now in the remaining few moments (I think I have only three or four before the hour of ten-thirty arrives) let me speak about a third thing which I think belongs to the strategy of this present administration in the Federal Council. I realize that we have in Protestantism, and must necessarily have, a complete strategy and a present strategy. In our complete strategy we dream of a warless world and we dream of an absolutely just economic order. But on the way to the realization of that Kingdom of God on earth, my brethren and my friends, we must be doing some things we are not doing in Protestantism, and so the Federal Council is launching this fall the greatest of evangelistic efforts this country has ever seen.

Beginning the middle of September and ending the middle of December, there will be a national preaching mission which is to reach two of the cities of Canada and twenty-three of the cities of this country. I think most of you know something about the plans for that national preaching mission, and I want this morning to emphasize only two of the objectives.

In these last few months I have come in touch with thousands of Protestant ministers all over this country, and I say to you that, taken as a whole, they are a rather discouraged lot. They are individuals who feel that while we want to stop war, we cannot stop war; while we want a just social order, we cannot

bring it about; while we want religion to be dominant in the life of the community it is frequently sneered at by thousands in the community. These Protestant ministers need a new courage, and we believe that in launching this great evangelistic effort this fall we are going to come into the communities and churches of this country with a message which will put new heart and new courage into the Protestant ministers of this country.

As proof of that I want to tell you that everywhere we have gone in the promotion of this enterprise the Protestant ministers of all denominations, even of those denominations which have no affiliation at present with the Federal Council, have responded with enthusiasm. I remember a Methodist Bishop sitting in the Executive Committee of the Federal Council said, after two hours' discussion of the preaching mission, "This is the most fervent and deeply spiritual meeting I have ever attended." I remember a Presbyterian minister in one of the cities of the South who said, "You talk about the campaigns of Billy Sunday and Dwight L. Moody. Why this thing is on a tremendously larger scale than any such campaign." It may not get in an individual city quite the number of decisions secured in one of those evangelistic efforts, but never before in the history of the United States has such a movement been launched, and I want to say to you, my brethren, that not in the time of your ministry (whether you look back or look forward) will there be such an evangelistic effort as this.

The preaching mission has a chance to change the life of this country. I don't think for a moment that it is going to stop when December 15 has come. I think it is going on. I realize, of course, that it has a chance to be just another series of meetings. It will depend pretty largely upon the spirit of you men who are here.

I rejoice in the support which is being given us by the departments of evangelism of all the denominations. Every single one of them has come with enthusiasm to our support.

Probably you know this, but I want to close this message by telling you of this little incident in the life of Stanley Jones. (He is to lead the preaching mission this fall.) He was to go this last winter to Oxford University. Instead he has been up in the Himalaya Mountains in meditation and prayer, preparing for what he considers the greatest responsibility ever laid on him in his life. The men who are going into this are not men who are going into it to enhance their reputations. They are men who are going into it because they believe under God this thing is absolutely essential, if we are to maintain the influence of religion in the life of this country.

Having noted that the Federal Council has passed through these stages: First, a group of men of like mind of different communions, second, a representative body to which have come repre-

sentatives of Protestant denominations, third, a great organization in the leadership of Protestantism in this country, which is coming now to the support and the help of the pastor in the local church, I remind you that in coming to the support of the pastor of the local church it has in mind this sort of a strategy. The elimination of duplications in our co-operating agencies, the bringing of the denominations into closer fellowship, the launching of the greatest evangelical movement this country has ever known, constitute our strategy.

You have always supported us. Out of this denomination have come two of my distinguished predecessors, Frank Mason North and Francis J. McConnell. From the very beginning of the Federal Council you have given us financial assistance. May I plead with you this morning, my brethren, in view of the fact that the Federal Council has become a much more vigorous organization than it has ever been before in the leadership of Protestantism, that you give us support, increased support if possible? We are tackling in the name of co-operative Protestantism the great problems of our contemporary life.

Now I think I have concluded by ten-thirty, and it is not necessary to extend the time.

Thank you!

THE KOREAN METHODIST CHURCH

SEE JOURNAL, PAGE 220

Joseph M. M. Gray, Chairman of the Committee on Fraternal Delegates: When we were children Korea was the Hermit Kingdom, and we were told it was a mysterious empire. Now we have lived long enough to see it become a kingdom of light. The third suggested Affirmation of Faith in our new hymnal is the confession of the Korean Methodist Church, organized less than eight years ago, a Church devout in Christian experience and concern for Christian education. Its fraternal delegate to this body is the secretary of its Board of Education, whose writings and whose influence have done great things for Protestantism there. Under his direction the *Abingdon Commentary* has been translated, and it speaks for the mind of the Korean Methodist preacher that 600 copies of the Commentary were bought before the book had been published.

It is a Church that is adventurous in works as well as in faith, a pioneer in Christian unity, and it is demonstrating by an almost apostolic simplicity the supreme glory of its Gospel, namely, that Christ has power on dark lands to lighten them, and power on dead lands to make them live.

It is a great honor to present at this time the fraternal delegate of the Korean Methodist Church, the Rev. H. K. Lew.

FRATERNAL ADDRESS OF REV. HYUNG KUI LEW

It is a unique privilege and a great honor to bring to the General Conference of the Methodist Episcopal Church the most affectionate greetings of one of its own daughters in Jesus Christ, the Korean Methodist Church.

Two years ago you were celebrating the sesqui-centennial of American Methodism. You recalled the days of Asbury and commemorated that great Christmas Conference which gave birth to the Methodist Church in America. As you all know, exactly one hundred years after that first Christmas Conference, your Board of Missions was sending its first missionaries to Korea. Thus it came about that while you were celebrating your sesqui-centennial in America we were celebrating the semi-centennial in Korea.

In order to commemorate the introduction of Methodism in Korea two nation-wide celebrations were held. First, in June, 1934, special services were held in all the churches and institutions under the jurisdiction of the Korean Methodist Church, telling again the story of the coming of Dr. R. S. McClay, then Superintendent of the Methodist Mission in Japan. It was Dr. McClay who secured from His Majesty, the King of Korea, the first permission to establish mission schools and hospitals in Korea. In this celebration we recalled the names of Dr. John F. Goucher, Bishop Fowler, Dr. J. M. Buckley, editor of *The Christian Advocate*, and others who made possible that first step of bringing the Gospel of Christ in Korea. Second, in April, 1935, a special service was held in every Methodist Church to commemorate the arrival of your first resident missionaries, the Rev. and Mrs. H. G. Appenzeller, Dr. and Mrs. W. B. Scranton, and Mrs. Mary F. Scranton. In this celebration an offering was taken for the purpose of erecting a memorial shaft in the yard of the First Church in the capital city and a beautiful stone monument was unveiled in the afternoon of the last Easter Sunday with an impressive service.

Along with the nation-wide celebration of the fiftieth anniversary of Korean Methodism, we have begun a five-year plan for the spiritual growth of the Church by means of evangelistic campaigns, round-table conferences, Bible institutes, etc. And in order to keep the young church alive in Christian service we are specially emphasizing the missionary work in Manchuria.

To help the Church grow intellectually as well as spiritually in her Christian life, the Department of Education of the Korean Methodist Church published the *Abingdon One-Volume Bible Commentary* in the Korean language as a Jubilee Edition. Forty-four outstanding English-speaking leaders of the Church in Korea took part in the translation of this great book of Biblical information into the Korean language. It is the first one-volume

Bible commentary in all the Orient as well as the largest single volume of Christian literature published in Korea.

In short, we are celebrating the arrival of the pioneer missionaries whom you have sent to us fifty years ago, not only to honor them and remember Christian love of the mother Church, but to catch their spirit and love and to take a strong forward step in our Church life.

Christianity rendered a great service in the making of the modern Korea. It has greatly changed in the past fifty years and it is to you that we must bring thanks for the great and glorious part that the Methodist Church has played in the spiritual deliverance, moral regeneration and social uplift.

You gave us our first school for boys, begun by the Rev. Appenzeller himself. That school, known as Pai Chai, has just celebrated its fiftieth anniversary and is not only the oldest but also one of the largest high schools in all Korea.

You gave us also the first girls' school, Ewha, begun by Mrs. Mary F. Scranton. Ewha includes two kindergartens, a high school and the only woman's college in Korea. In maintaining the Ewha College you have given to the women of Korea their one and only opportunity for higher education in the land which is twice the size of the State of Ohio.

Thanks to the generosity of Mrs. Pfeiffer and other Christian ladies in America, Ewha now has a beautiful campus and magnificent buildings on the outskirts of Seoul, the capital city, and it is there that Ewha will celebrate her fiftieth anniversary this very month.

You gave us not only schools and teachers, you gave to Korea doctors and nurses and hospitals as well. And best of all you brought to us the message of Jesus Christ, the only hope of Korea as well as the world.

As a result of this gracious effort on your part, we now have in Korea a Methodist constituency of about 60,000 people. About 400 ministers and paid church workers proclaim the Gospel of Jesus Christ in some 900 churches and chapels. During the year 1935 nearly 7,000 converts were added to the rolls. The Sunday Schools are crowded by nearly 50,000 teachers and pupils, while Epworth Leagues enroll 6,000 youth. The Daily Vacation Bible School movement has grown by leaps and bounds, so that at the last World Sunday School Convention at Rio de Janeiro, Korea was recognized as leading the world by its achievements in this field. The total contribution for the support of the church and its organizations in 1935 was about 380,000 yen.

The future of the Korean Church, as of any church, depends upon the training of its youth. Korea has always respected the scholar; but, alas for the future of the Christian Church, the educational leaders of the country are quite generally non-Christian if not anti-Christian. The youth of Korea are per-

plexed by the various social, political and economic theories and facing the present world-wide crisis they tend to regard life as meaningless.

To give these perplexed youth the true meaning of life in Jesus Christ our Lord, the Korean Church has been putting a great emphasis on the training of youth through the Sunday School, Epworth Leagues, and youth conferences, and has been providing the best grade of Christian literature at the lowest possible prices. Although it is by no means an easy task, the Church must keep on training its youth in Christian leadership.

Four years ago, Dr. J. S. Ryang, our beloved General Superintendent, who is now serving his second term, brought in person the greetings of the Korean Methodist Church. At that time, you remember, he brought with him a resolution from the Church in Korea, signed by over 500 people. That resolution expressed the sincere gratitude of the Korean people to the mother Church for what she has done and has been doing. That resolution also expressed the sincere hope that more missionaries might be sent to Korea, to help the young Church in Christianizing the nation. That resolution of appreciation and hope still stands and will stand for many years to come.

You have sent us Bishop Welch and Bishop Baker, leaders of warm hearts, keen minds and genuine Christian statesmanship; you have given us the great pioneer missionaries such as the Appenzellers, the Scrantons, the Freys, the Halls, and the host of others who have given their lives and are giving unselfishly in order to share their Saviour Lord and to show us the true way to abundant life.

Let me say in this connection, Mr. President, that we have a choice group of missionaries, men and women, whom you have sent to us and we are certainly thankful for them, but their number is mighty small and their task is mighty big. Therefore, the Church in Korea is asking you, knowing all your difficulties, to help her by sending more leaders and more missionaries.

In asking for more missionaries, Mr. President, we are not asking from any un-Christian motive, but are thinking of the unsaved millions still in Korea and Manchuria. Our churches are firmly established and will continue to grow. But there are thousands of villages untouched by the Gospel, thousands of villages where no missionary has ever gone. In fact, only about two in each hundred of the total population have been reached by the Gospel. The others are still waiting for the light. The responsibility for these untouched millions is of course ours, but it is too much for the young Church to assume alone and we need the lift of the mother Church.

Some may think that the Korean Christians are either shiftless or selfish in continuing to ask help of the mother Church. A missionary who has been for years the Conference English Secretary told me that the record of giving for the self-support

of the work is unequalled on any other mission field, and we are told by your missionaries that on the basis of the annual income the amount given for the support of the Church is unequalled anywhere in the world. Well, that may be an expression of the missionaries who love the Korean Church too much, but what I am trying to say is that the Korean Church is not asking your help in order to keep her pennies, nickels and dimes for selfish purposes.

Eight years ago you made it possible for the Korean Annual Conference of your Church to unite with the Korea Annual Conference of the Methodist Episcopal Church, South. But we have found some difficulty in having two mothers. Now we rejoice in the fact that here in America these two great Methodist Churches are soon to be united and become one greater Methodist Church. Then, you see, all your offspring everywhere will have one great mother Church.

May God bless the mother Church and make her increasingly beautiful, glorious and triumphant in serving her Lord and loving her children.

THE UNITED CHURCH OF CANADA

SEE JOURNAL, PAGE 221

Joseph M. M. Gray, Chairman of the Committee on Fraternal Delegates: I happen to be an incorrigible pacifist, cured of any hallucinations of any military glory I ever had by what I saw in France during the War and what I learned afterward, yet I never hear the name of Canada without my mind running back to that cemetery in front of Ypres where the maple trees are blowing now above the graves of 20,000 Canadians who were sent in to hold the line, and who could not be relieved until the six days' drive had passed. When replacements came, of 22,000, only 2,000 men were left; but alive and dead they had held the line and the highway to the sea against as gigantic an assault and as brave an enemy as history records. I think of them this morning, and as I think of them I am more sure than ever that only the resources released by the Christian Church can make the world they thought they were buying with their deaths; and in that Church the United Church of Canada holds a strategic place against every adverse condition that has always been urged against Christian unity everywhere—differences of history, of theology, of social outlook, pride of place and avarice for fame—against them all Canadian Presbyterians, Congregationalists and Methodists have made a going concern that is sure of its commission and its success, because it knows the sources of its power.

Ellen Glasgow portrayed an epoch in Canadian history as shadows passing on the rock on which Quebec stands and by which it is crowned. There are no shadows on the rock on which their

United Church is standing for its rock is Christ; and it is my honor to present at this time the fraternal delegate of that Church, the Rev. Dr. William Harold Young.

FRATERNAL ADDRESS OF REV. WILLIAM HAROLD YOUNG

I am sure that no one with any feeling in his heart could stand here in this presence, experience the depth and genuineness of the welcome which you have accorded to me, listen to the glowing words of tribute to our country and to our Church that have been spoken by Dr. Gray, and not be moved to the very depths of his being. I am so moved, and I do thank you for it all. I am sure I need not even try to assure you that I count it indeed an honor and a privilege to represent my Church and my country here for a few minutes in your gathering this morning.

I do bring you greetings that are warm and sincere. You need not have any question about that. We, of the United Church, have a very warm spot in our hearts for our brothers across the line that separates us from the United States of America; and to have the privilege of bringing greetings to you is to undergo an experience which leaves no room for question in one's mind as to its depth and sincerity. I think I might properly characterize my greetings, as I bring them representing my Church, as greetings which are perhaps unusually inclusive, for I don't imagine it would be possible to have anyone representing any interest here in which there are bound up more diversities of outlook and tradition than are bound up in the interest that I happen to represent.

To begin with, there are the Methodist, the Congregational and the Presbyterian Churches of a nation all rolled up into one bundle, each of them continuing its own distinctive life within the United Church of Canada. And that is only the beginning!

Within the United Church, and within our own land, we have a host of national groups, people who were born in Iceland, Poland, Germany, Slovakia, France, Italy, Russia and a dozen other countries, all of them members of the United Church, and all of them worshipping God in their own tongue within United Churches every week; and they would be hurt beyond words if they were not represented in the greetings I bring to you.

It goes even farther than that. Far beyond the seas there are a multitude of other members of the United Church of Canada, dwellers in India, Africa, Trinidad, Korea, China and Japan, the fruitage of our not altogether unsuccessful endeavors in foreign missions. They too would be hurt beyond the measure of words to convey if they were forgotten in the greetings I bring to you.

Methodists, Congregationalists, and Presbyterians, Japanese, Chinese, Indian, Poles, Icelanders, Italians, Germans, Czecho-Slovakians, I cannot speak all their languages, but I do know what it is that they would bid me say to you as I stand here today; and this is their word: Across all the barriers of race,

and creed, and tradition and outlook, we hail and salute you as brothers in the love of God, and in the service, the glad service, of his Son, our Lord Jesus Christ. Now, and always, our prayer is that the richest blessing of the Heavenly Father may rest upon this Conference and upon all the work which you begin and carry on in His great name.

Now, sir, with us it is always expected that a fraternal delegate will endeavor to improve the shining hour in some fashion or other by uttering a few words, supposedly of wisdom. That is precisely where I find myself at a loss this morning. I should not, of course, presume in my youth and inexperience to attempt to instruct so wise and sagacious a gathering as this; nor would I, having sat here for a couple of days and listened to and profited by your deliberations, presume to add another to the many exhortations to which you have been subjected.

I am rather like an aging minister up in my own congregation, a superannuated minister in Toronto, whose memory is not quite what it ought to be, so now and again he gets a bit excited. The other day he was called on at the eleventh hour in an emergency to conduct a funeral. In the haste and excitement of the moment he omitted to ask one pretty important question. That important question was whether it was a man or woman he was burying. It so happens in our Order for the Burial of the Dead there does come a rather fateful moment when it is necessary to know which one it is who has departed, he or she. My aged and venerable brother, after he had begun the service, realized he had forgotten to ascertain the necessary information; and, as he read along in the service, approaching the fateful moment, he exhausted every expedient he could devise to discover which it was, but fate was all against him, and he was utterly unable to secure any information on the subject. Finally he arrived right at the moment at which he had to say the fateful word, and anxious to make no mistake that would embarrass anybody he stopped in the service, turned to a very much affected mourner who was standing near to him and said behind his hand, "Brother or sister?"

"Cousin," came back the answer.

Like him I am rather at a loss to know what is the right word to say. But my wife happens to be Scotch, and out of my associations with her I have acquired a certain amount of that national modesty, for which the Scotch are justly famous the world over. So taking my cue from that, perhaps I may as well take five or ten minutes to tell you just a little bit about our United Church in Canada, and about how things are going with us in that Union experiment in which we rather imagine that many outside of the borders of our own country have been a bit interested.

If anybody asks how things are going with the Union experiment in Canada, there is only one answer to give; and that is, that so far as the Union experiment is concerned, we who are in the middle of it have absolutely nothing to report but progress

all along the line. We have had it now for eleven years, or almost so, and that has given us plenty of time to get our bearings. Doubtless there are many things that we hoped to do when we started out that we have not yet finished. Perhaps some of them we shall never accomplish. Doubtless also there are many problems still unsolved; but when all that is realized—and we all realize it—this fact also remains true that I do not know of any single, responsible voice ever having been raised, in the course of these last ten years and eleven months, in the expression of a desire to go back to things as they used to be; and I don't know of a single heart in which such a thought finds a home.

We celebrated last June our tenth anniversary, for it was in June of 1925 that we began our adventure. We celebrated it in a number of gatherings held in cities clear across the continent from coast to coast. We celebrated it by way of climax in a great national service of thanksgiving held in Toronto in the largest indoor meeting house we could discover in the whole country, a service into which sixteen or seventeen thousand people crowded their way on a hot summer night and thousands of others tried in vain to secure admission. Fathers and brethren, if you had been there, you never would have forgotten what that hour brought out. If you had been there to sense the depth and the feeling that surged and pulsed through the prayers and the hymns and the whole atmosphere of the place, which transformed the hockey arena into a cathedral for the worship and adoration of Almighty God, you would have agreed with us it was one of the most amazing experiences one could hope to have in a whole lifetime.

Lest you should think that was only the overdone emotionalism of a fervid moment, let me read you the brief sentences of a statement that was issued that morning in the name of the General Council of our United Church of Canada, published in every newspaper in the land, which represents the weighty and considered judgment of our people as to how the Union experiment has gone with us. Here is the word:

"On this, its tenth anniversary, the United Church of Canada reaffirms before the world its faith in the ideals and principles which brought it into being. In the light of ten years' experience it has found these ideals to be eminently practicable in their out-working and in the quest of them its members have found an enriched and deepened fellowship, human and divine. In a renewed conviction of the worth of inclusive Christian fellowship, the United Church of Canada enters upon its second decade prepared, as opportunity may offer and as God may direct, to seek with other Christian communions further development of its ideals whether by increased co-operation, organic union or otherwise and so fulfill its purpose of being not merely a united but a uniting Church."

Men and brethren, that is how we feel about Church Union after we have been living with the things that are involved in it for fully ten years.

One might, however, go on to try to tell you in a sentence or two of the particular contributions that the United Church experience has brought into our own lives and if one did, the first of them to be mentioned would certainly be this: It has brought every one of us the enrichment of a widened Christian fellowship. You will perhaps forgive me if I illustrate that from my own Church in Toronto. In our Church there are blended together the two major streams that came into the union ten years ago. For shortly after the union was accomplished we proceeded to exemplify its principles locally by working out a local union of two nearby congregations, the one formerly Presbyterian, the other formerly Methodist.

It would do your heart good to see the spirit that exists in that Church. The Methodists have not ceased to be Methodists in their zeal and fervor in all good works; neither have the Presbyterians abated one jot or tittle of their ancient loyalty to the things that have long been revered by their fathers. But each group has opened its heart to the other in warm friendliness. Each has come to a new sense of the value of the things for which the other has stood. Each has taken into its own heart something of the ideals that the other has long cherished and both together have found a new and stimulating loyalty to the things which they have long held in common, out of which a new and joyous breadth and depth, both of conviction and of character, have come to every one of us.

You ought to hear my Methodists raise the Psalms of David. They have never been sung more lustily by any Covenanters since first the world began. And while none of my Presbyterians have as yet punctured the service with fervent Amens, they are getting closer to it every minute and we are expecting developments along that line in the near future. But all joking aside, there has been a breadth of fellowship that has brought us closer to the throne of God than ever we were before, because we came to the throne of God together. The same thing has been true in a thousand congregations and in a hundred thousand Christian hearts all over the country and that is only the beginning of it. For the thing has wider and deeper implications than that.

I can come here, for example, to your Methodist General Conference not merely as the representative of a sister Church; but as one who, in the deepest and truest sense, shares with you a common inheritance in which we join hands and link our hearts. But do not forget that in precisely the same fashion I can go also to the General Assembly of the Presbyterian Church or the Council of the Congregational Churches, and claim the same fellowship with them and have the same feeling about them and trust that they have the same feeling about me, for there

are no more barriers between them and us than there are between you and us. We have gathered up unto ourselves, and will perpetuate so far as our country is concerned, their traditions just as truly and just as deeply and just as fully as we perpetuate the traditions of John Wesley. Believe me, there is something that is pretty exhilarating in being able to clasp hands across all the old barriers with the people of once alien traditions, and to be able to say to them, and have them say to us, "We are all one now, joint heirs of the glories of the past, brothers in the facing of the problems of today."

One has a feeling, sir, that is a real step forward. It is at least an exhilarating experience, and one has a feeling also that a little bit more of it would not do the churches of Christendom any particular harm.

I want to mention just in a word a second fruitage of union in our own personal experience, and it would certainly be this: A broader outlook, an outlook that has had important and permanent results in our own life. Again, forgive me if I am personal by way of illustration.

Before the union, as the credentials said, I was a Methodist, as my father was before me, and as I am happy to remember today, and as I was asked to say today, I am happy to follow in his footsteps in being a fraternal delegate to a Methodist Church in the United States, for twenty-six years ago he had the high privilege as a minister of our Church of conveying the greetings of our then Methodist Church to the General Conference of the Methodist Episcopal Church, South.

As I was saying, before the union I was a Methodist. We Methodists of Canada had a stake in the foreign mission enterprise in two fields, China and Japan. Thanks to a pretty aggressive and pretty effective program of missionary education, we came to know quite a bit about China and Japan. None of us, I think, ever got to the point where we could read a laundry check, but on the other hand, we didn't do badly at all, and foreign missions, as far as we were concerned, came pretty much to be synonymous with China and Japan.

The years passed by and the inevitable happened. China and Japan began to be an old story. Some of the old enthusiasm began to wane. Something of the old zeal began to lag, when, presto! something happened, and that something was Church Union, and into our new fellowship, along with their valuable selves, our Presbyterian and Congregational brethren brought the story of work long familiar to them but completely new to us, that they had been carrying on in Africa, and Trinidad, and British India, and Korea; and the result was that under the stimulus of that new and expanded horizon in missionary work, an interest was developed and sustained that has done much to keep our missionary enthusiasm burning in these last years, in which the missionary enterprise has been under attack the whole world over.

The same happened with our Presbyterian and Congregational brethren—their horizon being expanded when they were brought face to face with work long familiar to us but entirely new to them. And the result has been a state of affairs in our nation's life and in our Church's life, the outcome of which is this plain fact for which I have to thank the March report of the Federal Council of Churches that in these last years of depression, when missionary givings, when Church givings the world over, have sunk to unprecedented levels, the per capita givings of our United Church of Canada have slipped less than the givings of any other Church upon the North American continent.

I am not mentioning that, fathers and brethren, this morning to boast about it, but simply to give thanks to Almighty God for the broadened outlook which has made it possible and I think in the largest sense, inevitable that it should be so.

And then, in another sentence, just one word more: The United Church of Canada and the Church Union experiment has brought to us something we dared once to hope would come, the full significance of which we ourselves don't yet realize. It has brought to us a new and vital grip of religion upon our youth, for, somehow, in ways that we can't entirely explain, through our United Church of Canada, religion has come to have a new and more vital grip upon our country's youth. That was one of the things we dreamed of when we started the venture, that a Church expressing, as we dared to believe ours would express, the hopes and the spirit of a new age might somehow capture the hearts and the imaginations and the minds and the loyalties of the youth of a new age.

And now, tucked away in our reports, are facts and figures which make it look as if that dream were coming true. This, for example: that in the United Church of Canada, strange as it may seem, we have at the present time a larger enrollment of people in our Sunday schools than we have resident members of our Church in the whole country; and I am told that in that our Church stands unique and alone in our whole land.

A second fact: In the ten years of union, the number of young people enrolled in our young people's societies has almost exactly doubled, and that in an age when people say religion hasn't much grip on youth.

A third fact: Over these last ten years the number of young people interested enough in religion to seek out and get for themselves some form of specialized and intensive training in religious leadership has increased, if you please, by no less than 625 per cent. It is perhaps difficult to assess exactly the factors that have entered into the creation of those rather interesting situations; but of one thing at least we are sure, that one of the things behind it all has been the fact that the new spirit of high adventure and the new spirit of freedom which exist in our United Church have had an appeal to our youth and have been the means under

God, of bringing them into a new and larger measure of devotion to Christ, and the things that are His, than otherwise perhaps might have been the case.

For it all, we thank Almighty God, and we are sure, in facing it, that it is one more evidence that we were doing His good will for us when we did what we did eleven years ago.

Just one word more and then I am through. In all I have been saying today, I have been speaking to you as the representative of a sister Church. In this closing word, may I speak as the representative of a sister nation, for I stand here before you as a citizen of that commonwealth of nations that we call the British Empire; and my plea would be just this: that by every means within our power we should labor to cement the bonds of understanding and of friendliness between your great Republic and our Empire.

The things, the ideals we have tried to live for for centuries, the very ideals in which your nation had its birth, are under such attack as they have never been subjected to in modern times before. In one thing only, fathers and brethren, is there any real chance of their survival, that the things which greatly matter, the Stars and Stripes and the Union Jack should remain forever entwined and the two great English-speaking peoples of the earth should stand as one on all the moral questions which confront mankind. The time is upon us when only by a high and perhaps by a costly loyalty to the most genuine Christian idealism can a future of any worth be assured to mankind. Surveying the life of the world today, one is increasingly conscious that it is in the English-speaking peoples that there lies the best chance of the emergence of that type of loyalty, and that only by our united service of that type of loyalty can it be effective for the saving of the world.

Men and brethren, in all the things that greatly matter, we are one. Whatever can divide two peoples who have in common the cultural and spiritual heritage that is represented by the names of Chaucer and Wyclif, of Ridley, of Shakespeare, of Milton, of John Wesley and John Knox? May we ever realize our essential oneness and live by it, and live with it—for in that, justice and freedom and decency among men, and Jesus Christ and his dreams, have their best chance in this troubled world of today.

THE AFRICAN METHODIST EPISCOPAL CHURCH

SEE JOURNAL, PAGE 226

Joseph M. M. Gray, Chairman of the Committee on Fraternal Delegates: There has been a great deal said in more than one Protestant Church in America about what the white Christians here have done for their colored brethren. Most of those declarations have been enthusiastic, rather than accurate. The truth is that about all any race can do for another is to give it an

opportunity to make its own way and about all that we have been able to do for our Negro brethren is give them a chance—and not a very good chance—to fight their own battles in the world.

We have been able to give them schools, but they have made themselves scholars; we have given them the ballot, but they have made themselves citizens; we have called them to the colors, but they have made themselves patriots; we have opened our church doors to them, but they have found God for themselves. Unless history and our contemporary experiences are quite mistaken, they will be eventually evangelized only by members of their own race.

There are representatives of their own churches here to speak to us this morning—all of them, as it happens, Methodist Churches; which, of course, is quite appropriate. As members of this Conference have heard Bishop Hughes say, I suspect more than once, "If a Negro is a member of a church other than a Baptist or a Methodist, somebody has been tampering with his religion."

We have these representatives here this morning and it is well for us to hear the report which they will bring to us of their own self-directed churchmanship, for the Negro is ever more than the spiritual genius of the spirituals, or the credulous figure of "The Green Pastures." He is a good deal more than the disciplined intelligence and directing ability that has made, as we keep saying, the greatest racial progress in the history of humankind. The Negro today is our comrade in the whole march and battle and bivouac for the Kingdom of God; and it will be my great honor to present in a moment the representatives of these brethren of ours.

It is my honor to present the Rev. J. F. Williams, fraternal delegate from the African Methodist Episcopal Church.

FRATERNAL ADDRESS OF REV. J. F. WILLIAMS

By the Council of Bishops of the African Methodist Episcopal Church, I have been authorized to bring fraternal greetings of the bishops, ministers, and lay members of that communion to this, your thirty-second quadrennial session, and to felicitate you in the name of our common cause. Inasmuch as I have been sent as a brother to you, and you have signified your willingness and readiness to receive me as such, I thought I should tell you what we think about Methodism and point out to you a few of the modern day problems in which we are vitally concerned.

We are proud of the great Methodist family of which we form a part and thank God especially for the Methodist Episcopal Church; for its great work of evangelizing the people and extending the Kingdom of God; for its God-fearing and Christ-loving followers; for its many contributions to race building; for its long line of illustrious personalities, and for its present dynamic leadership.

Of all the forces at work among us to create and maintain a better social order, we think that Methodism has won for herself a place of honor and distinction. This is due, in a large measure, to the character and personality of its founder, for the real forces that transform the world are persons. We believe that John Wesley rediscovered the religion of Jesus Christ for his day; and to us, the birth of Methodism marks an epoch in the evolution of the Christian religion.

The experience of this sainted man was similar to the experience of Abraham, Jesus, and Saint Paul; and the Methodist Church, with all of its agencies in the United States and in foreign lands, should be the flesh and blood of this experience.

The Methodist movement, therefore, was not in any wise originated because of some theological differences, was not designed for theological or governmental reform, but for the reform of the soul. It was a movement by a consecrated soul, to share its blessing with others; Methodism at its best has no distinctive doctrine or dogma and its continued existence does not depend upon any creed, any set form of government, or upon any religious controversy; *but upon its evangelistic spirit*, upon its power to wage war against the powers of darkness, upon its power to call men to God and to interpret the spirit of Jesus to each succeeding generation, and upon its power to create a technique to meet the issues of each generation.

Just now the world is rent into many conflicting camps and the great call of the hour is for someone who can rediscover Jesus to this generation. We believe that God is calling the Methodist Episcopal Church to this task; that the hour is propitious for Methodism to reassert the spirit of John Wesley, and to reaffirm that the primary purpose of the Church is to teach people how to save their souls. To us, the Wesley spirit is needed today to bring back to people the lost sense of the heinousness of sin; for, the blindness, complacency, and callousness of a vast number of people today present one of the most urgent problems of our day.

Is not the fundamental need of our world today spiritual? Is not our fundamental problem still a problem of sin? Is not our tap-root trouble due to a diminishing sense of God? Is it not still a fact that the world can be permanently changed on the outside only as men are changed on the inside? Does what the people really need lie in the ballot box, in a popular uprising, or in the well-springs of the human will? I repeat that the hour is propitious for Methodism to answer the world's call and need for a moral and spiritual Renaissance.

I believe that the people are growing disgusted with irreligion and are hungry for the religion of Jesus Christ. Methodism was the answer to the prayers of the masses who were sick at heart over the apathy of the Church of England and yearned for some way to make Christianity a more vital force. The masses are crying for just such a religious awakening today. The ideas and

general social responsiveness are here. All we need is a big soul like John Wesley to mobilize and unify these forces. I believe that this age is waiting for a voice, for a sympathetic soul to sum up the spirit, the needs, and the resolve of our day as did Wesley for his day. May we not hope that Methodism will accept the challenge and come forth today, in full force, in a new, straightforward demand for the good life?

If there ever was a time when mankind needed light, it certainly is now. Men are confused, troubled, and dazed, and anything is possible. Forms of faith are changing and many are bewildered. People are running to and fro, following every wandering light, and some are falling into fanaticism. The one thing that everybody is talking about is God. Scientists, journalists, men of letters, novelists, socialists, mathematicians, philosophers, ministers, farmers, and poets are trying to tell us what sort of being God is. Societies are organized to spread atheism, and the Communists who have gained possession of the police power, use it to fight God as one of the supporters of capitalism.

In the midst of this confusion, the faith of many is weakened, the public morals are undermined, and the courage with which to face life has been greatly dampened. People have begun to doubt whether there is a God of justice; whether it is worth while to serve God.

This condition is a direct challenge not only to the state, but also to the Church. The Church is co-responsible for the moral standards that have brought about this world affliction. Greed, graft, blood money, oppression of the weak by the strong, social injustice are permitted in our country largely because the Christian Church has refused to unite her forces and influence against them. If we are to be saved from the world affliction upon us, the light must come from the Christian Church. No economist, no law-making body, no financial system can settle the question before the world today.

Nothing but the leadership of the Church united in Jesus Christ will save the day. The clock has struck and the Church must be the Church of Christ or the day is lost. Creeds, isms, denominational propaganda, dogmas, race antipathies must give way to a religion of social justice and brotherhood.

The essence of Christianity is love—love in all the relationships of men; and the future task of the Church is to organize love effectively. Up to now, the most effective organizations have been built around hatred, suspicion, and race consciousness. Governments spend millions yearly to perpetuate organizations and brotherhoods of hatred and suspicion. We have been brothers in everything except love—brothers in slavery and torments, brothers in ignorance and perdition, brothers in disease and war and want, brothers in graft and greed.

What happens to one of us sooner or later happens to us all; we have always been unescapably involved in a common destiny. And

since men have never been able to separate themselves from one another's woes and wrongs, since history is fairly stricken with the lesson that we cannot escape brotherhood of some kind, and since the whole of life is teaching us that we are hourly choosing brotherhood in evil or brotherhood in good, is it not the dictation of wisdom for us to choose the brotherhood of love and fellowship?

For ages there has been unity in sin. The forces of sin and vice seldom antagonize each other. The only place I know in the universe where there is no color restriction is in the commonwealth of sin and vice. Men can gamble together, steal together, drink together, demoralize together, but cannot pray, sing, and commune together.

The great task before the Church is the capitalization of good will. We have as the chief asset of our civilization a vast total of good will, latent or active, a vast reservoir of the milk of human kindness, available for the enterprises of the Kingdom of God. We need to use to the utmost this existing fund of good will. Our savage inheritance must either be subjugated and sublimated or expelled by something better. We shall have peace on this earth only when the passion for peace becomes more powerful than the passion for war, when the passion for the destruction of men gives way to the passion for their promotion.

War is an idea in action, and there can be no peace until the peace idea prevails. It seems that the human race hates more readily than it loves. If this is true, we should all agree on a common enemy to hate so that we shall be so busy arming against the common enemy that we shall not have time to quarrel with one another. Sin is our universal enemy—the scourge of the earth. All races and classes should line up under the banner of Christ to drive this monster from the earth.

In order to accomplish this task effectively, denominational barriers must be either destroyed or reduced to minimum restrictions. Until we learn to love God and righteousness more than we love some denominational prejudice, we shall stand in the way of real Christianity. We need Christianity today far more than we need Churchanity.

The union of all Methodist denominations would, I believe, be a great step in the right direction.

As an evidence of the growing sense of Christian oneness among our race group, a number of interested churchmen, led by Bishop Reverdy C. Ransome of Wilberforce, Ohio, met in Washington, D. C., January 5, 1934, and bound themselves into what they designated as a "Voluntary Committee on The Federation of Negro Denominations in the United States of America." In response to a call by this committee, 152 delegates, representing nine Negro denominations, met in Chicago, August 22, 1934, and after careful study and prayer, organized "The Fraternal Council of Negro Churches of America." The purpose of this

organization, as set forth in the Constitution, reads: "The purpose shall be to unite various Negro denominational church organizations for the purpose of making practical the principles of the Christian religion in their application to the civic, economic, and social condition of the Negro in America and throughout the world."

Isn't the present economic depression upon us the voice of God telling the scattered members of the human race to recognize their kinship or face self-destruction? May we not hope that the people of the earth will shed their milk teeth and permit their wisdom teeth to appear; that all people may come to a clearer realization of their need of each other; that the Christian Church will dedicate itself afresh to the task of Christianizing the social order; that a wave of Christian enthusiasm, loyalty to Christ, will sweep our country from ocean to ocean, and from the Gulf on the south to the Great Lakes on the north; that the leaders of the Church, white and black, will give up their selfish interests and let the Church return to the simple principles of right living; that the Church will assume a more aggressive attitude on the great economic questions of our day; that the Church will mobilize all her resources for industrial reorganization; that the Church will lead the fight to crush economic slavery with the same deep devotion that characterized her fight against human slavery? I firmly believe that the issue between capital and labor will continue to grow more aggravated until the Christian Church sits down together with capital and labor and teaches them that differences are never settled until they are settled right.

Among the more tragic effects of the present social upheaval, we note the prevailing spirit of bitterness and disrespect for law and religion, defiance of all moral and secular laws, rebellion on the part of a growing number against society, against the government, and against things in general. The Church must come to the rescue of the social order, must reinforce family life and help hold parental and conjugal ties together, or family groups will certainly disintegrate and the Home will be broken into fragments.

Especially do the troubled and confused millions of my race group need the help, confidence, and encouragement of the real Church today. Something must be done at this Conference and at the General Conference of the African Methodist Episcopal Church, now in session in New York City, to strengthen the general church morale, to restore public confidence in the leadership of Methodism.

May God grant that the leadership of your great Church will be so inspired, so enriched in heart and mind, that a wave of restored confidence will sweep our country from shore to shore and that there may be a speedy return to the folds of Methodism.

God grant that you may lead the way to a larger and richer

fellowship among the people; that you may declare in unmistakable terms that Methodism still believes with the sainted Wesley that the unit of Christianity is a regenerated and sanctified individual human life, and that if Christian men and women exist in sufficient number and strength, war, sweatshops, slums, economic oppression, racial persecution, lynching, Reno divorces, the damnable liquor traffic, selfish nationalism, together with all other festering sore spots, will pass away.

God grant that Methodism will lift her voice in thunderous tones for a national moral and spiritual Renaissance as our most fundamental need; that she may declare once more that we cannot have peace and good will in this world so long as we think hatred and selfishness; and that human rights will never be placed above property rights until the motives of men are changed; and that our theory and practice of Christianity must be synchronized.

I come now to my final word: The African Methodist Episcopal Church firmly believes that Jesus Christ is still the leader the modern world needs and that His spirit is the real standard by which social progress should be tested; that the Sermon on the Mount is a statement of the principles of life essential in a Christian society and that these principles should be sought and applied anew to the life of the present as Jesus applied them to the life of His own day.

Personally, I believe that if Jesus Christ is ever to have an altar in this country at which all nations, races, classes, and creeds can bow on equal terms of brotherhood and fellowship, and look up into the face of a common Father, the Methodist Episcopal Church will have to build that altar.

If the voice of the Master is ever to be heard in our legislative halls, in city, state or nation, the Methodist Episcopal Church will have to blow the first trumpet.

If lynching, racial oppression, political unfairness toward the minority groups in the United States are ever remedied, the Methodist Episcopal Church will have to lead the fight.

The highest exponent of Christianity in the United States was John Wesley and the most outstanding voice since his day for fair play, godliness, social righteousness, and sobriety has been the Methodist Episcopal Church. It was her voice that moved and sustained the early anti-slavery crusaders; it was her spirit that sent missionaries to the South to plant schools and colleges there for the education of the freedmen. Your past is glorious because of your deeds of mercy and love to your black brother; your present is potential with great destiny.

May God make you equal to the challenge of this day.

My dear brethren and sisters, in the name of God, our Father, Jesus Christ, our Redeemer, the Holy Spirit, our Sanctifier, and on behalf of the African Methodist Episcopal Church, I extend to you the right hand of fellowship, greet you in the interest of our

common task, and pray God's choicest benediction upon your deliberations and declare unto you that if you will declare war anew against the powers of darkness, the African Methodist Episcopal Church will rally to your side with God-fearing shock troops.

THE AFRICAN METHODIST EPISCOPAL ZION CHURCH

SEE JOURNAL, PAGE 226

Joseph M. M. Gray, Chairman of the Committee on Fraternal Delegates: It is my privilege and honor to present to you the fraternal delegate of the African Methodist Episcopal Zion Church, the Rev. P. K. Fonvielle.

FRATERNAL ADDRESS OF REV. P. K. FONVIELLE

The Church is the only institution in the world doing business exclusively for God. Standing out there on the coast of Caesarea Philippi, Jesus declared that upon the rock-bottom truth that He was the Son of the Living God, He would build His Church, and the gates of hell should not prevail against it. Standing under the shadow of Diana, Paul served notice that the Church would move on. Diana has licked the dust of the ages, while the Church has moved across broken empires. John saw the founder of the Church riding forth conquering and to conquer. The Church had its birth on the day of Pentecost and started on its world-wide mission.

In all ages the Church has been militant, and in warfare, and today is under the same law of suffering that crucified the divine head. His throne was a cross, and His crown was of thorns; nevertheless He triumphed to the end. The Church, in every age, and in the midst of all antagonists, fulfills its mission and accomplishes its purpose, and no man can hinder. It is almost impossible today to grasp the wonder of the early Church victories. From a human point of view a more uneven struggle could scarcely be imagined. Hounded by the authorities of the old religion; feared and loathed by people in general; scorned by the philosophers as the religion of slaves, and outcasts, and persecuted by the authorities as dangerous to the state, it survived.

It was the Christian Church that took up the burden of Western civilization. Christianity is the only vitalizing, cleansing, fruitful system in the world. Call it what you may, it is irresistible, transforming and powerful. It is the only panacea for the world's ills; the only hope of the embattled soul.

On June 28, 1703, there came into the world a child, who was destined to develop into a dynamic personality, and to change in a large measure, the religious thought of England and America, making it practical. Born in a family of nineteen children, miraculously saved at the age of two, from a burning manse, he grew

up in a home of rigid economy, but a school of manners and morals. His father, dying, reminded Wesley of "the inward witness" as the strongest proof of Christianity. His background was ecclesiastical; he came from a family of Anglo-Saxon stock that had produced great scholars and preachers. His early training in England was rough, and the food in the schools scarce. His home training steadied him in this atmosphere. His wit, excellent character, intellect and social inclinations made friends for him.

Ordained at Oxford, 1725, by the Bishop of Oxford, he refused a pulpit in England, but longed to found a mission in America. He came to America, as chaplain to English prisoners; set them free and departed. He preached for thirteen years before he was converted. One day he felt a strange warmth in his soul, and in 1738 was converted. He then preached with the fear of a Holy God inhabiting eternity. His preaching brought every man alike to his knees in the dust and ashes of repentance. Wesley estimated the merits of his sermons by the offense they gave. He thrust the truth of the gospel into all sorts and conditions of life. He told how he found God and promised every other man as much. He lived in the very thought of God and the activity of his presence.

He believed in a religion of experience. John Wesley was the boldest and most progressive among the great leaders of the modern Church. He founded an empire of souls. The greatest contribution to England and America was made by him. His societies have reached the ends of the world and are destined to cover it as the waters cover the face of the mighty deep. His name is inseparably associated with Methodism; not a theologian, but a preacher of the word. His success as a preacher made him the leader of his society.

The founder of the Methodist Episcopal Church defined the Methodist society as "a company of men, having the form, and seeking the power of godliness, united in order to pray together to receive the word of exhortation, and to watch over one another in love, that they may help one another work out their salvation." The Methodist Episcopal Church developed from this society, and started on its worldwide mission for God and His humanity. Today it is one of the greatest religious forces in the world. It has always been on the right side of all great movements. It never failed the Negro in slavery and will not fail him now, in the days of expanding brotherhood. The American Negro has learned to look to the Methodist Episcopal Church as a last resort in matters of protection and justice in American public annals.

It is the only Protestant world Church. There never has been written on her banners or in her laws one word that condones social discrimination. We thank God for the shock-absorbing social forces within her episcopacy today.

Jesus stung the Pharisees for their hypocrisy and spiritual pride and refused to take part in a revolution or the building of a temporal kingdom. The basis of ecclesiastical organization was the fraternal equality of believers, "All ye are brethren." In the early Methodist Church, master and slave sat side by side and shared sacrament and love-feast together.

The Mother Church has always been a liberal warm-hearted Church. In the light of its background and spirit of the fathers, we are confident that she will not compromise or retreat on any issue that does not square with the teachings of Jesus Christ, on matters affecting the well-being of mankind and the advancement of His kingdom. In these days of greed and confusion, a time when the spiritual is not keeping pace with the material; when the work of winning the nation for Christ is perhaps larger than ever before, it would mean much for the Christian Church to re-think and re-interpret the meaning of Christianity. Christianity is always in the making, never finished.

Jesus gave us a disposition and point of view, and every generation was to work out their Christianity in the life forms of the day, applying the same to everyday problems. The Mother Church has made a great contribution to the Negro Church and the education of our youths. Rust, Clark, Claffin, Bennett, Philander Smith, Morristown College are conclusive evidences of her interest in education.

I come today to report as a son to his mother. The Negro was offered a better chance in the Methodist Episcopal Church in the pioneer days, than in any other denomination, and developed very rapidly. Being restricted, however, in their worship, a number withdrew from the John Street Church of New York City in 1765, having a desire to hold meetings of their own, and more freedom for their ministry. They organized societies, and named them the African Methodist Episcopal Church in America. They selected a form of *Discipline* with little change from that of the Mother Church.

The African Methodist Episcopal Zion Church is the first African Methodist Episcopal Church of which we have any record. The new body was named out of respect for the first church—Zion. It is an interracial Church, with an African title. It never has put up the bars against any other race in the world. Any person, of any race, may join her.

More than fifty years ago the late Bishop Singleton Jones and wife organized missionary societies here and there. Today we have three distinct departments, doing business at home and abroad, with headquarters in Washington and a paid executive. We have trained native Africans, and sent them back to their native land to train their brothers. Andrew Cartwright, Bishop Small, Annie Blackwell, Bishops Matthews and Alleyne carried on, in Gold Coast, Monrovia, West Africa, East Gold Coast, and established schools for boys and girls.

The Church must have a missionary spirit. A Church cannot live alone. The Church that does nothing, gives nothing, costs nothing, suffers nothing, is worth nothing. The Church that is going to last must help others. Jesus loved those near Him, but His great heart went out to all mankind. Association for progress is the inexorable law. Safety is not found in isolation. The age of the isolated Church is over. Denomination is not being stressed today; it has done much good, and will do more; but the world is calling for vitality, sacrifice, service and the rebuilding of human lives.

At no period have changes in economic processes been so swift as in our own. In no previous age have the races of mankind been so mutually dependent, or so deeply and easily affected by what each other is doing. The ultimate power in all our doings is the spiritual factor. Zion believes in missions. There still remain wide areas untouched by the Church in America.

Not the emotional kind: that is passing, but the kind that causes men to think right and act right. We believe, if the Church is to stand, it must have an evangelical note. Where tradition has no value for the conduct of affairs in the new day, it is disregarded, without tears. To rob man of the fear of God is to leave the world without moral standards. If we do not evangelize, we shall perish; if we are not, we are perishing. Pioneers of great faith are needed to carry the gospel of Jesus, who, "went about doing good" into every part of the nation's life, into every relation, into the solution of every problem.

Much of the education we are getting in the schools today is not the kind to solve our problems. The Negro has labored under the delusion that education would solve his problems, but it has not liberated us from slavery of many kinds. The African Methodist Episcopal Zion Church will not support an institution that does not believe in the divinity of Christ.

An education that does not teach men to differentiate between right and wrong is worth nothing. Any education that teaches one to proceed along the line of least resistance is also worthless. We believe in Christian education. A large portion of our budget is allotted to education. Zion opened her doors for the founders of Tuskegee. Douglass was a member of our Church at New Bedford, Mass. J. C. Price, the founder of Livingstone College, was acclaimed the world's greatest orator at the Ecumenical Conference in London, England. J. E. Aggrey, of the African Methodist Episcopal Zion Church, native African, was said to be one of the most brilliant students of Columbia University, New York City. Zion has six schools. She believes in Christian education.

Race prejudice and discrimination are the greatest evils in America today, and lynching is conclusive evidence that somebody's civilization and religion are wrong. If our civilization and religion do not make us more prosperous, enable us to recognize

the Fatherhood of God and brotherhood of man, then we must change them. Christianity has not failed; it has not been tried. A man's creed is not a test of man's loyalty to God, or of fairness to his fellow men. Religion has spent too much time in doing things apart from the real issues of life. Such as sacrifices, endless prayers, traveling to Mecca, Rome, Jerusalem, kissing a sacred stone, climbing sacred stairs—things that have only indirect bearing on the practical social relations between men and their fellows. Thank God for the Good Samaritan. He was a hero of the cross, who leaped over self-centered and hypocritical conventions, and narrowly interpreted creeds to follow in the train of his Master.

The present situation is stirring up the humane in men, and bringing us back to eternal verities. Jesus solved race problems by fellowship. Individuals cannot lead where they are not going. Forces are driving today with such terrific speed something must be done.

Progress is compelling us to live together for support and protection. One driving this way and one another means destruction. There are ten million in America still unemployed, twenty million on relief. Many bowls of soup have slid across the counter since this country began feeding the depression victims. Billions of dollars spent to keep people from starving; but, somehow, with all this, we do not seem to have come closer to a realization of our common brotherhood. The depression should have brought us to the point where we would help our brother because it is right; and not because of fear of what he might do.

I am not a separatist; but it seems to us that the fathers were justified in their withdrawal, in 1796, because of present-day discussions, situations and vexing social problems. Unless Christianity reaches the place where it can overcome all social antipathies, and be one in Christ Jesus, we believe the best solution is union of all Negro Methodists. Illegal methods are resorted to, when other methods fail, to keep people in subjection. Forty million Germans could not keep six million Jews down, until they resorted to illegal methods to do so. The economic system today is the outgrowth of moral and spiritual breakdown. We believe in production for service, but not for mere profit.

In the midst of all the world's greed and confusion, the Church must stand firm, and help mankind to work out their problems, as they face them day after day. The enterprise of the Church has become one task. The same problems must be solved, and the same victories won, the world around; races must learn to live together as Christians in America, as well as in India. A Chinese has said: "Christianity seems to many to be expressing itself more in gunboats and armies, than by gentleness and forgiveness." The institutions of America were formed in the light of the teachings of Jesus. America needs to reaffirm her loyalty to Him.

I bring you then the greetings of your sons in the gospel; five hundred thousand communicants, led by eight Bishops, four having gone to their reward. God grant that the time may come in our religious development when, regardless of race, creed, or color, we can all join in and sing, "Bring forth the royal diadem and crown Him Lord of all." And, when we have crossed the Red Sea of all our difficulties, we, like Miriam of old, will sound the loud cymbal over Egypt's dark sea, "Jehovah has triumphed and His people are free."

THE METHODIST CHURCH OF MEXICO

SEE JOURNAL, PAGE 227

Joseph M. M. Gray, Chairman of the Committee on Fraternal Delegates: I have asked Bishop Miller to present and to interpret a very brief greeting from the fraternal delegate of the Mexican Methodist Church, the Reverend Bishop Sixto Avila.

Bishop George A. Miller: The Mexican Methodist Church was organized because of the peculiar legal situation in Mexico, making it impossible for a foreigner to administer the work of the Church. It is a union of the two Methodisms in Mexico: the Methodist Episcopal Church, South, and our own Methodism.

Bishop Avila is the second Bishop of the United Church in Mexico, and comes to us this morning as their representative. He is a tender-hearted, compassionate man, and he is not going to make a speech to you. You will appreciate that, I presume. But he does come with a very brief statement of the success and progress of our great sister Church in Mexico. He does not speak the English language, and so what you get, you will get through me.

FRATERNAL ADDRESS OF BISHOP SIXTO AVILA

Brethren, I give thanks to God for the privilege of being among you here this morning. I come to represent my brethren of the Mexican Methodist Church by the generous permission of this General Conference.

I bring the fraternal greetings, not of a Methodist Church, nor even only a sister Methodist Church, but the greetings of a daughter.

Very soon the Mexican Church will have finished six years of life. It was born on the sixteenth of September, 1930, by the decision of your General Conference of 1928, and the General Conference of the Southern Methodist Church in 1930.

The union of the two Methodisms in Mexico constitutes one of the most eloquent testimonials of the success of union as a harbinger for your own union here in the United States. In Christ there is neither East nor West, nor North or South, but one communion of fervent brotherly love in Christ Jesus.

The great cry and aspiration of the Mexican Church is to be united with the brethren of the world. Our war cry always will be: "Forever hold to Christ for the united world." I believe with all my heart that this is the fervent desire of the Mexican Methodist Church: To blot out in the minds of all the idea that there was any intention, or idea, or desire on the part of the Methodist Church of Mexico to separate itself from the mother Churches. We have the same Articles of Faith, the same disciplinary procedure, our *Discipline* works just like yours does, we have the same Bible. This is the legal basis here (holding up book) of the Mexican Church. We will send you a copy of it, if you want it. Remember it is written in Spanish. I hold in my hand a copy of a Plan of Union proposed for the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. We would like to come in with the United Church.

The Methodist Mexican Church is passing through some special trials, and confronting some deep and heavy problems. First, there is the spiritual; then the financial, social and legal.

The spiritual problem: The Mexican Methodist Church is entering upon a period of great spiritual life. There is a general revival going on in the Mexican Church today. Mexican pastors and principal workers and the missionaries are maintaining morning watch meetings in their churches, both in the large cities and in the rural churches. Outside of the Church there is plenty of sin rampant, both in individual lives and in the social order. We note everywhere this wave of sin is intensified and organized.

I could present to you this morning many testimonies of conversions. One of those is the case, for instance, of a thief who had worked for seven years in the mines, and was converted in our Church in Pachuca. Out of his earnings he saved two pesos each week, and when he had 700 pesos he brought the money to me to send to the man he had robbed. He regretted that it was not "four times as much," but it was a wonderful testimony of his genuine conversion, as the amount stolen was only 300 pesos. Now he is a Methodist preacher of the Gospel.

The financial problem: There is a desperate unbalance, non-equilibrium, in Mexico, and our pastors are meeting this problem on the basis of great personal sacrifice and a good deal of suffering. With the exception of a very few churches that are sustaining their pastors in fairly good conditions, the most of them are still dependent upon some missionary help in order to live. The churches and the parsonages need repairs. The Gante Church in Mexico City (a sort of headquarters for our work there) is in great danger that the government may order the building closed because of the unsafe condition of the edifice today.

The social problem: The government of Mexico is not a communist government, and the Mexican people are not a com-

munistic people. The Mexican government at present is following a policy which has for its guiding principle social co-operation. There are communist leaders scattered through the country, but the Mexican people are developing a program of social co-operation. The Mexican Methodist Church has a great task to fulfill in this situation: the work of orienting the Mexican people. It is working with the government in behalf of the welfare of the Mexican people, in contrast with the policy of obstruction on the part of a reactionary clericalism which has worked against the social welfare of the Mexican people.

The social problem is universal. It has more weight and importance in some countries than in others, and unfortunately in some countries it is being resolved by the spilling of blood and the sacrifice of life.

In Mexico, as in other countries of the world, there are a good many rich men who would like to live forever. Like the young man in the story of Jesus, when the Divine Command comes to them, to sell what they have and distribute it for the benefit of the commonwealth, they turn away sadly. The Methodist Church has to say to these men what Jesus said to Zacchaeus, that they should return that which they have stolen. This General Conference should confront the social problem without any stammering or hesitation. This problem was stated and confronted by Jesus when He told the Parable of the Rich Man who was dressed in purple and fine linen and had a great banquet every day, while a poor beggar was outside of his door and did not have enough to eat.

The great mission of the Methodist Church with regard to social questions is to orient other groups in the world everywhere,—saying to the selfish rich man that he ought to abandon his selfishness, and to the poor man that he, too, should follow Jesus; that we should go into all the world and preach the social gospel of Jesus Christ as he gave it in a reference here, which is the Golden Rule: "All things that you would that other men do to you, do to them."

If we want people to love us, we should love them. If we want to be pardoned for our transgressions, we must pardon. If we want other people to appreciate us, we must appreciate them. This should be a universal international principle of procedure.

In Mexico we will have to respect this principle too. If the United States wants other nations to disarm, we will have to lead the way. Germany, which is insisting that she shall be respected and looked up to by other nations, will have to lead the way by respecting the rights of other people; and Italy, O Italy, will never be able to blot out the dark spot on her record that she made in Africa today.

The legal problem in Mexico: Before going on I must express my gratitude to the Methodist Episcopal Church, especially to the Foreign Missionary Society, for the declaration which was

made to the Senate of this Republic that your nation should abstain from interference in Mexico on the religious problem. (That has been greatly appreciated, let me say, by all the Mexican people.)

Everybody is asking: Is there religious persecution in Mexico? Those who could answer it categorically with a yes or no always have a bad cold and are unable to speak. There is no religious persecution in Mexico today. There was a struggle during the three years of war for independence of Mexico between the government and the Roman Catholic clergy. It was reported that the Protestant pastors were against this independence movement; that the Protestant churches were against the freeing of the slaves by Lincoln; that they have been against everything that made for liberty in the United States (these are the reports), and the Churches in Mexico have suffered because of these rumors. They have been in the middle of the struggle between two armies, and the Mexican people have suffered for that reason; and we, as Protestants, are suffering because of these things that have been done, which represent the attitude of the Roman Catholic clergy.

You cannot have two different conflicting laws and procedures at the same time without suffering in between them. You cannot have one standard for the Catholics and the other for the Protestants. It is said, or may be said, that the government protects Protestantism in Mexico. That is not true. Everybody who obeys the law is treated exactly alike. They have closed certain doors. The Roman Church wishes those doors reopened. We are willing to leave them closed, and open other doors. There is not any law in Mexico prohibiting a man from repenting from his sins.

The government has restricted religious practices to the Church and to the home. For this reason we are putting great emphasis on family prayer and upon the spirituality of our services in our Churches.

To sum up, the Methodist Church of Mexico asks for your prayers. The Mexican Church sends its most cordial filial greetings to one of the two mother Churches. I greatly regret that I cannot express these greetings in your own beautiful language, but I do express them by the eyes, by my smile, by my cordial, warm heart, and my great appreciation for the fine reception that you have given me here.

THE METHODIST CHURCH (ENGLAND)

SEE JOURNAL, PAGE 246

Joseph M. M. Gray, Chairman of the Committee on Fraternal Delegates: In the Minutes of the General Conference for 1824, under the date line of Monday, May 8, is this record—there had been a Committee appointed, and the paragraph begins:

“After some time spent in reading and considering the report

the Committee who has been directed to wait on our British brethren returned, and introduced to the Bishops severally, the Rev. Richard Reece, late president of the British Conference of Wesleyan Methodists, and now elected as their representative to this General Conference, and the Rev. John Hannah, appointed to accompany him, who were then introduced to the Conference by the Rev. Bishop McKendree.

"Mr. Reece presented to the president a communication from the British Conference expressive of their fraternal regard and affectionate attachment, and by which also himself and Mr. Hannah were accredited, which was read by the Secretary.

"Mr. Reece then personally made to the Conference a very affectionate and interesting address; after which, on motion of Ezekiel Cooper, it was unanimously

"Resolved, That the president be requested to give to our British brethren, in the name and in behalf of the Conference, the right hand of fellowship, and to express to them the cordiality with which this Conference reciprocated the paternal and affectionate regard expressed in their communication. It was accordingly done."

And so began a new era in the relations of English and American Methodism.

We begin another new era today when in a moment I shall have the privilege of presenting the first fraternal delegate from the Methodist Church, the new United Church of England, to this body. We have heard much of the *Te Deum* that was sung in that great London meeting that commemorated the consummation of that union. When we continue this new era, the next four years from now, and our visitor of the morning, or his successor, as the first fraternal delegate from a United British Methodism to a United American Methodism, there will then be a *Te Deum* large enough to be heard on both sides of the sea.

We were stirred immensely the day before yesterday morning by the representative of the Canadian Church when he appealed for the unity of the English-speaking peoples in order to maintain the ideals that are so beleaguered around the world today. This is, perhaps, more intricate than at first appears, because this is an international assembly; and I can imagine the presence here of some whose enthusiasm for England might be somewhat moderate, but there is a greater thing than that ahead of us. There is the unity of the Methodists and the Methodisms around the world. That day is coming, and when it comes, and that unity is consummated, and when from all around the world out of all nations, and of every tribe and people and tongue, a united Methodism consummated in the New Kingdom is thundering at the gates of the millenium, we shall still find our debt to England undissolved, because Asbury, and Coke, and Whitefield, and the songs of Charles, and the genius of John Wesley are forever the gifts of England to the world.

I have the honor of presenting another of the distinguished sons of England, the Reverend Eric Strickland Waterhouse.

FRATERNAL ADDRESS OF REV. ERIC S. WATERHOUSE

When I get back to England I shall have traveled about eight thousand miles, and I am speaking for about twenty minutes, so that I shall have to compass a speed of about four hundred miles per minute. Still it is worth it—not the length of what I have to say, but the link between United British Methodism and American Methodism, which we hope, as was said just now, will be united American Methodism by the time the next delegate comes.

I find that America is a warm country, with warm-hearted people, a warm climate; in fact, the only cold thing about the United States is your ice water, which is a most admirable institution. I think I shall be truthfully able to say when I return, that my audience was in a melting mood as I spoke!

I bring you greetings from British Methodism. We have united, and we are now facing some of the problems of union. I have found no evidence whatever of any dissension, any ill feeling. The fraternal fellowship between the united Churches has been wonderful. But, of course, there are financial problems, problems of closing churches, reducing ministerial staffs, and so forth. The difficulties we have found to be administrative, but certainly not any difficulty in lack of the spirit of union.

I also come to you from a country which has been very saddened by what has happened lately. You must not believe all you read, either in your own newspapers or in ours. I know it might be said that a man is known by the newspaper he takes; but still I do not think that we are obliged to take the views of our newspapers, even if we take the papers. We are saddened because we feel that the nations of Europe have failed very badly; and the League, in which we trusted, has broken in our hands.

I know that some of you may say, "Every speaker is coming around to the war situation"; but at the present time it dominates everything. Sir, if there was a comet drawing nearer to this earth, and the comet was to impinge on this earth, we should not want to talk about other things. Everybody would want to know what is going to happen to the world. I believe the future of the world is just as much imperiled by the present condition of things.

We have great nations being drilled into blind and foolish obedience to dictators. It is said of one of our European dictators that he was visiting an institution in his country for the care of the insane; and, in order that it might be shown that all its inmates appreciated him, the staff spent a long time in drilling them to give the salute. When the dictator came, they responded as one man, and he was very pleased. There was one

man, however, who did not salute. The dictator angrily asked, "Why does that man not salute?"

"Well, you see," was the answer, "he is not one of the lunatics!"

After all, it is very difficult for any one nation to carry its way, when you have to act in concert with other nations. There is no doubt whatever that France has been all the time a brake on the wheels of the League. It is obvious to anyone who has studied the situation, that France does not mean to break with Italy, and does not mean that any extreme penalties are to be fixed upon Italy. The spontaneous indignation of the British nation at the Hoare-Laval pact shows that the heart of England is sound enough; but, after all, what can one do when one has partners with whom one has to work, and those partners are not with you?

I beseech the citizens of the United States not to blame the British public. The heart of the British public is sound enough, believe me, but we are not the only nation. We have to work with others, and those others have not had their heart with us, and can two walk together except they be agreed?

It is a very great problem. There are many of us here who entirely detest force, and do not mean to appeal to force, yet that very fact encourages the war-mongers of Europe. They know quite well that neither Britain nor France is going to fight, and there is nothing else they care for; consequently, they say, "They will not fight, so we will just go on." As a matter of fact if we had been able to say to Mussolini that if he continued his Abyssinian war, force would be used against him, he could not have done it. That is the difficulty; those of us who do not believe in force are trying to oppose it by pacific methods; that is where at present we are so terribly handicapped; and, where the kingdom of Satan is stronger than the kingdom of God.

I am quite sure, sir, that the whole future of humanity depends upon the actions of the nations of the world during the next decade or so. It is all rubbish to talk about the fighting instinct. You can believe me, as a teacher of psychology, that there is no such thing, even in the animal world, as fighting instinct. True, there are some animals who will readily enough fight if they are opposed or resisted, but any instinct for fighting for the love of fighting is not existent.

There is not the slightest reason why the average Frenchman, or German, or Italian should want to go to war against any other nation. Wars are made not by fighting instinct but by the evil ambitions in the hearts of men. Believe me, too, that it is quite impossible to hope that you will get any agreement by which you will civilize war. You cannot do it. You may say, "We won't employ poison gas," but when a nation once sets out with blood lust in its heart, it will stop at nothing. The logical war is the war of two tigers in the jungle, no rules, the stronger wins! You cannot agree to draw up rules how you shall kill one another.

If you are going to draw up rules at all, it will be rules to live together in peace and in fraternity.

I believe that Geneva has failed, although I am not going to accept that failure as final. I believe that we shall try again and do better, but Geneva has failed, and for this reason: because the appeal has been almost entirely to self-interest. They have told the nations, "You cannot afford war. The burden of armaments is crushing your trade." They have said that if there is another war, it will blot out humanity. Now, brethren, you cannot support a great moral cause by an appeal to self-interest. I believe in Geneva still, but you want more of the spirit of Galilee in it. It is only when we bring the spirit of Jesus, and not frank appeal to self-interest, that we can hope to build up a worthier League of Nations.

Your newspapers will be telling you—they tell it to us—it is no use whatever talking about collective security, you must be secure behind your own guns. Well, history is dead against them. Thirteen hundred years before Christ, or thereabouts, a body of runaway slaves, dominated by a great personality, struggled out of Egypt into a small land about the size of Wales. They never had much of a time there. Their Canaanite neighbors fought against them. The Philistines subdued them. Then in succession came, one after the other, the great empires of the East: Syria, Assyria, Babylon, Egypt, Persia, Greek, Roman—every one of those empires trampled Palestine to the dust, kicked the Jew contemptuously out of its way. What could the people do who never had any military might, who never had any influence whatever, amid the great world empires? What could they do? What chance had they in the struggle for existence?

Yet call the roll now. Where is the great Assyrian Empire? Silence. The great Babylonian Empire? Silence. The great Roman Empire? Silence. The great Greek Empire? Silence. You call the roll and no one rises to respond. Where is the Jew?

"Here I am! Vat do you vant to buy?"

Here, there and everywhere they are. It is the most amazing thing. The little nation that had no military power, whatever, has outlived and beat all the great empires of the East. It has done so because of one thing, and one thing only.

Every Jewish child learns at his mother's knee the injunction "Thou shalt love the Lord thy God and thy neighbor as thyself," and with all her faults and failings, Israel has stuck to her God and to her own people; and she has come through. The nations that have tried to come through by military might, the great empires, have all broken. The one nation that has come through is the Jew, who has come through because he has believed in his God and stuck to his brother; and the Jew is the real power in the world today.

Surely that is a lesson of history that shows us that the future of the world does not depend upon armaments; it depends upon

our ideals. That is why I appeal to you. I am a stranger in your country. It is a very enjoyable experience to come over to the United States for the first time, and I have only been here a few days; but I can very easily understand your feeling here, why it is that you think, "We are detached, and we live our existence, and we will not concern ourselves with the other side of the world." That is a perfectly natural doctrine, and if I lived here I think I should believe it. But the world is growing so small that you will not be able to maintain that permanently. It may last for some years to come—I believe it will—but the world is shrinking every day, and your neighbor is the man who is three thousand and five thousand miles away.

I am not suggesting that this great country should pledge itself to aid and abet any European country, even my own; but I am hoping that America will realize that her destiny is to give a lead to the world. After all, there is something which the younger nations have which the older nations have not. They say that as we grow older we are inclined to grow more cynical. I hope not, but that is what is said. They also say that when we are young we are idealistic. I believe that a young nation, like the United States, inclines to ideals rather than the older nations that are, perhaps, inclined to grow cynical. I hope that the capacity of idealism in this country will put itself at the service of world peace throughout the whole of the universe.

I am appealing to you to join all men of good will in Europe in moral leadership of the world. I don't want America to interfere with any quarrels. I think you are well out of them. But the moral influence the United States can effect is tremendous, it is enormous; and if the United States with one voice exercise that moral influence upon the quarrels and the destinies of Europe, Europe would listen, and listen respectfully, and I am quite sure that your destiny is drawing you more and more to be a great deciding balancing power in world history.

If that is your destiny, the Church of America will have to lead in it. You must not think simply "What have we for ourselves," and that sort of thing. I heard a charming little story the other day from my friend, the Dean of St. Paul's.

The Dean was preaching at Sandringham a little while before the death of King George, and he was greatly charmed by our two little princesses, Elizabeth and Margaret Rose. He took them out for a walk. Princess Margaret gave a little tea party and asked the Dean, and the King and Queen, and the Duke and Duchess of York to come to her tea party in the nursery. She poured out tea for them from her little child's tea set and said very politely to the Dean, "Do you take sugar?"

"Yes," he said.

"How much?"

"One lump."

So she gave him a lump and she turned to the others and said,

"I am sorry you can't have sugar; I have only got two lumps left for myself."

So the King and Queen and the Duke and Duchess of York had to go without sugar!

There are nations that can do that as well as children. "I am sorry we can't do anything for you, because we have to look after ourselves." But remember Jesus said that those who saved their lives would lose them, and those who lost their lives would save them. It is the only saying of the Master that is in all four Gospels, five times in the four Gospels. It is to the effect that we cannot, dare not, decline.

After all, the contribution that you can make, and the one I believe you will make to the world future, will represent the great worth, the great fund of moral and social idealism, the great love and passion for liberty that exists in this country.

A little while ago I was chatting with one of my friends who works on one of our great English expresses, the Royal Scot. He told me that a little while ago the Scot was late (an unusual thing, by the way). It had been delayed by a breakdown. A first-class passenger said to him, "I understand the train is twenty minutes late."

"Yes, sir."

"I have a boat train to catch at the other end. It is most important that I make it. Can you make up any of the time?"

"Not very much. We have a very big load. We cannot do very much now, but we will do what we can for you."

So he worked the engine hard and succeeded in recovering about eight minutes out of the twenty. They got to Euston and the man got out of his compartment, rushed past the engine to a taxi, and as he passed he threw down four cents. I said to the driver, "What did you do? Throw it after him?"

"No."

"Well, what did you do? It was an insult to give you tuppence after you had done that for him. It would have been better for him to have left well enough alone and merely said, 'Thank you.'"

"Oh, well," he said, "you see, after all, you cannot expect any man to give away more than he is worth!"

There is a bit of true philosophy in that, I think, and it goes right down to the heart of things. None of us can give away more than we are worth; and the contribution that you can make to the future of the world is measured by your worth. I know from the hearing of it, and I know from my few days here that you have in this great country a contribution that you can make for the City of God. Believe me, sir, the great forces of the world are never material but are always spiritual.

In the Middle Ages there was a great pope and that great pope had a quarrel with a great emperor. They fought their battle by diplomatic weapons, and the pope won. The emperor had to make peace with the pope, or lose his throne. The pope was then

at the place called Canossa. The emperor came to make peace with the pope. The pope shut the door upon him, and he stood outside in the snow, stood on the doormat, as we would say, clad in a penitential garment, and all Europe marveled at the might of the great pope who had brought a great emperor to his knees. Yet today if I were to ask you the name of that pope I doubt very much whether many of you could give it to me. If I were to say his name was Hildebrand, you would say, "Oh, yes, I have heard of him." So perishes the reputation of men of might. But about three hundred years ago there lived in an English village a traveling tinker. No one trembled before him. He was committed to Bedford Jail for being a rogue and a vagabond, and yet if I were to ask the name of that tinker every one in this assembly would call out with one voice "John Bunyan." Exactly! You have forgotten the name of the great pope who humbled a great emperor, but you have not forgotten the name of that tinker who made men see God.

It is the spiritual forces that live, and I have come here to plead with you to join hands with us because I believe that United Methodism can save the world. It is not a question of numbers.

It is a question of our intensity and our moral earnestness, and if we Methodists, a world-wide Church, will join hands with one heart and with one purpose, I believe we can lead the world in the path of peace.

Then let us strengthen the wavering line, establish and continue our march on the bounds of the waste, on to the City of God.

THE COLORED METHODIST EPISCOPAL CHURCH

SEE JOURNAL, PAGE 247

Joseph M. M. Gray, Chairman of the Committee on Fraternal Delegates: It was impossible for Bishop Bray to reach the seat of the Conference in time for him to take his place on the program yesterday morning. It is my very great privilege to present him as the fraternal delegate of the Colored Methodist Episcopal Church.

FRATERNAL ADDRESS OF BISHOP JAMES A. BRAY

As fraternal messenger of the Colored Methodist Episcopal Church, a young daughter of Methodism, I cheerfully greet you, the mother of American Methodism, at this your Quadrennial Session destined to go down in history as an epoch-making session through what you do, or may refuse to do, on the great problems before you.

We ourselves view, with no little degree of interest, being Methodists, your conclusions and procedure. This brief message, touching upon the background, principles, practices and tradi-

tions of Methodism, as well as some ideas connected with the need for rejuvenation of the great Methodist family, I respectfully submit.

To say that the history of Methodism unfolds attitudes and practices in human relations at once constructive and novel for the time is but to express a truism and a universally recognized fact.

Whether it has required a new spiritual vision toward the under-privileged, the poor, the outcast, the forgotten group, the untutored, or whether it required an appeal to the elite, the literati, the powerful; Methodism has not been wanting. It has furnished a conviction backed by a courage ever ready to fly in the face of fixed social opinions and practices, a majority group that has never hushed nor quit on questions of human salvation and social justice. Whether it required a determination that has sent preachers by the hundreds and adherents by the thousands and tens of thousands in martial array for the triumph of Christian ideals; or whether it required a faith persistent in the doctrine "the world is my parish" and a program that provided for preaching the "gospel to every creature" in all the world, and an apparent belief in the absolute equality of opportunity and equality of men's souls everywhere, this Methodism has not failed.

The advent of Methodism with its fervor, zeal and simplicity, was an event that initiated an epoch-making period for vital and virile Christianity. Methodism, with the conditions surrounding its birth, was the movement that resurrected the gospel of Jesus Christ, fulfilling the biblical declaration, "the word was made flesh and dwelt among men." Methodism gave the word feet, hands, motion, and a sympathetic heart, so much so that someone has called Methodism "Christianity in action," which is to say, Methodism is the Living Word. Did the Master foresee Methodism when saying, "The poor have the gospel preached to them"? Did he envision Methodism in the Great Commission, "Go ye into all the world and preach the gospel to every creature"?

American Heralds of the Cross, the early pioneer circuit riders, who aided in developing the spirit of oneness and equality, the spirit of independence, self-government and a common emotional and intellectual interest among the American colonists, were Methodism's scouts and sentinels. Some of the greatest leaders among the intercolonial figures making for the American union were Methodists. Among the names of those who subscribed to build the first permanent structure for Methodism in America, a monument to the zeal of Barbara Heck, appear the names of several Negroes, even servants. Among the first preachers sent out by Asbury was a Negro preacher, Black Harry, sent to accompany Dr. Coke, who testified to Black Harry's power as a preacher.

When failure seemed to face Christianity in foreign fields where old religions were entrenched, failure to reach the nobility, the

higher and ruling class as well as the lowly, Methodism furnished an evangel who presents the simple story, the life of the Christ—the Christ of the Indian Road, the Christ of Every Road, the Chinese Road, the Japanese Road, the African Road—assuring all of a heritage inalienable on account of race, class or condition.

Are they a band of pioneer missionaries, circuit riders in the west, penetrating the forest to the Indians, threading the cane brakes to the slaves, treading through swamps to the off-scouring of civilization, clambering the hills, carrying saddle bags with hymn book and Bible through the vales? They are Methodist itinerant circuit riders, who know how to walk with the crowd in the road and be a friend to man. It is this common Methodist spirit—common in its purpose, common in the privileges and advantages it safeguards, common in its humanity, that must never lose its common touch.

Representing the Colored Methodist Episcopal Church, a young daughter of Methodism, we greet you as joint heirs of this common Methodist heritage.

We come to you not for those fundamentals of Christian ideals such as faith, religious experience, repentance, conversion—we hold fast to these as essential to soul-salvation. These essentials find place in our ecclesiastical doctrine and church program. Simplicity characterizes our worship and our administration of the Word. Public confession and profession, Mourner's Bench or public expression of the need and desire of salvation, organized Class Meeting, these simple services are ours.

We may come to you for embellishment and philosophical untangling of the word in those terms that satisfy the more erudite intellectuals, those whose minds yield, if yield they do, more readily to truths resting in accumulated descriptive phrases and clauses difficult for the speaker to deliver and more difficult for the hearer to understand, and which in many instances neither assimilates. And yet there are those who pride themselves on dwelling on an exclusive plane and in an exclusive atmosphere. But when a great simple religious teacher like Dr. Kagawa sets forth in his discussion of the economic and industrial problems, a challenge to the Christian world, and when Dr. E. Stanley Jones stands at the focal point and speaks in simple childlike terms of the Christ of the Indian Road, both portraying the deep things of the spirit, these exclusive literati come crowding to the Gospel Feast. We, too, believe Methodists need it in plain and simple doses.

We recognize a dependence upon your strong group to aid in promoting moral standards, economic justice, legal justice, social justice. The interpretation and effectiveness of Christianity through Methodism must be, from the nature of the situation, aided or retarded among the Negro groups by your attitudes and practices. Methodism as a joyous and practical religion, with her doctrines and polity, rises or falls in all Negro Meth-

odist groups by the standard propagated and practiced in the Methodist organization of our white brethren. I mean to say that the Negro groups of all denominations, and especially the Negro Methodists, observe with serious concern the attitude and practice of the great Methodist Episcopal Church. In the scales rests the decision with its awful consequence to the Negro, the decision as to whether American Methodism, and the other great American Christian bodies' interpretation of Christianity in doctrine and practice, reaches the standards and patterns of human relations and conduct as set forth in the preachments and practices of Jesus Christ.

We, the Colored Methodist Episcopal Church, realize that there are problems, vital and concrete, that challenge us, that challenge all Negro churches, that challenge all Christians. One challenge, is that of the twelve to thirteen millions of Negroes in the United States, there are about six and one half millions that hold membership in any Christian church, leaving six or more millions out of the Christian Church. We can but trust that the Church is increasing in power among Negroes.

This is a powerful challenge, for practically 50 per cent of the Negro population is unchurched. The Negro Churches can do much, doubtless, much more than they are doing to bring these unchurched into the Church, but with the handicap of widespread injuries and wrongs perpetrated against Negroes—injuries, serious injustices and wrongs unpunished and in many instances unrebuked or ineffectually and mildly rebuked by the white pulpit, the Church press, or Church membership—the urge of the Negro ministry is greatly weakened. One says, "Why join the Church that sees the flock deprived, torn, persecuted and slain, and the slayer unrebuked by the Church of Christ, or rebuked so mildly as not to be effective?"

The fearful discriminations in the fields of education, without an appreciation for the truth that heightening the standard of the humblest brings added blessings to all, is universally known. Such educational discrimination in equipment, discrimination in salaries, discrimination in pro rata to students, exists in this great nation of church organizations.

We, the Colored Methodist Episcopal Church are striving to do our bit, as are other Negro churches, but with the great public system of education in America refusing over large areas to give Negroes even tolerable educational advantages in comparison with those advantages given to other groups, what can the Negro church do? Over the great southern area practically all states grant for education to each Negro child \$12.50 and to each one of all other groups \$44.31. The Negro church asks what are our white brothers, with an entree to the daily press, to all the machinery of law and government, what are they doing or saying about it? And what will they do?

With open practices of exploitation in farm life, miserable

discriminatory conditions in federal relief as to employment and aid, failure to give protection for life and the pursuit of happiness, with mobs and mass murder frequently committed; in the face of these, the Negro church can do but a feeble job. But the great white church can do much through press, propaganda, petition and a definite program of interracial co-operation.

We must state the truth that as the less privileged, we must depend greatly upon you to aid in securing full equality of opportunity. We look to you to carry the doctrine of brotherhood to its ultimate. "He that seeth his brother have need and openeth not his bowels of compassion, how remaineth the love of God in him?" and "Love thy neighbor as thyself." We ask you to help knock down every partition that bars the way to complete equality in church, in civic, in industrial, in educational, in economic life. You, our brothers, we must depend upon you to do these things, without the accomplishment of which, Methodism in America has failed.

Pursuant to the idea of the effect incident to the attitude of a stronger group upon the spiritual life of a weaker group, it is not improbable that the course events have taken in Africa, only mildly rebuked by some great white Christian bodies and endorsed by others, will greatly handicap missionary activities sponsored by white church groups in foreign fields, with colored constituencies, for many years to come.

The reaction will doubtless take the form of racial resentment previously prophesied by leaders of thought.

An encouraging effort of considerable proportions and large potentialities is the organization led by missionary women of the Methodist Episcopal Church, South, known as the League of Southern Women for the Prevention of Lynching. It approaches the task with a program of education through literary productions of biographical sketches of Negroes who have achieved, to be distributed for reading by the youth of both races. These Christian women are not only laying a predicate for the elimination of America's blackest crime, but they are making a definite contribution toward promoting and establishing Christian faith among Negro people. Such concrete evidence of the efficacy of Christianity for social justice will go a long way in aiding the work of Kingdom building among the Negro people who are looking for some tangible Christian service to the black travelers on the road to Jericho. It is thus that white Christians aid in saving our group from communism, from loss of hope, and from shipwreck of faith.

Unless the great white church organizations, such as this General Conference, speak out in no unmistakable terms, strike out in a follow-up program against flagrant wrongs and injustices against the Negro in his civic, industrial, social, economic, political, educational life, pursuing the task with as much ardor and courage as characterized them in the 60's and in the prohibition

struggle, increasingly difficult will be the task for spiritual leaders among my people to save the race from religious bankruptcy. This is vital—it is vital! Bankruptcy of religion, shipwreck of faith is at the door of the Negro. His racial leaders alone cannot save the day. There must be faith in the white man's interpretation and practice of Christianity demonstrated in courage and boldness in the achievement of a program for absolute social justice for all races and classes everywhere and everywhen.

Under darkened skies and in spite of handicaps, we as a distinct and separate and autonomous organization have, with meager external aid, developed some colleges with a property value of more than a million dollars. We have more than a thousand regular college students, and three colleges fully accredited by the Southeastern Association of Colleges and Secondary Education. Also a church membership of more than three hundred and fifty thousand, emphasizing a program for youth, social uplift and moral growth. We, through the guidance of our Heavenly Father in whom we trust, have made some advancement, advancement of which our friends are not ashamed. In missionary activities, support of pastors of weak memberships, erecting churches, building parsonages, we have made advances. The Colored Methodist Episcopal Church is supported entirely by its own efforts and ingatherings. Formerly the Methodist Episcopal Church, South, rendered financial aid in this sphere, but not now.

In our educational work, appreciable aid is received from the Board of Missions and Woman's Connectional Council of the Methodist Episcopal Church, South, and some aid in the work of religious education through the Sunday School Board of the same Church. The educational foundations—the John F. Slater Fund, the General Education Board, the Rosenwald Fund—have thrown out the lifeline of aiding in erecting buildings, furnishing equipment and paying salaries in our several institutions of learning.

The Methodist Episcopal Church since her birth has been a Church of action, a Church with a message for the world and for all races, without discrimination. The Methodist Episcopal Church stood the test in the 60's, remaining with the freedman to educate him, to give him an equipment for highest service. You have seen him through elementary schools, through high schools, through colleges and through university. You have carefully guided a group from trained Methodist Stewards to General Officers and General Superintendents in this great Church. You have aided him to come from a bondsman to culture and education; to kneel at the altar with full recognition in all the feasts of the Church; and you have never permitted the hand of progress to be turned backward. God grant you never may. Your great and large success has been doubtless due to your unmixed and unadulterated spiritual conviction that "of one blood hath He made all nations that dwell upon the face of the earth."

Though the skies are overcast sometimes with darkness, we have not lost faith. The plain old Methodist gospel appealing to a simple faith, we still preach. Others may pride themselves on their philosophic Sabbath discourses dealing with unsettled scientific questions, or dress their sermons in the garb of the stilted rhetorician and subtle logician, but we as Methodists know the people thrive best on a simple gospel, plainly preached so the people may understand. With us the old Methodist class meeting in which new recruits of repentant sinners and veteran "soldiers of the cross" stand side by side and give testimony to the operation of the Holy Spirit upon the human heart, and tell so many sweet and edifying experiences, is still an institution to be retained. Yes, and so must the love feast and the old Methodist mourners' bench to which millions have come loaded with burdens of their hearts now rolled away, whence they have gone leaping and praising God, possessing a new experience, exercising a new faith, and rejoicing in a new life, and joining the chorus: "How Happy Every Child of Grace," and then to unite with those saved by grace in chanting the song of invitation, "Come, Sinner, to the Gospel Feast."

We envision your world program administering to a hungry and thirsty world of men of all classes, races, and conditions, with not a semblance of racial bias. With your rich traditional spirit of universal brotherhood, we see you preaching the "Christ of Every Road" so that the Sons of Shem come from their tents, the Sons of Ham come from the devil bush, the Sons of Japheth from skepticism, agnosticism, atheism. Behold China gradually laying aside Confucianism, Japan deserting Shintoism, India called from Brahmanism, Africa and the islands of the sea leaving their idolatries, and from everywhere representing the diversity of tongues, we see them coming to the drum-tap of universal Methodism.

Yes, yours is a world religion, too big to be racial, or sectional, or national, but universal. Today under the stress of nationalism rampant in the world obsessed with Aryanism and Nordicism, the world as never before has its glasses focused on this great General Conference here in Columbus.

We bear you our greetings from nine active Bishops, and one retired Bishop, the oldest Methodist Bishop in the world, who is 102 years old. Also from eight Connectional Boards, 128 Presiding Elders and more than 350,000 communicants and as many followers. We rejoice in your great achievements in every clime and among every people. Though humble we be, our earnest prayers are yours for yet larger and richer blessings in the unfolding of the destiny of this great Connection. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

THE PRESBYTERIAN CHURCH IN THE
UNITED STATES

SEE JOURNAL, PAGE 263

Joseph M. M. Gray, Chairman of the Committee on Fraternal Delegates: Somewhere, brethren, Rudyard Kipling once wrote that in war there is nothing more terrible than a regiment of desperadoes officered by a half dozen young dare-devils, except a company of Scotch Presbyterians who rise from their knees and go into battle convinced that they are about to do the will of God.

That means simply that a Presbyterian is a man set apart. He has an instinct for the infinite and he sees the things of time always in the light of eternity. He is generous and yet he has a bit of acid humor.

I think it was a Presbyterian to whom the leader of a wandering band once approached asking for five dollars to assist in the funeral expenses of a saxophone player. I say I think he was a Presbyterian, because his answer was, "Sure, here are ten dollars; bury two of them."

Your genuine Presbyterian is courageous because his roots are in a great tradition. His heritage comes to him from men who died in defiance of kings and women who preferred martyrdom to apostasy. A real Presbyterian has an open mind but there are few people who can change it and fewer, thank God, who want it changed.

So there are only two things you can do with a Presbyterian: You can't blame him for his vices or praise him for his virtues because he had nothing to do with either of them. What he is he was foreordained to be from the foundations of the world.

There are just two things you can do with a real Presbyterian. You can admire him and you can love him and the Presbyterian Church in America has done both in respect to its representative here this morning, and Detroit has done both. It has loved him and admired him because he has been a pastor in Detroit ever since the siege of Pontiac, I suspect; but, in all those years, Detroit has loved and honored and admired him as the philosopher and friend and guide of an entire city.

It is my distinguished honor to present at this time the Rev. Dr. Joseph A. Vance, the Moderator of the General Assembly of the Presbyterian Church in the United States.

FRATERNAL ADDRESS OF DR. JOSEPH A. VANCE

It is a very great privilege and honor to bring to you today the fraternal greetings of the General Assembly of the Presbyterian Church in the United States of America. I thank Doctor Gray very much for his kindly introduction of Presbyterianism; and I am very glad to come to you today under its banner, whether it be vice or virtue.

We hark back to many things in common and we stand shoulder to shoulder today in one of the greatest opportunities history has ever presented to the Christian Church.

I suppose that every man feels in sympathy with John R. Mott's usual speech that this is the most critical period in the history of the world. But the great thing that you and I must face perpetually is that God's one ordained means by which to bring in a better day for humanity is the Church of Jesus Christ.

When He came into this world He did not waste much time making money or founding universities, even. He only tried to get a few simple-minded men around Him who would stake everything they had on His being what He claimed to be and then He organized them into the beginnings of a Christian Church and sent them out to make a conquest of the world.

We face with our heritage this opportunity of our new day. It is a very common thing to hear students of our times talk about this period as the transition into a new epoch. It may be and it may not be. We are most too close to it to be sure about that. It is very easy to let the foothills hide the mountains, and it is very easy to be so close to the foothills that you mistake them for mountains. But however that may be, I am sure that all of us will agree that our emphasis on the need of our day and consequently the thing that most needs to be done by us as a Christian Church depends almost entirely on our point of view.

To the statesman, for example, this period through which we are passing is very largely just a death grapple between Democracy and the Dictator and to him the one question that is important today is for us to decide which we shall live under; whether we shall forge ahead in our effort here to build a free people under the regimentation of individual liberty or whether we will confess our inability to govern ourselves and tamely submit to a Dictator.

From my Presbyterian ancestry and the knowledge I have of the two millions of people whom I represent before you today, I do not think a Dictator will ever go to the throne in this country. He would have to go over the dead bodies of a great many Methodists and Presbyterians, to say nothing of some others in this land.

From the standpoint of the economist, this period through which we are passing is very largely a struggle between two schools of economy, between capitalism and communism. To him the great question for us to face is whether we shall junk capitalism and adopt communism, or whether we shall take this old ship of Capitalism into drydock and ruthlessly scrape off the barnacles which have accumulated on her old hull through human selfishness and forge ahead in this enterprise which has brought to working men the greatest luxury and the highest wages which have ever come to a working man in the history of the world.

I think the American people have enough intelligence and are

students enough of our own times and of the experiments of history to be very slow about killing the goose that has laid the golden eggs because she eats too much grain.

From the standpoint of the moralist, of course, this period through which we are passing is very largely just the backwash of another world war and to him the great thing we need to do today is to establish peace treaties, to set up some means by which we can settle our national and international disputes without killing each other over them.

All of these things are of tremendous importance, but when you think of them, are all simple phases of the one greater problem, the age-long struggle between the evil and the good, and you and I have the whiphand here. We have the thing and the only thing. We have the commission, and the only commission, to go out and touch human nature with that divine alchemy of God's grace that will make possible the building of a new world. It does not make so much difference what kind of a government you have or what kind of an economic system you have, or what kind of a League of Nations or Locarno Treaty you may set up, it is largely a matter of the kind of men and women who are handling the proposition.

The only thing history has ever found that touches the grain of human nature and sets it right, that touches the human heart and transforms it from being ruled by human greed into being inspired by Divine love, is this old redeeming gospel of the grace of God.

I am an old-fashioned preacher just in that sense. I believe in an aggressive Church. I believe in the application of the teachings of Jesus to every problem which faces our age, but if Christianity is anything distinctive in history, it is a redemptive religion. It is God's personal interference in human affairs in the person of Jesus Christ who hung upon the Cross for a redemptive purpose, and not merely a reformatory purpose. Until you and I get that transforming grace of God through the old rugged cross applied to the heart of the individual man, we will never make much progress in applying the teachings of Jesus in the establishment of any new social order.

I want to emphasize just two things in the two or three minutes left to me of my time, because I am limited to fifteen minutes for both Doctor Gray's beautiful introduction and my rugged speech.

There are two things I want to emphasize. The first is this: That the only ordained means God has ever set out into this world for this purpose is the Church of Jesus Christ. If we fall down on our job, so far as we know God has nothing else in reserve with which to do the task. That thing needs to be brought home to humanity at large today and it needs to recharge us as representatives of the Christian Church.

Some time ago there appeared in the *British Weekly* a story about a revival service which was being held in Leeds, the great musical center of the north of England. One night while the visiting minister rested, a local minister took his place. When he arose to preach he saw out in the congregation a group of about twenty noted atheist socialists of the town who had been attracted to the meeting by the visiting preacher. When he saw them there he decided to change his sermon, and he told them that instead of preaching the sermon he had planned, he wanted to give them just as briefly as he could his reason for believing that Jesus Christ and His Gospel were the only hope of rebuilding a better world. He went on and preached his sermon.

After he got through, he said:

"I know what some of you fellows are saying. You are saying, 'That sounds very well as an ex-parte proposition, but if we could have a chance to fire a few questions at you, we would soon riddle everything you have said.'"

He said: "This is a worship service, but there is a room back of this pulpit and at the close of the meeting I will be glad to meet any of you there and talk the thing over with you."

About a dozen met him and they chewed the rag over it until three o'clock in the morning. As they were breaking up, he said, "Now, gentlemen, you have been firing a lot of questions at me and I want to put just one to you. You propose as a solution for all the world's ills the introduction of a new economic order. You propose that you will take all the accumulated wealth of the world and you will divide it up per capita equally among its present inhabitants and then you propose to find in a new social and industrial order a place for each man, woman and child, so that they contribute some valuable part to the whole.

"Right here in this one city of Leeds there are hundreds of people who are absolutely incapacitated from taking part in any such an enterprise. If you were to give them their share of the wealth of the world today, somebody else would have it one week from now and as far as the new order is concerned, they are absolutely incapacitated for making any contribution of value to you.

"What are you going to do with them? They are not only in the city of Leeds; they are to be found in every great industrial city of the world, hundreds and hundreds of thousands, even millions of them. What are you going to do with them? What will happen to them in your new social order?"

The leader smiled and said, "Doctor, we will make you a present of them."

He came back at them. I generally think the next day what I would like to say to a remark of that sort. He said, "Why would you give them to me?"

Then he said that the face of the leader grew grave and he said, "Well, Doctor, to tell you the truth, if there is any hope for

such cattle as they are in this world, it is in this Jesus religion that you preach."

Brethren, there is no hope for anyone anywhere else, whatever may be the brand of cattle they belong to, for there is none other name under Heaven given among men whereby individuals can be saved; and the saved individuals are the essential blocks on which to build that new temple of an ideal social order.

The other thing is, you and I as leaders in the Church are so often side-tracked from essentials to incidentals. One of the great tricks that has been played with the Church of Jesus Christ down the ages has been to divert her from her great main enterprise with some side issues—the old pickpocket game of one man jostling you and while you are looking at the jostler, someone will relieve you of your purse.

The one grave business before us is not to elect Bishops, it is not to elect Moderators. I have often said to our Presbyterian men, if we could get as much excited over saving a lost world as we are over the election of a Moderator, we would get somewhere.

I think the one great thing that you and I need today as followers of Jesus Christ is to feel the throb of the hurt of sin in the heart of humanity. When William Carey went to India his biographers tell us that they took him out to see one of those little Hindu girls burned to death on her old husband's funeral pyre. He stood there and watched their preparations and afterward he saw them stretch this little girl on top of the pyre and then he watched them cover her over with the buttered leaves. Then he watched her wrench loose from the people who held her and give one long, hungry look at the sea of faces around, to see if she could find somebody who would rescue her. When she found none, she gave one long, hungry look at this beautiful world she was about to leave; and, then, with a weary sigh, laid her little body down on the funeral pyre. He watched them spread the buttered leaves over her, again; and watched the blue flames lick up over her little body as it quivered with pain under the burn, until he went sick and white and fell over in the arms of his friend, and they had to take him home.

As he stepped across the threshold of his home his servant caught sight of his white face and he cried out, "Sahib, art thou bitten by a serpent?"

I think when you and I, as followers of Jesus Christ, feel in our hearts the hurt of sin in the world, we will be able to do for humanity in our day something of what William Carey was able to do for the poor little girl widows of India.

MEMOIRS

FAITH AND LOVE AND HOPE

MEMORIAL ADDRESS BY BISHOP HERBERT WELCH

(See page 202)

"These all died in faith." What faith? "The faith which was once for all delivered unto the saints." Faith not in a creed but in a Person. Faith in God as revealed through Jesus Christ. Faith in the universe, fire-proof and fool-proof, since it is God's creation. Faith in man since the shining possibilities of human nature were made plain in the Matchless Life. Faith in the presence and power of the Spirit; faith in the ultimate victory of truth and righteousness.

Whence had they this faith? The early saints who touched the Lord had in their turn touched others. The torch had been passed from hand to hand. They who were receivers became transmitters of the faith. Each generation had its place and did its part in the long succession of the centuries. They died—but they continued to live. They achieved an earthly immortality by abiding in their natural and their spiritual children, in comrades and in friends, in "minds made better by their presence." We are what we are because of those who went before us. "What hast thou that thou didst not receive?" We are debtors to the immortal dead. In gratitude and humility we build on the foundations which they have laid. "Other men labored and we are entered into their labors." They varied in opinion, in temperament, in gifts and in service, but they were all men of faith. By faith they lived, by faith they overcame the world, in faith they died.

"These all died in love." The faith which came to them by grace disclosed the love which was the spring and fountain of all good. Upon them, upon us, upon all, the love of God was shed abroad. As they ripened with age, as they grew wiser with experience, more and more they came to see that love is at the core of the universe. God is love, and love is eternal and changeless. Life must be interpreted by love. Suffering and loss can be understood only as love is seen standing in the shadows behind them all. Death must be viewed in the light of love. And that love which is born in the heart of the Everlasting Father finds its reflection in the children of His likeness. "We love, because He first loved us." Love is to be trusted. We may love not wisely, but we cannot love too well. Love is the saving power, the mightiest redemptive agency. That love which has bound us to those who have gone before is not broken by the veil which has dropped between us. "Love is stronger than death."

"Alas for him who never sees
The stars shine thro' his cypress trees;
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play;
Who hath not learned in hours of faith
The truth to sight and sense unknown—
That life is ever lord of death,
And love can never lose its own."

We loved—and we love. The love that is like the love of God—it "will not let us go." These all died in love, because they had heard the voice of Jehovah, who appeared of old, saying, "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." This word of Jeremiah has been beautifully translated by Dr. Moffatt: "When Israel yearned for rest, then in a far land the Eternal appeared, saying, 'From of old I love you, so now I draw you gently home.'" Our honored dead have been drawn by that love into a better land, that is, a heavenly. "These all died in love."

And these all died in hope. Out of His everlasting love has sprung our everlasting hope—"Thou wilt not leave us in the dust." "Our people die well," as Wesley boasted, because they die in the assurance of hope. Death to the Christian has been transfigured. It is a happy release from the uncertainties and buffetings which life inevitably brings. It is an escape from the limitations of the physical, and the obtaining of new and better instruments of the immortal spirit. "This corruptible must put on incorruption; this mortal must put on immortality." Death is the door by which we make our entry into the realm of the enduring. Life at its best is unfinished business. The true and eternal life may here be begun, but its larger unfolding awaits our entry into another country.

The victory over death which we celebrate at Easter is not the elimination of death from the world plan, but the use of death as the doorway into an ampler life. To conquer death is not to survive or even to rise again. Many a hero has triumphed over death not by fleeing it, but by facing it and by embracing it. So by his death he glorifies God. My own dear mother, knowing that her days must be few, made her preparations as calmly and thoughtfully and lovingly as though she were just about to set sail on a friendly voyage to a fairer continent. It is the everlasting hope of immortality which gives the victory over the grave. Thankfully we say again, "These all died in hope."

So there are three stars that blaze in the firmament of life's darkest nights—faith and love and hope. And by the splendor of these stars we may set our course over the seas, however wide and stormy. With courage, patience, joy and expectation we may look forward into the better days that are to be.

Dr. William Valentine Kelley, one of the grand men of recent years in our dear Church, wrote not long before he left us:

“And as for men,
They grow not old on earth—
They have not time;
They but begin to live,
They do not even come to ripeness here,
But only yonder in the Great Unseen.
It takes a million years to make a man!

“This earth is but man’s cradle;
A man of four score is a babe,
Peering, perhaps, over his cradle’s edge,
But the wide world of his existence
Is yet to roam through and to widen in.
Life is before him, greatness is to come!
After a while he shall vacate his cradle,
And go forth to seek the fortune
God reserves for him.

“Man’s longest earthly life
Is but a ripple lapping at our base.
We see the generations come and go,
And men say we are old:
Yet we are young beside God
And His angels, which excel in strength.
And Paul is young yet,
And John, and Moses, too,
Walking the hills of everlasting life.
Immortals grow and grow, but ne’er grow old!

“What man gets on earth
Is just a Start in Life—
And it is well with him, whate’er his years,
Who is well started—
Has learned the speech of truth,
The trade of righteousness,
The love of God,
The hope of deathless glory.

“He lives by heavenly plan.
His hands are clean and kindly,
His heart is gentle and his word is true;
Men honor, angels love him,
And his name is writ on high.
He grows, but grows not old!”

For such the sharpness of death has already been overcome.
“O death, where is thy sting? O grave, where is thy victory?
The sting of death is sin, but thanks be to God who giveth us the
victory through our Lord Jesus Christ.”

The Roll of Honor

"It singeth low in every heart,
We hear it each and all;
A song of those who answer not,
However we may call.
They throng the silence of the breast;
We see them as of yore,
The kind, the true, the brave, the sweet,
Who walk with us no more."

Bishops

William Burt.....April 9, 1936
Earl Cranston.....August 18, 1932
John William Hamilton.....July 24, 1934

Ministerial Delegate-elect

Francis Alexander LaViolette.....August 22, 1935
Pacific Northwest Conference

Lay Delegates-elect

Charles Franklin Coffin.....December 16, 1935
Indiana Conference
Frank Dafoe.....November 13, 1935
Nebraska Conference

Lay Reserve Delegate-elect

Clyde Danton Proudfoot.....January 5, 1936
West Wisconsin Conference

"'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown.
But, Oh, 'tis good to think of them,
When we are troubled sore;
Thanks be to God that such have been,
Tho' they are here no more."

Likewise Remembered

David George Downey.....March 7, 1935
William Arthur Elliott.....August 27, 1935
William Henry Gulick Gould.....December 10, 1933
Frank Mason North.....December 17, 1935
Louis Marion Potter.....April 26, 1934
Claudius Buchanan Spencer.....July 14, 1934

"More home-like seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God, for evermore."

Remembered by Resolution (See page 694).

BISHOP WILLIAM BURT

William Burt was born on October 23, 1852, at Padstow, in Cornwall, England, and died on April 9, 1936, at Clifton Springs, N. Y.

In this span of eighty-three years was crowded a remarkably rich and useful life. His life was rich, not in earthly goods, but in opportunities for service, in tasks courageously undertaken and joyously performed, in difficulties triumphantly overcome, in bringing blessings, inspiration, help, vistas of a higher, nobler life to untold thousands both in America and Europe.

His early life by its very hardships proved to be an excellent training school in which he developed that love for hard work, that unflinching courage to face seemingly unsurmountable difficulties, that unrelenting will power which drove him on and on when others were inclined to give up; all those characteristic traits which enabled him to do the great work to which the Church called him in later years. But those very hardships developed also an exquisite tenderness and sympathy with the sufferings of the underprivileged and an eagerness to lift them up to a higher plane.

Imagine the life of a boy of nine years of age in a Cornish village, who after the death of his sailor father had to go to work, in order to help care for his widowed mother and two younger brothers and a sister. Picture the immigrant lad of fifteen, who tramped from Boston to Warren, Mass., and found employment in a machine shop.

But this is only one side of the picture. Watch that boy, poring over the pages of *Pilgrim's Progress*, the first book he ever read, in the dim light of his mother's kitchen fire. Watch him repeating over and over the Beatitudes and the other sayings of the Master until he knew by heart all of the four Gospels. Consider the tremendous energy revealed by the simple words, which gave to a group of young people a glimpse into the making of the mighty man of power. He said, "I began to study nights and mornings; up at 5 o'clock and at the books before I went to work. I finally worked out a plan for taking the arithmetic books with me, so that they would be in front of me as I worked. I could thus work out problems during the day as I was working at the machine."

And note the dogged perseverance, as well as the beautiful modesty, which is evident in the following words: "I had thought that I could, maybe, go to college. I prepared at Wilbraham Academy and graduated at Wesleyan. I came out with a Phi Beta Kappa Key." This is a record the more remarkable because young William Burt's health was not at all robust. In fact, when he was a lad of sixteen he was told that he would



never live beyond his teens. It required constant physical exercise to harden his body, again a test of applied will power.

However, there was another factor entering into his make-up. Early in life he experienced the saving grace of Jesus Christ and surrendered his life to the Master, ready to do His will at all cost. This genuine Christian experience deepened as the years passed by. It sustained him in his difficulties. It became the deepest motive of his life. Feeling the call to the ministry, he entered Drew Theological Seminary, graduated in 1881, and was received into the New York Conference, where he served first as pastor of Saint Paul's and then of DeKalb Avenue Church, Brooklyn.

In 1886 he was sent to Italy, and now his real lifework began. As Superintendent of the Italy Mission he resided first at Milan, then at Florence and finally for fourteen years at Rome. When he was elected Bishop by the General Conference of 1904 and assigned to Zurich, Switzerland, the supervision of all of our work in Europe was entrusted to him. In 1912 he was transferred to the Buffalo Area, where for three quadrenniums, until his retirement in the year 1924, he was the leader not only of our Methodist hosts, but of the Protestant cause, revered and loved by every soldier of Jesus Christ, inspiring awe in the hearts of the opponents of the Cross.

When the summons came to this faithful soldier of the Lord, his beloved companion, Helen B. Graves, of Lynn, Mass., who since 1881 shared his labors with him, was at his bedside. Two daughters, Edith and Viola R., and two sons, William R. and the Rev. Paul Burt of Urbana, Illinois, with their widowed mother, stood at the open grave at Lynn, Mass., where his mortal body is awaiting the resurrection call. The oldest daughter, Mrs. Otto Schroedter, of Berlin, Germany, gave to her parents the joy of a visit some months before her father's departure.

William Burt's name will ever remain imprinted upon the history of Methodism in Europe, particularly in Italy. In fact, he projected his personality, his faith, his courage, his enthusiasm, his skill as an organizer into the web and woof of European Methodism, that everywhere bears the stamp of his statesmanship as well as of his personal Christian character. Methodism was little known on the Continent of Europe. It was considered rather superfluous. It was not welcome in the Protestant countries. It was bitterly opposed in the Catholic sections. A weaker man might have concluded that the time had not yet come for the message and mission of Methodism. William Burt stood like a rock in that whirling cataract of opposition, vituperation, hostility. Deep in his heart he knew that Methodism had a mission and that he was called by the Church and by the Master to lead the forces. It was not a very pleasing task. But valiantly, unflinchingly, inspiringly, victoriously he did lead the Methodist forces, breaking down barriers and opening avenues of

useful service. He did not rely on the arguments of logic or philosophy or theology. He proclaimed Christ and Him crucified, the power of God unto salvation. And without setting up elaborate programs and harping on the so-called social Gospel, he did in a practical way stress the social application of Christ's teaching by founding schools, orphanages and various organizations for physical, intellectual and spiritual service. His keen and sympathetic understanding of human needs, his skill in choosing the right men and applying the adequate means, his power in enlisting the co-operation of his men and of commanding resources made a deep impression upon leading men in the various countries. The fact that his council was frequently sought and that the King of Italy bestowed upon him the rank of a knight of the Kingdom, showed the esteem in which he was held. The foundations of Methodism which Bishop Burt's creative leadership laid in a number of European countries are firm enough to build a superstructure that will continue to be a witness to his ability, devotion and sincere Christ-mindedness. The resolutions which the General Conference of 1924, passed, upon the occasion of Bishop Burt's retirement, describe in a fitting way the elements of his personality, which he left as a permanent inspiration to every worker in the Master's vineyard: "Sagacious in council, tireless in energy, consistent in example, self-forgetting and self-denying in the interests of his fellows, and unflinching in the championship of Christian liberty and duty."

JOHN L. NUELSEN.

BISHOP EARL CRANSTON

The first impression that we receive when we begin to think of Bishop Cranston is the long and wide area of his life. Even from the standpoint of abstract time the period from 1840 to 1932 sounds lengthy. Nine full decades and a fifth of the tenth decade he lived in our land and Church. He was under the administration of twenty-two Presidents of the United States, beginning with Martin Van Buren and ending with Herbert Hoover. He passed through four war periods. His young eyes saw the men marching into the struggle with Mexico. He himself joined the blue-clad troops that went into the Civil War. As an active Bishop he felt the brief agitation of the war with Spain. As a retired Bishop he sadly looked upon the frightful carnage of the World War. He was four years old when the first electric telegraph came in 1844; and he lived on into the period of the radio, the moving picture, the automobile and the aeroplane. The national panorama of what he experienced would make a thrill almost a century long, and more than a century in social and spiritual significance.



Ecclesiastically, his range was equally long and wide. He was a pastor in six Conferences; a presiding elder in the Rocky Mountains; a bishop by Puget Sound and Chesapeake Bay; an episcopal administrator in the Far East, especially Japan, and in Mexico, Hawaii, Puerto Rico and Europe. He was the forty-fourth Bishop of the Methodist Episcopal Church, the last named in the *Discipline* of 1896 and the first in the *Discipline* of 1932. He must have heard men discussing in his infantile presence the division of Methodism in 1844; and perhaps the only terrible disappointment of his ecclesiastical life was that he did not live to see a severed Methodism in glad reunion. I was his episcopal colleague for more than twenty-four years; yet I was less than one year old when he received his first ordination. He became the oldest alumnus of his Alma Mater, Ohio University, at Athens, Ohio; and he became the senior among all the Methodist Bishops of the world.

Yet, conceivably, a man could have lived through all these mighty periods and not himself have been mighty. The poets are ever telling us that mere length of time is not significant—

“That life is long which answers life’s great end;
The time that bears no fruit deserves no name.”

It might be small credit to Earl Cranston to carve upon his tomb the words, “He lived ninety-two years.” The quality of life that he put into the length of life is the great thing; and that quality was such that, although more than two score of episcopal comrades disappeared from his side, he never outlived his generation. Sometimes when I review my experiences I think that the saddest funeral service I ever attended was that of a somewhat meaningless man who lived almost to the century line and simply *out-existed* the people of his time and left no real mourners going about the streets. But this life which began with vibrant days and came on to days more vibrant still kept the note of vibrancy to the end. He not only lived as our contemporary; he died as our contemporary. Many sentences in the twelfth chapter of Ecclesiastes did not apply to him. Like Moses he kept seeing a promised land; unlike Moses he kept entering the borders of the new territory until at last his feet stepped upon the streets of the New Jerusalem. The man who wrote the amazing ecclesiastical article for our *Advocates* in 1828, when he was eighty-eight years old; and the man who in 1932 wrote the more amazing theological article, never equalled by another nonagenarian in our annals, was not an outmoded or an outdated person. He refused to let the times sweep away from him. Though the outward man might fail, the inward man of intellectual and spiritual expectancy was renewed day by day.

The movement of his life was unquestionably from the sectional to the national; and from the national to the international.

He entered the Civil War as a private; became a sergeant, a lieutenant, a captain. Yet the military title did not abide, as it did rather gloriously with his episcopal partner, Chaplain McCabe. He himself was fond of saying that his birth represented a peculiar combination of the North and the South; and he could state the matter so delicately as to make you feel that the circumstances were a symbol; and that, even as his mother carried him in the cradle beneath her heart along Yankee ways and Dixie paths as well, so God meant that her son's heart should hold both sections in the ample room of love. Our Church has known no greater mediator between the two divisions made by two surveyors named Mason and Dixon, and between the two Methodisms made by a pre-war tragedy of separation. He moved from the Union Army to the Army of the Lord.

The same broadening process appeared in another form. The intensity of the Civil War period and a total experience up to 1896 in our own land might have forced some men into a narrow national mold. But the national became the cosmopolite; the American became the missionary. The captain in the army of Grant became the general in the ecclesiastical army that conquered the wrong mood of denominationalism in Japan until his skilled pen wrote the main articles of the constitution of a new oriental Church. Since 1889 I have attended many meetings of our General Missionary Committees; since 1908 I have attended all but one session. I have heard many great debates and discussions. But incomparably the greatest speech I have heard at any of them was delivered by Bishop Cranston at the Saint Louis meeting on the subject of the United Church of Japan. Men moved from the room when adjournment came, as if in a daze of thrill and glory; and that address reverberated through our Zion for many a day.

This leads on to the statement that with him, as with some others, a pre-eminent power was allowed by some to conceal other eminent powers. The oratory of Matthew Simpson causes men to underestimate his genuine skill as an administrator. Earl Cranston made such a marvelous record in his handling of our Book Concern interests, and he became so trusted as a wise counselor in ecclesiastical and religious life, as to lead an occasional estimator to underrate, by silence, his real power of public speech. The one sermon that I heard him deliver would have done credit to our best traditions; and when, even in his later days, he became stirred and his great mind marched toward an assembly in company with his great heart, he could do a tremendous thing in convincing a group of souls. With a fine presence, a ringing voice, a splendid range of vocabulary, and an accurate and pointed use of English, he gave the Church reason for pride and gratitude. Moreover, he steadily improved as a preacher; and some of his deepest and finest effects were produced when he was beyond fourscore years.

It is often an interesting, and sometimes a disconcerting thing, to get the superficial estimates of those who behold a life from afar. Men who saw Jesus at a distance said that he was Elijah or Jeremiah, or one of the prophets. But Peter and his fellow disciples, who had the closer view, said, "We say that thou art the Christ, the son of the living God." The nearer experience brought out the truer confession. Those of us who have been intimate with the General Superintendents of the Church sometimes find it hard to hold our peace when we see how wonderful men can be misunderstood by the distant observers. Bishop Cranston doubtless had less of this misunderstanding than the most of his episcopal partners. Yet of him it was beautifully true that the near view led on to enthusiasms of judgment. I admired him from the first time I saw him—a handsome, middle-aged man, going from Conference to Conference representing our vast publishing interests. But if someone had told me that some day I would write about him as if I were his other son, I would have doubted the prophecy. The time came when in my sorrows I wanted to flee to him as if he were my other father. I came as near to that title as I could. For twenty years for me he has been "Uncle Earl"; and I carry with me no dictionary which would allow me to express fully what this claimed relationship has meant to me. I love to believe that when Earl Cranston met recently on the golden streets another tall angel of a Methodist preacher, named Thomas B. Hughes, he gave an affectionate account of the son of one in the flesh and in the faith, and of the adopted nephew of the other in ecclesiastical judgment, and in the religious ardor for the Kingdom of our Lord, and in personal love.

Doubtless with certain types of the superficial, familiarity breeds contempt. With Earl Cranston it always bred admiration. From 1912 to 1916 he was senior Bishop of the Church. In that quadrennium his influence within the Board was as striking an evidence of quiet leadership as I have ever known. Should you desire to see him from a different angle, go to Epworth Heights by the lake in Michigan and ask the people of the summer colony, of whatever faith; and you will find that a man can be canonized in America, not by an appeal to a distant Rome, but by the love that ordinary folks bear for a figure grown venerable and saintly in the service of God.

I have been trying in these days to picture him in Heaven. You simply cannot think of him as being anywhere else. I really feel that pearl gates, and jasper walls, and golden streets, and a mansion made by the Holy Carpenter, are none too good for him. The gem deserves the setting; the jewel claims the appropriate casket. Earl Cranston and David Moore were the first Bishops I ever heard call each other by their first names. The custom is common now—their precedent having been happily adopted. I think that they did it again quite recently—the dear, dear

friends who walked the Ohio College campus together; wore the same fraternity badge; fought in the same army; walked together amid Colorado valleys and mountains; had fellowship in the same publishing building at Cincinnati, and worked in intimate love as comrade Bishops. Well do I know that no formalities of heaven estopped the old familiar greetings.

My imagination goes beyond this reunited friendship until it includes that vast congregation of souls that in many places this great and good man lifted into the nearer fellowship of Christ. And shall I say something more? I am sure that he has attained unification with his Southern brethren. He and Bishop Hendrix have shaken hands again—in the Church Triumphant which knows neither North nor South because sectionalism is wiped out in the uniting presence of God.

EDWIN H. HUGHES.

BISHOP JOHN WILLIAM HAMILTON

Altitudes in childhood impressions usually appear exaggerated in age, but the greatness of the figure of John William Hamilton which registered in my boyhood has never been readjusted downward.

As pastor, secretary, bishop, chancellor, counselor-at-large to the Church, he has always held the attributes of greatness. About his great figure was draped the best part of Methodism for more than sixty years.

Christopher Morley, in *Internal Revenue*, writes, "There are always a few men who stand up like the great rock in the fine old saying, 'We find ease in their shadows.'" Not otherwise was John William Hamilton. My reverent affection blurs the possibility of analysis of his worth and work. As a father in the Gospel to a son, our lives have been knit, as I have followed in his footsteps of administration on the Pacific Coast and the Atlantic Coast.

One of my first memories of him was at the grave of John Wesley, with his daughter Helene (now Mrs. Geoffrey W. Stafford), and M. C. B. Mason, his Associate Secretary in the Freedmen's Aid Society. We were fellow pilgrims from the Edinburgh Missionary Conference. As we stood with heads uncovered, with characteristic grace and courtesy, he asked Dr. Mason to lead in prayer. I shall never cease to remember the supreme Gulf-streamed Love and Hamilton-esque imprimatur of those moments!

John William Hamilton was born March 18, 1845, at Weston, Lewis County, then Virginia, now West Virginia. He died in Boston, Massachusetts, July 24, 1934, in his ninetieth year. The span of his life included four great wars. A year after his birth



came war with Mexico. His youth saw the whole period of the Civil War. He tried to enlist in April, 1861, but the sixteen-year-old boy was rejected as under age. Later he rode with the military group known as the "Squirrel Hunters," sent to pursue Morgan's raiders, and still later he served as a corporal with General Buell's troops in Kentucky. His attitude toward this experience was rather singular. He seldom mentioned it, yet he remained at length both in his Conference and in the Board of Bishops as the sole survivor of the veterans. He saw the entire course of the war with Spain, and was especially thrilled by the opening of Methodist work in the Philippine Islands, and, of course, lived intensely through all the months of the World War. There have been thirty-one Presidents of the United States. Hamilton's life was spent under the administrations of all but the first ten, or more than two thirds of the personal executive history of our land. It is safe to say that as he gravitated naturally toward great company, he met and conversed with every one of them, beginning with Lincoln. After his election to the Episcopacy in 1900, he saw more new Bishops walk into the Episcopal Board than had come thither in all the years before his own choice—he standing almost midway in the list of the General Superintendents.

He was a son of the parsonage, his father, William C. P. Hamilton, having been a member of the Pittsburgh Conference. When his father died, John William became the pater familias; and heaven has been compelled to make many entries of his faithfulness in that relation.

His first marriage, in 1873, was to Miss Julia Elizabeth Battelle, who died in 1883, and his second, in 1888, to her sister, Miss Emma Lydie Battelle, whose death occurred in 1915. He is survived by a son, Dr. Gordon Battelle Hamilton, of San Francisco, and a daughter, Helene, the wife of Dr. Geoffrey Wardle Stafford, pastor of University Temple, Seattle; also by his brother, William Dean Hamilton, and by his sister-in-law, Miss Frances Battelle, who has been a member of his household for many years. Another brother was Bishop Franklin Hamilton, whose brilliant career was cut short by his death in 1918, only two years after his election to the episcopacy.

Bishop Edwin Holt Hughes writes of him, "Looking at him was not elective; it was compulsory. He was born to noticeableness. In any company, he was conspicuous. There was nothing neutral in him. He "stood out" in every respect. The striking face, the flowing hair, the booming voice, the erect figure were all symbols of the deeper self." His close friend, J. Franklin Knotts, of the New England Conference, describes him as a "dominating figure, face like a cameo, leonine head crowned with flowing locks, voice like the full tone of a mighty organ, eyes revealing intuitive intelligence, he was a human being molded by the hand of Heaven."

The bold personality took up bold matters. For his leadership in three crusades, chiefly, he will be remembered, I reckon, by the Church—his advocacy of temperance, “women’s rights,” and his work for the colored race. On any one of these, one could open floodgates of discussion at any time. They were all like himself—outstanding, conspicuous, controversial. Yet who ever knew such a decided protagonist with such a kindly temper? He smiled and loved his way through stormy seasons of discussion. Often he was terribly in earnest; never did he become angry in debate.

In many things was he great, but chiefly in these:

As a preacher, a vivid orator of the old school whose platform leadership has become a legend in New England and throughout the Church;

As an administrator, with his passion for raising money, his building of churches over America in great numbers of cities and towns, his association with Boston Methodism, with the rehabilitation of San Francisco Methodism after the fire, his secretaryship of the Freedmen’s Aid Society, his chancellorship of American University—in these and countless other fields he showed masterly administrative genius. There are few Methodist churches in towns of five thousand or more inhabitants in America to which Bishop Hamilton has not directed or for which he has not gathered funds;

As a world mind, genial to all great convocations, he flowered in ecumenical Methodisms. In the restoration of John Wesley’s rooms at Lincoln College, Oxford, in his missionary interests flung clear round the world, in all Christian enterprises, he was at the forefront;

As a keen thinker—with his remarkable memory registering details as the swiftest lens, he had a camera-like genius of recording men and events. He could discuss anything at any time, and always interestingly and intelligently. There was no meeting of the Board of Bishops which he attended which was not enriched by his almost omniscient counsel.

In my hand on the day of his funeral, I held again *The Cup of Fire*, that wistful, mystical book by that gallant, cultured, consecrated soul, Bishop Franklin Hamilton, and, without irreverence, read the lines:

“And his look, or a word he had spoken,
Wrought flame in another man’s heart.”

How many thousands are there in whose hearts have been kindled cups of Divine flame by the word or the look of John William Hamilton through nearly a century of life! How many other thousands are there who, when he crossed over, sounded the trumpets for him on the other side!

One who loved him much and through the many years, writes

these words in reverence, in sorrow, and in love as he humbly walks in the Area which John William Hamilton marked with confident and consecrated footsteps.

CHARLES WESLEY BURNS.

REVEREND FRANCIS ALEXANDER LAVIOLETTE

This intense and inspired leader of the Church and elected to lead the delegation to the 1936 General Conference from the Pacific Northwest Annual Conference, was dramatically called home on the evening of August 22, 1935. He was taken; others were left.

His earthly life began April 7, 1869, in Ontario, Canada, where he was born as the son of Francis and Jane LaViolette. There were three other children. The mother, a devout follower of Jesus, took her family soon to the region of LaMars, Iowa, where she homesteaded.

As a lad Dr. LaViolette gave his heart and life to God during neighborhood revival services. The evangelist was Mother Van Cott, and the pastor of the church was R. C. Glass, of sainted memory.

Immediately he began to exhort and preach and in 1888 received a license to preach from the Northwest Iowa Conference. He became supply pastor in the Dakota Conference in 1889 and was received on trial by that Conference in 1892. In 1894 he was received in full connection by the Columbia River Conference; in 1897 transferred to the Puget Sound Conference, which afterward merged and became the present Pacific Northwest Annual Conference.

Within the latter territory, pastorates were held in Tacoma, Spokane, Bremerton, Vancouver, Seattle, Everett, and Juneau, Alaska. He built the church at Juneau.

In 1929 he became Executive Secretary of the Board of Conference Claimants, Inc., of his Conference, and was in the midst of most aggressive plans here when called away. He was a member of the Board of Pensions and Relief; a member of the General Conference of 1932, and a delegate-elect for 1936.

He was a Bachelor of Arts, a Master of Arts, and a Doctor of Divinity, all from the College of Puget Sound, and was an alumnus of Drew Seminary.

On June 22, 1893, in Howard, South Dakota, he married Louise Olga Winden. She and the four children who were born to this union survive him.

The years 1917 and 1918 he spent as a "Y" secretary in France. Among other honors it may be recorded that he served a term as President of the Washington State Chamber of Commerce.

It was a triumphal home-going service which was held in Uni-

versity Temple, Seattle, on August 24, 1935, under the leadership of the Superintendent of the Seattle-Tacoma District, Dr. Carl K. Mahoney. The sermon was delivered by Dr. Charles MacCaughey, pastor at Yakima; the prayer offered by Dr. John B. Magee, pastor of First Church, Seattle. The more than 100 brothers present gathered about his casket and lifted their voices in song:

"There is a land of pure delight
Where saints immortal reign.
Infinite day excludes the night,
And pleasures banish pain!"

"Nothing is more certain than had Dr. LaViolette lived he would have been one of the outstanding members of the General Conference at Columbus," so writes Dr. Edward Laird Mills in *The Christian Advocate* (Pacific Edition), of September 19, 1935. "He not only made himself master of a specific subject—Pensions and Relief—but he had a taste for parliamentary affairs similar to that which gave Ray Allen and Horace Lincoln Jacobs their vogue in many General Conferences."

His body rests in Washelli Park, Seattle.

FREDERICK L. PEDERSON.

MR. CHARLES FRANKLIN COFFIN

Charles F. Coffin, lay delegate-elect from the Indiana Annual Conference to the General Conference of May, 1936, was born June 2, 1856, and died suddenly on December 16, 1935. From his youth he had been a member of the Methodist Episcopal Church. For over forty-two years he was a member of the Central Avenue Church in Indianapolis and served as trustee and Sunday School Superintendent. He was the practical founder and for many years the teacher of the great Men's Bible Class which attracted attention throughout the United States and in other parts of the world for its large attendance and for the influence of its teacher. He was interested enthusiastically in the Centenary Movement and was one of the group of laymen who made possible the large contribution to the Centenary causes by his church. He was a regular attendant upon all services of worship. When he first visited the church in 1893, upon returning from Wichita, Kansas, where he had made his home for six years, he was shown to a particular pew, and from that Sunday he occupied the same seat whenever possible during the period of his long membership.

He graduated from DePauw University in 1881, received his Master's degree in 1884, and was dean of the law school in 1893. As a representative of the University he won the Interstate Oratorical contest at Jacksonville, Illinois, in 1881. He was a class-

mate of Dr. Henry B. Longden who gave fifty years of service upon the faculty of the University. After graduation Mr. Coffin was superintendent of schools in New Albany, Indiana. He began the practice of law in that city. He married Miss Sarah Dowling, October 26, 1887, who with two daughters and one son survive him. He was a man of rugged strength, a thorough student of the Bible, a patriot with high sense of loyalty, a generous contributor to all causes of the Church, a wide traveler and one of the foremost figures in the Indianapolis Chamber of Commerce and the Red Cross organization in the state. When the Lay Conference chose him as one of the delegates to the General Conference of 1936, he deemed it the highest honor he ever had received. Had he lived he would have been one of the forceful figures in that General Conference.

In aggressive speech and determination of tone he might have caused some to think that his inner nature was unyielding and stern but often within inner circles he showed qualities as gentle as those of finest womanhood. He possessed a high degree of masterfulness, independence and aggressive intensity. At heart he was a man of remarkable affection and tenderness.

He was suddenly translated, but if he had lingered long weeks or months he would have known no fear about the future. He was strong in his faith, confident in the fellowship of God, a reverent disciple of Jesus Christ.

ORIEN W. FIFER.

MR. FRANK DAFOE

Frank Dafoe was born at Elmwood, Illinois, June 11, 1873, and departed this life November 13, 1935, at the age of sixty-two years, five months and two days.

Mr. Dafoe was married to Miss Mary M. Graff, August 24, 1898, who preceded him in death, August 8, 1924. Two children survive, a daughter, Mrs. J. M. Aikman of Ames, Iowa, and a son, Charles A. of Tecumseh, Nebraska.

Frank Dafoe united with the Methodist Episcopal Church of Tecumseh in 1882, and was an official, active, substantial and influential member during all the years of his membership.

He served as one of the Trustees of the Nebraska Conference Claimants' Society for a number of years. Mr. Dafoe was elected to the General Conference in 1924 and served as a delegate in Springfield, Mass. He was also elected for 1936.

Mr. Dafoe was a business man for a number of years, and organized the first bank in Tecumseh, and was President of the Johnson County Bank at the time of his death.

His funeral service was held in First Methodist Episcopal Church, Tecumseh, Nebraska, and he was laid to rest in that city.

JOHN R. BUCKNELL.

MR. CLYDE DANTON PROUDFOOT

Clyde Danton Proudfoot was born in Indianola, Iowa, March 16, 1881, and was educated there, graduating from Simpson College in 1902. Later he was the president of the Alumni Association of the College, as well as a member of the College Governing Board.

His marriage to Miss Inez Henderson occurred in Indianola, December 27, 1906. He began a banking career there in 1903, being for several years cashier of the Worth Savings Bank. All of his mature life he was closely identified with religious, fraternal and civic affairs, being a leading official of the First Methodist Episcopal Church of Monroe, Wisconsin, Superintendent of the Church School, an organizer of the Rotary Club and active in the affairs of the Chamber of Commerce, Bankers' Association, Young Men's Christian Association, and widely interested in Masonic circles, besides having a multitude of other civic interests.

In 1929 he entered the Insurance Investment business and soon became more intimately identified with fraternal organizations, especially the Eastern Star, being a Past Patron and also elected to the Associate Grand Patronship of the Wisconsin State Star. So useful was he in these capacities that at a reception tendered him recently in his home community of Monroe, more than three hundred persons were in attendance.

He was a reserve lay delegate-elect from the West Wisconsin Conference to the General Conference to be held in Columbus, but died on January 5, 1936, due to overexertion as a result of undertaking to free his car from a snowdrift.

At the time of his death, Mr. Proudfoot was Superintendent of the Monroe Church School, lay delegate to his Annual Conference, a trustee of the local Church, an official in their Men's Club, besides being the Secretary of the Pension Board of the West Wisconsin Conference and a member of several other important Conference committees.

He was a gracious Christian gentleman, steadfast in his devotion to the right and eager to lend help in all matters of public interest and benefit. His sudden death, while in active community and Christian service, proved to be a great loss to family, friends, and the entire community, including our Church constituency. He is survived by his wife, a daughter, Harriet, and a son, Willis.

GEORGE R. KEEPIN.

REVEREND DAVID GEORGE DOWNEY

Born in County Leitrim, Ireland, September 21, 1858, died March 7, 1935, David G. Downey, despite difficulties, made for himself a name in Methodism. A student at Drew and a graduate of Wesleyan University, he was received into the New York

East Conference in 1884, where he at once was recognized as an eloquent and highly successful preacher and pastor. Chosen by Dr. John T. McFarland as his assistant in the Board of Education, Freedmen's Aid and Sunday Schools, he became after one year in that work Corresponding Secretary of the newly established Board of Sunday Schools, bringing it within a short time to a high degree of efficiency. In 1912 the Book Committee elected him as Book Editor of the Methodist Episcopal Church, an office to which he brought distinction, and to which he gave sixteen years of intelligent and devoted service.

Such, in briefest outline, was the work of this man of God, as measured in years. But packed into these years and extending into every phase of his service to the Church and to society, were an immense capacity for work, a sense of order, a quickness and sensitiveness of judgment, a gift for organization, which made him outstanding. What he undertook to do, that he did; and in the various Boards of which he was a member his service was invaluable, nowhere more, perhaps, than in connection with the Board of Foreign Missions and with Wesleyan University.

The recognized leader of several General Conferences, a man of winning personality and literary attainment, a sincere Christian—all these he was. And he was ever a loyal friend.

JOHN W. LANGDALE.

MR. WILLIAM ARTHUR ELLIOTT

William Arthur Elliott was graduated from Allegheny College in 1889, where, after studying in Germany and Greece, he began in 1889 his distinguished career as a professor in Allegheny College, which continued until his death, August 27, 1935. He became a member of the Book Committee as the successor of Dr. William F. Conner in 1932. He was active in every assignment and especially efficient in his sub-committee work. He was a layman who devoted his life to the cause of Christian education and the interests of the Church of which he was an honored member. Wise, sagacious, farseeing, he made large contributions not only to the work of the Book Committee but to the Christian Church, and especially to Allegheny College, Meadville, Pennsylvania, where he taught for nearly half a century with ever-widening influence and power.

EZRA S. TIPPLE.

MR. WILLIAM HENRY GULICK GOULD

(See page 197)

REVEREND FRANK MASON NORTH

The years of Doctor North's life were long, December 3, 1850-December 17, 1935, but to the end were filled with wide interests

and varied activities. First, a member of the New York Conference, he transferred in 1877 to the New York East, where he served as pastor until he became the head of the New York City Society of the Methodist Episcopal Church. Leaving that work, he became a Corresponding Secretary of the Board of Foreign Missions to which he gave invaluable service for fifteen years. Closely identified with Drew and with Wesleyan University, his alma mater, active in the work of the Federal Council of the Churches of Christ in America, decorated by the King of Greece and made a chevalier of the Legion of Honor by France, he lived an enriching and helpful life.

The name of Frank Mason North will go down in history as a writer of hymns, for in this he was singularly gifted. His "Where Cross the Crowded Ways of Life" is everywhere known and recognized as a classic.

Through all his life Doctor North had a profound faith in God and an unshaken belief in the immortality of the soul.

JOHN W. LANGDALE.

MR. LOUIS MARION POTTER

Louis M. Potter was a member of the Book Committee of the Methodist Episcopal Church for ten years and during this period and for many years previously he had given himself with unstinted devotion to the activities of the Church in which he had much pride. He was widely known throughout the Conferences of the western part of New York State, was recognized as a leader of ability and force, had joy in the activities not only of his own church but the various enterprises of the Buffalo Area, by which he was elected as an Area representative on the Book Committee. His associates on that Committee always bore testimony to the charm of his personality, the clearness and accuracy of his business judgment, the fidelity with which he discharged every duty, and the serenity of his faith.

EZRA S. TIPPLE.

REVEREND CLAUDIUS BUCHANAN SPENCER

When Claudius B. Spencer was born, October 20, 1856, an editor was born. Native to Michigan, after his graduation from Northwestern University, he joined the Detroit Conference in 1881. His charges seemed to offer little to one with a decidedly literary turn of mind, but in reality they gave to him a deep and understanding inlook into the hearts and lives of men; an inlook which was later reflected in his broad and sympathetic outlook.

Transferring to the Colorado Conference in 1892, he became editor of the Rocky Mountain *Christian Advocate*, which in 1900 was merged with the Central *Christian Advocate*. For thirty-two years he was the brilliant editor of that paper, every issue of

which was eagerly looked for by its wide circle of readers. A member of many boards, a delegate to international conferences, the pages of his paper gave his own viewpoint clearly, but always with tolerance.

His quickness of perception was remarkable; never more so than in the years of his increasing infirmity. Who that knew him can ever forget the quick light in his face when by the merest suggestion he divined what was in the other's mind! When he died, July 14, 1934, there passed a man whom to know was to admire and to love.

JOHN W. LANGDALE.

REMEMBERED BY RESOLUTION

*The General Conference Reverently Recalled the Deeds of These
Who Are Now Triumphant*

Leonard Dewitt Baldwin (212).* January 25, 1933.

"College Creator, Clear Counsellor, Consistent Christian"

Charles Martin Boswell (233). December 20, 1935.

"Admirable Administrator, Empowered Evangelist"

Wallace Harold Finch (217). May 6, 1936.

"Pre-eminently a Pastor, Genuinely Gifted Otherwise"

James Robert Gettys (212). October 2, 1935.

"Wise in Judgment, Unselfish in Service, Courageous in
Action"

Albert Julius Nast (285). March 27, 1936.

"With Trenchant Pen, With Few Enemies, He Defended the
Faith"

Isaac Butler Schreckengast (232). September 11, 1935.

"Noble in Spirit, Wise in Thinking, Eminent in Education"

George Hazelton Spencer (223). February 9, 1936.

"Agile in Mind, Brilliant in Debate, Deeply Religious"

Levi Leviticus Sprague (238). March 6, 1936.

"Giant-souled Teacher, Trainer of Kingdom Builders Every-
where"

John Boak Mills Stephens (212). June 21, 1933.

"Schooled in the Civil Law and in Church History and Dis-
cipline"

Charles Albert Tindley (227). July 26, 1933.

"Great in His Climb, His Life and Work a Divine Achieve-
ment"

*Additional mention found on numbered *Journal* page.

REPORTS OF EPISCOPAL AREAS

ATLANTA AREA

FREDERICK T. KEENEY, RESIDENT BISHOP

Depressions of every variety have visited the Atlanta area during the past four years, except depression of spirit. Both the White and the Colored Conferences have proven themselves worthy to be enrolled among the Invincibles. In spite of floods, drought, untimely frost, hurricanes and President Roosevelt's alphabetical panaceas they have gone steadily forward.

The St. Johns River Conference has led all English-speaking Conferences in the Church, in a per capita giving two and one-half times as great as the average contributions of the Churches in the United States, and for three years has been the only Conference which has assumed and raised an amount substantially above the apportionment set by the World Service Commission on the basis of a total apportionment to the Church of \$4,500,000. Since 1932 the area has made a gain each year in World Service over the previous year. At the same time it has increased its contributions to our Educational Institutions and, incidentally, leads the Church in the percentage of Episcopal Fund paid.

The Colored Conferences have felt keenly the importance of providing a worthy leadership for their group. As a result, each of their Colleges in the area, Clark, Claflin, and Bethune-Cookman, has enrolled and graduated larger classes year by year, and at the same time strengthened their faculties and improved their equipment, thus making it possible to secure high recognition from accrediting agencies. At Bethune-Cookman College, two splendidly appointed buildings have been added to the physical plant of the institution, largely through the efforts of President Mrs. Mary McLeod Bethune and the generosity of the General Education Board. Claflin has balanced its budget year by year by careful planning and the under-girding of over \$10,000 annually for current expenses from the South Carolina Conference, an amount larger than any other Conference in Methodism has contributed for its Educational work.

The most significant event in the educational program of the entire area has been the selection of Atlanta by the General Education Board as one of the four centers for the promotion of their work for the colored race—the other three being Washington, Nashville and New Orleans. Already several millions of dollars have been invested in grounds and buildings at Atlanta University in making possible an institution of high grade for post-graduate work in the Southeastern section of the United States.

Atlanta is thus destined to become one of the most important centers in America for the education of negroes. One significant feature is the progress being made in co-operation

between the three other local colleges and Atlanta University. There is now a federation of colleges with an exchange of teachers and students. This makes for increased educational opportunities for those enrolled, for enrichment of the courses of study, and at the same time makes possible a reduction of expenses. This adventure in co-operation is attracting the attention of philanthropic Boards and of educators throughout the nation. Similar plans have been worked out in Orangeburg, S. C., between Claflin and the State College. In Daytona Beach also the State authorities are giving increased co-operation with Bethune-Cookman College by providing teachers to conduct the practice school for the Department of Teacher Training. During the Quadrennium the high quality of work done in our different colleges has prompted the General Education Board to make substantial contributions to the payment of teachers' salaries, to the purchase of new books and scientific equipment.

Gammon Theological Seminary began the Quadrennium with the inauguration of the new President, Dr. Willis J. King. Under the administration of this capable colored leader the work has gone steadily forward. At the present time the enrollment is eighty-three which is equal to the best for many years. The entering class is especially well prepared. Nearly fifty per cent of the men are candidates for the B.D. Degree, either having already received their A.B. Degrees or being within a year of that attainment. In a very few years all graduates of Gammon will have both College and Seminary Degrees.

The most recent development in the matter of curriculum is the Department for the training of women for efficient Christian service, as Pastor's Assistants, Religious Education Directors, Deaconesses or Social Service Workers, which has been made possible through the co-operation of the Woman's Home Missionary Society.

The income from the Endowment Funds at Gammon has fallen off so drastically that it has been necessary to go out in the field for designated gifts and other types of help. Last year the total from these new sources of income amounted to approximately \$6,000, as over and against nothing from such sources three years ago. One of the most pleasing things about these new sources of income is the increasing amounts coming from Negro churches and conferences. From one Negro church alone last year the Seminary received \$225, from another \$200 and a large number contributed from \$5 to \$25.

It is increasingly clear that Gammon Seminary was raised up providentially, for the training of the Negro Ministry. The prospects of union with the Methodist Episcopal Church, South, makes this all the more apparent. Already Gammon has been chosen as a graduate school of Theology for the candidates for the Ministry of the Colored Methodist Episcopal Church and

scholarships are provided for them jointly by the Methodist Church, South, and the C. M. E. Church. Five of these scholarship men are now in Gammon. There is the definite possibility that these two groups will provide a Professorship for the Seminary in the not-distant future.

Our educational work among the Mountain Whites at Mt. Zion and at Epworth Seminaries has made substantial progress during the Quadrennium, as evidenced by balanced budgets, enlarged enrollment, improvement to buildings and grounds and the strengthening of faculties. A drastic decline in the subsidy from our Board of Education has challenged the local communities and the entire Georgia Conference to a more loyal support. The St. Johns River Conference has become a supporting Conference, with representation on the Board of Trustees at Mt. Zion and substantial contributions. The anticipated union of all white work in Georgia will materially enlarge the patronizing territory and make larger resources available.

The faculty turn-over in all of our institutions during the past four years has been remarkably small. We have been fortunate in securing teachers with a true missionary spirit who have done excellent work and have remained loyally at their posts during the period of financial depression in spite of drastic reductions in salary.

Financial conditions with consequent unemployment have necessitated the shifting of many of our members from rural communities to the cities and from the city to the country, also from the South to the North, in the hope of bettering their condition. Often the father has left the family behind in his fruitless quest for work, with resulting loss both to himself, his family and the Church. Some Official Boards have suffered the loss of more than half of their members, but in spite of this situation on several districts and in some entire conferences substantial gains have been made, notably in the Atlanta and South Carolina Conferences, with net increases of 2,372 and 6,097 members respectively—the result in large measure of extensive revival efforts and faithful shepherding.

The gain in young peoples' work is one of the most encouraging features of the Quadrennial Program with a very definite increase in interest, improved organization and a registered commitment of over 2,000 to the World Service Program of the Church.

During the past four years numerous banks in the area have closed their doors and hundreds of the commercial houses have been forced to the wall, but no church or parsonage has been lost to Methodism. Instead the total indebtedness on our properties has been reduced; twenty-three churches have been dedicated and a still larger number have been extensively repaired. In several places troublesome debts of long standing have been reduced, or refinanced at a lower rate of interest,

bringing relief to the local communities. The largest single amount raised was in White Temple, Miami, in 1935, where over \$30,000 was secured. This amount, with concessions for cash payment, and a distribution of obligations previously assumed for new church projects in Miami, made possible a reduction of over \$150,000 in the indebtedness on White Temple. The wise counsel and co-operation of Dr. F. W. Mueller of the Board of Home Missions and Church extension, as well as direct financial aid from the Board, either in donations or loans have been of invaluable assistance. Too high praise cannot be given to Dr. E. J. Hammond and Dr. F. O. Hunt, co-laborers in the Home Board Division of Finance who are tireless and efficient in overcoming difficulties and securing desired results. In the St. Johns River Conference the Livingston Board has rendered timely relief in several critical situations by assisting in building enterprises, re-financing debts and supplementing the support of the pastor.

Throughout the eight years of supervision in the South I have gone everywhere visiting, one or more times, practically every one of the five hundred charges in the area, unmindful of race, color or prejudice. There could be no finer spirit of service, or co-operation, if all were of the same color or race. In no single instance have I heard one ungracious word spoken by either race concerning the other. Neither have I heard a desire expressed for a re-adjustment of forces or change of boundaries. My contacts lead me to believe that all are hopefully anticipating the near approach of a united Methodism throughout the United States. Our nearest neighbors in the Methodist Episcopal Church, South, are increasingly cordial in their attitude toward both our white and our colored work. We believe that union between the two largest branches of Methodism in this territory will strengthen our lines and break down barriers. A significant event occurred last November, when the pastors and their wives of both communions throughout Florida came together at Lakeland for a three days' Evangelistic Retreat of prayer and conference, the result of which was not only a mutual heart-warming but also a genuine heart-welding and a unanimous desire to have a similar Retreat next year.

The record registered above is the result, under the blessing of God, of organization, co-operation and enthusiasm. All have toiled together as brothers in delightful, although often sacrificial, service. More than words are required to express my appreciation to the loyal, loving friends who have made my last year as Bishop in the effective relation and my fiftieth year in the Christian Ministry a veritable Year of Jubilee.

Congratulations to the Bishop who follows me in this delightful and challenging southern field, where, after retirement I purpose to remain, absorbing southern sunshine, enjoying southern hospitality and, I trust, adding my bit to every worthy undertaking.

REPORT OF THE BOMBAY AREA

BRENTON THOBURN BADLEY, Resident Bishop

This is the thirty-seventh year in my missionary service in India, but never before have we entered on a year that held for Christian workers, foreign and national, such a sense of challenge and opportunity. The year 1936 may well prove decisive in regard to the Mass Movement toward Christianity in India, in which our attention and concern have so suddenly been focused on Doctor Ambedkar and his associates. In boldly proclaiming his decision to renounce Hinduism in favor of some other religion, he has shaken that ancient faith to its foundations, and brought about a crisis that is today challenging the wisdom and intelligence of every religious community in this land. Doctor Ambedkar is speaking in behalf of the "depressed classes," numbering sixty millions of people—a people about to experience an *exodus* to which history shows no parallel. This movement has dwarfed everything else on India's religious horizon.

Hindu leaders of the orthodox, as well as the liberal, party have gone to great lengths in making "offers" to the Untouchables, or "Harijans" (Hari's or Krishna's men, as Gandhi named them), to induce them to remain within the ancient fold of Hinduism. One of their great leaders has suggested the creation of a brand-new religion for these classes—a faith to be affiliated, of course, to Hinduism—a sort of religious "Manchuoko," with the Hindus representing Japan! The solution offered by others (and this is Mahatma Gandhi's attitude) is that "Untouchability" should be abolished, and the "Harijans" should be absorbed into the lowest of the four Hindu castes, the *Shudras*, thus doing away with outcastes, but keeping caste triumphant. Recently, the Vice-Chancellor of the Lucknow University, a Hindu gentleman, has seriously proposed that all religions, and religion as such, be ruled out and that we carry on India's social, political and industrial life without any religion. Hinduism is certainly being driven to strange lengths in seeking devices to hold these, formerly restless and now rebellious, millions.

The definitely clear trend of these multitudes is toward Christianity. This is not the time or place for prophecy, but it appears to be a correct forecast to say that many millions of these people of the downtrodden sons and daughters of Hinduism are now preparing to enter the Christian fold. As these lines are being written (the end of January), one of the great daily papers of upper India has brought the news that "five thousand Untouchables last week in the United Provinces decided to become fol-

lowers of Jesus Christ." This is what may be expected, and similar things are happening elsewhere. Though Doctor Ambedkar lives in Bombay, and this movement in the United Provinces is a thousand miles away, he is in touch with it and with all the Provinces through a well-organized set of Associations, with their secretaries and chairmen. No official announcement as to their religious goal has yet been made. While we believe in the genuineness and necessity of this great Mass Movement, let not the Church think that we in India advocate what, by a misnomer, has been termed "mass conversions."

There can be no mass conversion, but the conversion of the individuals in the mass has ever been and must remain our aim. Indian Christianity, Protestant or Roman Catholic, is not heeding the advice of the Laymen's Foreign Missions Inquiry that missionaries should abandon conversions as one of the objectives and replace true evangelism by a sort of glorified social service. The real touch upon the "Untouchables" must be that of the transforming power of our Lord. When Doctor Ambedkar has experienced the Lord Jesus Christ as did Sadhu Sundar Singh of glorious memory, there must come the same result, a new apostle of Christ, a new voice, new power, new victory. This is what we desire for him and for his associates, the leaders of the depressed classes in every Province. If they be won for Christ, they can lead their people into their true heritage, and bring them to their share in the divine Kingdom of God on earth. This is the only way that these outcasted millions of Hinduism can hope to attain to their legitimate aspirations for the higher and better things of life—a full share in the new India that is taking shape, the real brotherhood for which they long and which they can justly claim. That the Church may be ready for these multitudes when the tide finally sets in, is the fervent prayer of the leaders of the Christian enterprise. In the meantime, we must prepare as best we can, with our limited personnel and resources, realizing deeply that a spiritual quickening must precede any adequate preparation. The problems on this field, and in a special measure in the Bombay Area, have been multiplied by the unavoidable but dangerous reduction in the personnel of missionary and national workers. Going back ten years, we find that the total number of missionaries (men) in the Area (four Annual Conferences, namely, Bombay, Gujarat, Hyderabad and South India) has fallen from 37 in 1925 to 14 in 1935, while the number of full-time national workers has been reduced from 2,882 to 1,302. The Woman's Foreign Missionary Society, fortunately, has maintained its personnel. This is not a "readjustment," or a movement in the direction of "concentration," "economy," or anything else that can be considered wise or helpful. It is sheer retreat, and in many important respects has placed the work in a precarious situation. We are told by those who love to theorize, that we must replace missionaries by na-

tional leaders, and that only such a program can meet the needs of the new day, but when the missionary force is reduced by about 60 per cent, and the Indian personnel at the same time by over 50 per cent, it is clearly not possible to *replace* anyone. Rather have we been compelled to abandon most important ground, close scores of schools, withdraw from hundreds of villages where small Christian groups had been established, and leave unshepherded many of our younger converts. This, coming at the very moment when the human tides in the rural areas have begun to turn toward the Church for teaching and spiritual oversight, brings us to a desperate hour. It is only just to the Church at the Home Base that this condition of affairs should be set forth.

Significant as is the great movement among the depressed classes, that among the caste groups of Hinduism is also of major importance. Particularly in the Telugu country, within the bounds of the Hyderabad Conference, there is a remarkable turning on the part of the *Shudras* toward Christ. Both by the British Methodists and the Lutherans, as well as ourselves, there have been thousands of these caste people baptized, won to Christ in a considerable measure by the example and influence of the converts to Christianity among the depressed classes. So widespread is this movement among the *Shudras* that the report from our Hyderabad District is that there is no village among the hundreds where we have a Christian community, but that there are several families of converts from among the *Shudras*. This is, indeed, a new day for us in India. The far-reaching importance of this movement may be noted from the fact that Bishop Pickett (our newly-elected Bishop for India), who has been directing a study of the Mass Movement for the past five years, has given a great part of his time during the past two years to the securing of material for a new book, to be devoted entirely to the rapid developments within this *Shudra* movement and its significance for the Church as a whole. Truly may it be said of India today that we are witnessing how a "nation" can be "born in a day." Day by day we are reminded of the words of our Lord spoken to the disciples of his time, "Lift up your eyes and look on the fields, for they are white already to harvest." These great Movements explain the optimism and eager joy of missionaries in India, who, realizing the magnitude of the successes already achieved on this mission field, are able to understand something of the wonderful and far-reaching purposes of the Lord who still leads his people on to spiritual triumphs.

There is a growing sentiment among the "Older" Churches in the West that their supreme duty now is to help the "Younger" Churches on the mission fields to develop in such a way as to become responsible for the total task on these fields. There is soundness in this view, but only up to a certain point. It is possible to over-emphasize this aspect of the situation. If the

thought should gain currency that this is the sole duty and responsibility of the Church at the Home Base, it would not merely work hardship to the cause on the mission fields, but would throw upon them a burden and responsibility that they cannot bear. Two things must go on at the same time—first, the normal development of these younger Churches so that they may, indeed, be able to assume an ever-increasing responsibility and burden, looking ultimately to complete control of their own affairs, but, secondly, the pushing forward on every front in an aggressive work that cannot wait for the slow process of developing an indigenous organization and control. The task of evangelism, for instance, cannot be postponed until these younger Churches are far enough advanced to accept its challenge and provide for its completion. This must be supplemented *now*, and for years to come, by the stronger Churches of the sending countries. It is idle to suppose that foreign missionaries may still further be recalled, in the hope that this will summon the Churches on the field to replace them by an indigenous leadership. That leadership exists yet in only a small degree, and while it is being developed, the older Churches at the Home Base must continue to supply in a large and effective way the leadership for much of the unfinished task of evangelism. In the same way, the work of developing the necessary missionary institutions must be supported, both with men and money, so that the task of keeping up the intelligence of the Christian Church on the mission fields may not lag, nor the slow work of creating an adequate leadership be thrown on the younger Churches in a way that will absorb all their strength and resources in merely holding their own against competing communities. Outside help, both in personnel and resources, must be made available so that the development within the Christian community may not prevent a necessary and proper impact by it upon the institutions and leadership of the non-Christian groups.

It is probable that not a third of India's 350,000,000 people have yet had any opportunity to learn of Christ by hearing the Evangel, and coming to know that there is a Saviour from sin. Great tracts of the country are barely touched by Christian influences, to say nothing of the enormous need of Christianizing the social, industrial and political life of the land. A truly great beginning has been made, but let not the Church in America feel that its missionary task now is reduced to the level of merely helping a handful of Christian people in such countries as India, China or Africa, to work out their own salvation with such help as may be given to them, for their own further development. The total task must claim an increasing share of America's young manhood and womanhood, of her resources and energy. Together, as in the past, shall we go forward to the greater things of the future, and to the glorious consummation foretold by our Lord.

REPORT OF THE BOSTON AREA

CHARLES WESLEY BURNS, RESIDENT BISHOP

Dear Fathers and Brethren:

As these lines are written in one of the coldest periods on record in New England and with one of its most disastrous blizzards of more than gale destructive velocity tearing at buildings and shipping, a boat has arrived in Boston Harbor. It is manned by a captain who has never known defeat nor fear and a crew of gaunt and haggard heroism. With sails rent, seams open wide, ice-encased masts, and tons of ice and snow on deck, this gallant little boat had beaten, pounded, staggered its way through the storm. As the captain stepped to the dock, shaking the icicles from his hair and eyes and beard, his single comment was, "We came through, and lost nothing below deck." Not otherwise has the Boston Area, out of the storms of financial disaster and gales of near-bankruptcy, with unbelievably vascular sacrifice and hurting heroism, "come through"—with nothing lost below deck.

I hail with a *Te Deum*, a *Doxology* and a *Jubilate Deo*, the District Superintendents, ministers, the ladies of the manse, supply pastors, Deaconesses and laymen of the Area who have achieved so heroically, some not counting even their lives dear for the sake of the Lord Jesus. After one of the hardest periods through which New England has passed, the sons and daughters of John Wesley still walk these hills and valleys with dignity and with honor. Atmosphered by Pilgrim and Puritan heritage, the Wesleyan spirit abides; and to be a Methodist in New England is still "a distinguishing mark and a mark of distinction."

At the beginning of the quadrennium, there were added to the five Conferences of the Boston Area—Maine, New England, New England Southern, New Hampshire and Vermont—two foreign-language Conferences—the East German and Eastern Swedish. These two Conferences represent episcopal administration in nine states, extending from Monson, Maine, to Baltimore, Maryland. They enrich the Area by their life, their culture, their churches and their institutions. The East German Conference, in October, 1935, fittingly observed the centennial of German Methodism in the United States.

The present quadrennial trends in vital statistics indicate small but substantial gains. Every gain represents vascular life. Our present membership is 170,286. These are in 1079 Societies. Seven hundred and forty-four ministers are in Conference membership in the Area. Throughout the quadrennium, there has

been wholesome emphasis upon evangelism and stewardship and an evidenced rising tide of spiritual life.

EDUCATIONAL INSTITUTIONS

Strangers to New England, when asked what is the largest University in New England, invariably reply Harvard or Yale. The largest is Boston University, with its more than ten thousand students gathered from every state of the Union and twenty-eight foreign countries. Boston University has continued its amazing and miraculous development, and has come through the depression without accumulating deficits. The School of Religious Education has been completely reorganized under the new name of the School of Religious and Social Work. Also reorganized has been the graduate School, with the highest standards, pioneering in the field of fellowships and assistantships. The School of Theology, with strengthened faculty, draws to Beacon Hill the choicest potential preachers of some nineteen denominations. All of the Schools of the University show a waxing power, influence and prestige. The President, with a New England-wide testimonial, celebrates the tenth anniversary of his achieving presidency this year. During his administration, the net assets of the University have increased by one-half.

The other educational institutions of the Area are the secondary schools of Wilbraham, Kents Hill, Tilton, East Greenwich and Montpelier. The headmasters of all report very definite gains in student personnel and waxing influence, with a strong tendency toward junior college evolution. These schools of ancient growth, root the strength of many of the great sons of New England and the world. East Maine Conference Seminary, at the beginning of the quadrennium, revealed a state of such financial disaster that after a long period of conferences, consultations and court proceedings, the school was closed, after a notable service of nearly a century.

WESLEY FOUNDATIONS

Wesley Foundations are successfully and rewardingly maintained at the University of Maine, Harvard and Amherst.

RELIGIOUS EDUCATION

Religious Education is recognized as the most determinative and dynamic movement of modern Christianity. Church Schools, Standard Training Schools, Week-Day Religious Education and Vacation Bible Schools have been the channels through which this work has been promoted. Epworth League Institutes are conducted at all of the Conference centers. Our eight camp meetings are taking on renewed spiritual life by an emphasis upon a ministry to youth through ministerial training groups and youth movements that are both spiritual and scientific.

ZION'S HERALD

Zion's Herald, published by the Wesleyan Association, looks into the future with courage and a degree of satisfaction in the belief that it is proving, not only to New England, but increasingly to the Church at large, an outstanding, prophetic, inspirational voice. Its long tradition in outstanding editorial ability is being creatively, dynamically, fearlessly sustained. The *Herald* is conservative enough to be progressive; and progressive enough to be prophetic, and is out-living its contemporaries in New England. The present weekly circulation, in this its 113th year, is 9,920.

METHODIST BOOK CONCERN

The Boston depository of the Methodist Book Concern is one of the best managed in the circuit. Housed in the Wesleyan Building, it is a very part of the Area life, and in a most difficult competitive field is still "The House of Good Books."

HOSPITALS, HOMES AND DEACONESS WORK

The New England Deaconess Hospital has operated throughout the quadrennium without a dollar of loss, and has been able to increase rather than decrease its services to the poor during that time. Twenty-five thousand dollars a year is invested in the rehabilitation of Methodist ministers and their families. The George F. Baker Clinic for the treatment of diabetes has been erected and dedicated. In the care of diabetic patients, the hospital has become a world House of Healing. Palmer Memorial, another unit in the Deaconess group, is the largest and best equipped hospital for the study and care of cancer patients in New England. The annual meeting in January registered the close of a year in which all records for the treatment of patients were broken, caring for 6,687 patients.

The Bethany Deaconess Hospital in Brooklyn, under the aegis of the East German Conference, is well staffed and ably conducted. More than \$40,000 worth of charitable work was done during the quadrennium.

The New England Deaconess Association operates Attleboro Springs (taken over from the Board of Foreign Missions, and operated with a daily deficit and increasing indebtedness and now in process of final adjustment); the J. W. Wilbur Health Home at Natick; and the Home for Aged Methodist Women at Concord. The Association, with unparalleled patience of Christian statesmanship, has carried through these works of uncalculated benevolence and large inheritance of indebtedness. When freed from these grave-bands, the Association will be enabled to carry on its work with rewarding joy commensurate with the fidelity of the faith shown by the members of the Association.

Within the Area also are the Pawtucket-Central Falls Deaconess Home, the Providence Deaconess Home, and the Fall River Deaconess Home, the latter including an Industrial School Settlement, two Children's Health Camps and a Rest Home for Deaconesses. Deaconess work is also carried on at the Navy Yard at Portsmouth, New Hampshire. In Brooklyn, the Bethany Home for the Aged ministers under the auspices of the East German Conference.

The Eastern Swedish Conference for nearly a century has maintained a Seamen's Mission in New York.

GOODWILL INDUSTRIES

The Boston Area is responsible for the Mother Plant of the Goodwill Industries connected with our church and the National Association of Goodwill Industries in America. With its varied activities, the Goodwill ministers to thousands of the underprivileged. Goodwill Industries are maintained also at eight other points in New England; and it is expected that within the next quadrennium nearly every section of New England will be occupied by this latest development in industrial evangelism.

WOMEN'S ORGANIZATIONS

The women's organizations of the Area—the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Ladies' Aid Societies—have wrought not only successfully throughout the quadrennium, but also achieving, with advance goals that impinge upon the miraculous. The Woman's Home Missionary Society has its offices in the Wesleyan Building, as has also the New England Branch of the Woman's Foreign Missionary Society and the publishing offices of the *Woman's Missionary Friend*.

AREA COUNCIL

The Area Council has met regularly and has developed an Area consciousness which hitherto has baffled Area planning. Freedom of transfer is now agreed among the Conferences, co-Areal. All Area projects, programs and plans have become unified. The Council, together with the Area District Superintendents' Association—unique in Methodism—has maintained a solidarity which would otherwise make Area administration chaotic and heterogeneous.

WORLD SERVICE

World Service has been kept before the Area with meticulous faithfulness. The New England and New England Southern Conferences have accepted the allocated territory of North India as their Parish Abroad. Other Conferences of the Area have also their significant designated fields. The keenest problem

now fronting us is the recognition of New England as Home Missionary territory with an adequate ministry to the vast needy but rewarding rural sections. A very strong tide toward Federated and "Yoked" churches presents increasingly difficult administrative problems and divided loyalties. Nevertheless, the strength and fidelity of New England Methodism comes from the villages and the "Steeple Among the Hills." An indicated need is not only an evangelizing but an intensely personal shepherding ministry. A special commission is making a study of rural New England, Federation trends, and the charters, articles of incorporation and financial status of every church and institution of the Area. The influx and increase of foreign populations constitute a strikingly high percentage of the second and third generation bilingual and uni-lingual groups.

BOSTON CITY MISSIONARY SOCIETY

The work of the Boston City Missionary Society has been divided between the Superintendents of the Boston and Lynn Districts. As a Corporation, the Society has continued under an improvement campaign, carrying on the financial obligations and indebtedness of the former bi-lingual work and churches. At this writing, the campaign indicates a total improvement that, under a distributed carrying load, will dissolve these obligations in another quadrennium.

BOSTON IN-TOWN METHODISM

In-Town Boston includes First Church, Tremont Street and Copley. The Methodist Religious Society in Boston has held the following properties: The old People's Temple, Copley Church and Tremont Street Church, the Tremont Street Church having been consolidated with People's Temple in the spring of 1922. November 2, 1925, Copley Church was purchased, and the combined Society was moved to that Church. However, on March 14th, 1926, Tremont Church was reopened. At the time of this expansion program, the large mortgages necessitated did not seem too great a burden. The dreams were unfulfilled. The income received has not been sufficient to meet mortgage interest. The mortgage on People's Temple property has been foreclosed, and the mortgages on Tremont Street Church and Copley Church were in heavy default in 1932. Proceedings have been instituted in Court by the banks to reach and apply the Jackson-Binney Trust fund in payment of the mortgages and interest. Aggrieved by the decision of the Superior Court which, after a trial, was in favor of the Church's contention, the banks have appealed to the Supreme Judicial Court which has not at this writing handed down its decision. Until the result of this litigation is known, it is difficult to make any constructive definite plans for the future of these churches.

MASSACHUSETTS BIBLE SOCIETY

The Massachusetts Bible Society has had a most notable quadrennium, with a brilliant anniversary celebration of the Coverdale Bible.

INTERDENOMINATIONAL FELLOWSHIP

As President of the Massachusetts Council of Churches for the third year, the Resident Bishop has been able to make an interdenominational contribution without lessening of denominational loyalty; and Methodist prestige has been greatened in Massachusetts.

The Resident Bishop has visited regularly, constantly and comprehensively the entire Area every year. With holy joy, during these four years, he has trod in the footsteps of his great predecessors, and has endeavored to follow faithfully, in comradeship with his brethren, the great Head of the Church.

REPORT OF THE BUENOS AIRES AREA

JOHN E. GATTINONI, Resident Bishop

The quadrennium which commenced in 1932 has been one of the most extraordinary, in many ways, in the first place because we then assumed national administration. This was completely new for us and naturally we have found many difficulties because of our inexperience.

Secondly, came the unexpected cut of eighty per cent in the financial help which we had received up to then from the Board of Foreign Missions. Nevertheless, we have been able to continue the work and we have not closed any church or preaching center. This has been possible owing to the heroic sacrifice of the pastors, who have reduced their salaries to such an extent that they have scarcely enough to live on. The churches have worked hard and are trying to gather the rest that is needed.

We plan further economies by putting various congregations on circuits. Financial conditions oblige every District Superintendent to serve also a pastoral charge, although experience is teaching us that this is not very satisfactory.

NEW BUILDINGS

During the quadrennium two large churches have been dedicated, "Emmanuel Church" for the English-speaking people in Montevideo (Uruguay), and Central Church of Buenos Aires which is the center of the Methodist work in Spanish. These are both fine buildings which have every accommodation for the different activities of the work.

Three other churches have been built: one up north in Santa Fe, one in Patagonia in the far south, and one in Malvin (Uruguay), a suburb of Montevideo.

The new building of Ward College in Ramos Mejía, a suburb of Buenos Aires, about twenty minutes' train ride from the heart of the city, is one of the best school buildings of the country. It is well equipped to give the best education, using the most modern methods.

EDUCATIONAL WORK

In 1919 *Ward College* became a union enterprise of the Methodists and Disciples of Christ.

The old property is now used by the American Grammar and High School, a department of Ward College. This branch has prospered wonderfully during the last three years.

These schools are preparing both Argentine and American young men and women for the future. They exert a great influence and are in every way identifying themselves with the best there is in Argentine life. They have won the favorable

attention of the National Department of Education and are considered the best private schools in Argentina.

Ward College is on the way to be a self-supporting school and during these last few years it has taken a great step forward in this line.

AMERICAN INSTITUTES IN LA PAZ AND COCHABAMBA (BOLIVIA)

These two schools have done fine work in the formation of the character of many young men of Bolivia. There are graduates of both schools who are occupying most important posts in business, industries, banks, the press, and government. The testimony of appreciation of the work done in these two institutions is general.

Now we are planning a work, in La Paz, for the conservation of the intellectual elements of the country who have been reached by the Christian ideals through our schools.

Union Theological Seminary, in Buenos Aires, has suffered financially, but has continued its fine work, preparing efficient workers for the Lord's vineyard. During the quadrennium we have had students from Peru, Bolivia, Uruguay and Argentina and we are expecting others soon from Chile.

I am convinced that the future of our work depends largely on the preparation of our young ministers, but the lack of money prevents us from taking more students.

Not only have the students studied hard but they have also translated several books into Spanish, the majority from English and others from French and Italian.

A few blocks from the Seminary we have the training school for women (Instituto Modelo), where the girls are prepared, some as Deaconesses and others especially for Sunday School workers. Some of these young women graduates are doing fine work.

Evangelical work. During the quadrennium our churches have worked hard, although the numbers have not increased largely, the spiritual life has been deepened and the general activities extended.

The social problems that are troubling humanity everywhere have occupied the attention of the Church here more than ever before.

Here as in other parts there are two extremes; ultra-conservatives and the ultra-advanced. But all this discussion has done good for it seems to have awakened the church.

The work among the Indians of Bolivia has progressed wonderfully during the last two years. In the Lake Titicaca District five new churches and day-schools have been formed. It is inspiring to see how the Indians long for education and the enormous sacrifices they make in order to obtain it. They build their own class-rooms and little churches (if one can call them such) where they hear the Gospel preached.

Doctor Howard's work, though we cannot see how far it reaches, we are sure it is not in vain, for hundreds of people flock to hear his fine spiritual addresses which are delivered with his characteristic eloquence. Like every new work we need to seek constantly to discover the best methods to follow, so that the efforts may give permanent fruit.

He has organized several classes in religious subjects so as to interest the people who have attended his meetings in the problems of their spiritual life. These classes are well attended.

The work among the women has progressed; the women of these three countries now have a definite plan of work. They have organized district conventions, and hold a national convention annually, which is for them an inspiration and unites them in faith and action.

The self-support of the churches has increased; they are all working toward this end, and also for the extension of the work. Owing to the many unemployed, this work is slow and difficult; nevertheless this is our ideal and we trust that our united and continued efforts will give us in the end the victory.

The department of religious education has rendered good service, holding Institutes and Conventions and publishing special literature, but more is needed. The young people seem to be awakening; they have organized evangelistic campaigns in different parts of the country, exchanging preachers, not only in Argentina but between this country and Uruguay.

Medical work. The clinic in La Paz (Bolivia) is doing a fine piece of medical service. It is a hospital of fourteen beds. Dr. and Mrs. Frank Beck are at the head of this great work. They have a fine assistant, Doctor Guzman, who is a Bolivian and an American negro nurse, Miss L. Mac Allen from New Orleans who has won the respect and confidence of all the community. This clinic is well known in La Paz and it renders its services to both rich and poor; it is a real Christian influence which is felt throughout Bolivia.

In Uruguay we have a medical dispensary and laboratory attended by several young Uruguayan Christian physicians.

The dispensary and laboratory are sustained by monthly contributions paid by its members.

The need of an Evangelical Hospital in Buenos Aires has been felt by many, for though we have fine government hospitals, some of our people are molested through the fanaticism of the Sisters of Mercy who attend the sick in all government hospitals.

We have 52,000 Argentine pesos (19,259 American dollars), gathered for this purpose.

SOCIAL INSTITUTIONS

Friendship House. This work is in charge of the Rev. Earl M. and Mrs. Smith. It is located in the Cerro, Montevideo,

which has a population of about forty thousand. The majority of the men work in the Packing-houses and other factories.

After the war, many men were discharged from their employment, also a large number of Armenian and other immigrants came to the Cerro, all of which created for the Cerro people a terrible economic situation. Friendship House has been trying to meet as far as possible the more pressing needs of this community. Not only does it attend to the material needs of the people but also its purpose is to Christianize the whole community.

We must note here the Goodwill Industries which have ministered to hundreds of unemployed by giving them work and selling to others needed used and remade articles at a very reduced price. Many families in the city of Montevideo have in their homes a Goodwill bag.

The Boca Mission. This mission is in the center of a densely populated district, under the direction of Dr. A. Wesley. There are many government schools crowded with children, but they have no government kindergarten.

Our mission opened a free daily kindergarten six years ago and now we have 200 and there is generally a waiting-list of those who wish to enter. After our children leave the kindergarten they enter the Government Schools and we are told that the teachers know which children have been with us for they are so different from those who come directly from their homes.

In addition to the kindergarten there are classes in English, sewing, dressmaking, cooking, decorative arts, violin, piano, gymnasium, etc.

This mission has the largest Sunday School in Argentina, the majority of whose members come from very poor homes with no Christian background.

It is a blessing to the Boca District and its influence is felt in many a home in that populous part of the great city of Buenos Aires.

We are looking forward for better things in the future for the blessed Kingdom of God.

REPORT OF THE CAPETOWN AREA

EBEN S. JOHNSON, Resident Bishop

The Capetown Area embraces the Mission Conferences of Angola, Belgian Congo, and Southeast Africa; and the Annual Conferences of Rhodesia and Liberia, thus entailing work under four governments to people of many languages, and involving some twenty thousand miles of travel by boat, train, and automobile each year on the part of the Bishop if he is to reach his various conferences. If individual stations are visited in the conferences, the distance covered is yet greater, and until recent years much of it had to be covered by mule or donkey, bicycle, or on foot. During this quadrennium I have visited every station South of the Equator save one, and in Liberia I visited all the stations except Ganta, which is about eight days' trek from any point I could reach by car.

In Rhodesia and in Liberia the Government is sympathetic, and in Rhodesia particularly the missionaries and the Government officials work in harmonious co-operation. The Belgian Government in the Congo is not antagonistic on the whole, but the Portuguese, at the instigation of the Roman Catholics, are making it increasingly difficult for our missionaries to meet the demands in Angola and Portuguese East Africa. This is a recent development, dating from the rise of the Catholics since the War. As fast as we can meet the requirements new ones are forthcoming. In 1934 they made it impossible for me to enter Angola from the Congo by bringing up regulations that it was quite impossible to meet, and they have refused readmittance to one of our valued missionaries, Brother Wengatz, who has had to be diverted to Liberia.

This leaves us with only five missionaries of the Board in Angola, four of whom are overdue for furlough, and four Woman's Foreign Missionary Society workers. After forty-nine years of continuous service with infrequent furloughs, Brother Robert Shields is taking the retired relation this year. We have three Mission stations, sixty Native stations, some ten thousand members and adherents, and a hundred Native workers (pastors, teachers, and evangelists), and a busy medical department. Our pupils have done well in the Government examinations, and in the higher school at Luanda their average is as high as the Portuguese with whom they work. Practically all the members of Conference have passed the higher Portuguese examinations. Definite steps are being taken toward self support.

Despite serious illness during the past two years I have been privileged to hold the conferences as usual with the exception of Liberia. To reach Liberia from Capetown it is

necessary to travel right up to Madeira or the Canary Islands, and boats from there to Monrovia are irregular. In my absence, Brother Wengatz has had to preside at the 1935 and 36 sessions of that Conference.

Owing to serious lack of funds and the absence of leading missionaries on furlough, it was deemed best not to incur the expense of bringing together from far distant points such members of conference as remained on the field in 1935, especially as there were no candidates for ordination. The Congo is our youngest mission and covers a great area, much of which is untouched by the railway. Last year I traveled more than a thousand miles in the Congo. The closing down of the copper mines has worked great hardship among the people there. Our hospital at Kapanga is working under tremendous pressure in trying to cope with the wide-spread needs. Sleeping sickness and leprosy are two of the most implacable foes. The natives are increasingly coming for maternity help and advice.

During the quadrennium the new building of the Hartzell Training School at Old Umtali was finished and dedicated, the Colonial Secretary giving the address. Very efficient work is being carried out here in the training of teachers and the development of a native ministry. The baby clinic and maternity hospital here are filling a very real need. Each station has its own educational, industrial, agricultural, and medical work; besides the main issue of evangelism and working hand in hand with it; and solid progress is being made. During the past quadrennium our nurses have had to combat severe epidemics of diphtheria and influenza and a new and fatal type of malaria. We have no doctor of our own in Rhodesia. The Government is carrying on the leper camp and some of the industrial work inaugurated by the missionaries, and generous grants are made to our educational work, without which we could not sustain our present work.

In Southeast Africa, the new church at Kambini has been completed and dedicated. At Gikuki hospital during the last year over sixty thousand treatments were given, and two hundred and thirty-eight lepers have been cared for at the two leper camps. We are fortunate in having the co-operation of Dr. Thomas of the Free Methodist Board. The weekly baby clinics vary from 125 to 140, and it is encouraging to note that the death rate among the babies in this community has decreased considerably since the establishment of this clinic. One mother said, "I am so glad I came because, while I came here to *pima* (weigh) my little child, I learned to *pima* (know) God as my father." Several hundred boys have passed through the circumcision school. A class of seven native girls are completing a two year nurse's course, but it is hoped that they will stay for another year, the better to fit them before sending them out to meet the very difficult work before them. With native assistants,

the medical staff is investigating native drugs, some of which appear to be very efficacious in the treatment of certain diseases.

Our Press is of inestimable value in carrying on Mission work. As many as five million pages of literature have been printed in a single year by the Central Mission Press at Johannesburg. This includes the South Africa Missionary Advocate, and the *Kuca Ka Mixo*, a monthly paper in the Tswa language which carries Sunday School lessons prepared by our missionaries to a very large number of people. We have here the much appreciated and effective beginnings of a native literature, including several works on Bible Characters, Bible History, the teachings of Jesus and of Paul, as well as the Pilgrim's Progress and the Hymn Book. The New Testament in the Tswa language, translated by Brother Persson and printed by the American Bible Society, has had a wide distribution.

The Rhodesia Mission Press prints the *Umbowo hwe UKristu* monthly in the Manica language and has just turned out a new Hymn Book with music in tonic sol fa notation. Many classes now at school read music in this notation quite readily. A beginning has been made toward supplying much needed text books in hygiene and the care of children, as well as those pertaining to general school routine.

In the Congo the Sunday School lessons are provided in four native languages by mimeograph, and an attempt is being made to reach all the linguistic fields. Each important tribe now has some part of the Bible in its own language.

Angola received the first consignment of the New Testament in Kimbundu, translated by Brother Withey, from the British and Foreign Bible Society in 1922. It was an admirable translation and much prized by the people, but did not conform to the Government's requirement that no native book should be printed except in parallel columns with the Portuguese. In recent years much objection was made to its distribution, and finally an edict went forth ordering all copies in the hands of natives to be surrendered to Government officials. A compromise has now been reached by the binding of a Portuguese testament with the Kimbundu translation.

This quadrennium has seen the death of one of our valued missionaries, the Rev. W. C. Terril, D.D. He passed away in May, 1934, after a long and painful illness, and was laid to rest at Gikuki, mourned alike by missionaries and natives. His work will live after him. Another of our choicest missionaries, the wife of Dr. Stauffacher, has been stricken with an unusual illness, from which she has suffered for two and a half years. At the time of writing she lies very weak in a Capetown Nursing Home. Her life has been a blessing to many, and we pray that the God of Love whom she has represented for these many years may comfort her and her family in these trying weeks.

In addition to the financial depression, the locusts have passed through many of our fields, leaving nothing behind them but brown stalks. Drouth has stretched its withered hand across the land and squeezed the life from struggling crops, and finally, floods have visited us at Kambini and wiped out the whole of our very efficient electric plant there, together with the saw mill. But thank God our people can

“Watch the things they gave their lives to, broken

And stoop and build them up with worn out tools”

and without complaining. The Kambini plant is restored now and better than ever.

On all fields stress is being laid on the development of native leadership and self-support. With all stations painfully under-staffed and funds at low ebb, the only possibility of carrying on without a devastating retreat is to increase the responsibility of our natives, ministers and members. Tithing is practised religiously in most of our work, and our people are rallying nobly to the challenge, and out of their poverty are bringing forth fruits for the Kingdom. But it is impossible to support the work completely from these “widow’s mites,” even when the people give to the utmost of their ability. Yet the burden must fall more and more upon them. As we decrease they must increase. When I came out to Africa twenty years ago there was not one native member of Conference. Today we have fifty-eight full members and sixteen probationers. I quote from an address presented to me in Rhodesia on the occasion of my last Conference there:

“Some years ago a missionary in an impassioned appeal for more workers said ‘Thirty-three missionaries are trying to do the work of ninety-six!’ Today thirty missionaries are doing the work of thirty missionaries without too much stress and strain and the natives are doing the rest.” . . . “The native had never had the recognition given him as was begun in this first Conference of yours, Bishop Johnson, and that has characterized the entire twenty years. Under it they at once began to develop and to grow. No other factor has made more for their phenomenal progress of these two decades than this. You said to them—‘Go forward’—and they have done so by leaps and bounds.”

As I look back across the twenty years of my service in Africa at this, my last General Conference, in effective relation, my chief feeling is one of thankfulness. With all our vicissitudes I feel that our people have very definitely gone forward, that our Church here has grown in Grace and in the knowledge and Love of Christ Jesus. Some are still alive today who remember the time when the name of Jesus was unheard on fields that are now producing a second generation of Christians and providing Native teachers and preachers, industrialists, agriculturists, and medical assistants. “What hath God

wrought!" I heartily thank Him and the Church for the privilege of spending twenty years of my life for, and largely in, Africa. I have had here a most glorious fellowship in service with devoted men and women who are constantly triumphing in Christ Jesus.

Years ago, out on the path in the midst of heathen Africa, I left my sleeping camp in the moonlight and climbed to a high tableland. The moon sank, and darkness prevailed, that dense darkness just before the dawn. I waited for the break of day. Luminous finger tips appeared in the far East, but from out the deeps between the ranges of mountains there rolled banks of clouds which flung themselves upon the horizon and blotted out the light. The very atmosphere seemed to quiver: Nature was in travail, seeking to bring forth a day. Again, out in the East there appeared faint rays of light. The clouds rolled upon them and darkness prevailed. This was repeated again and again, when suddenly all the mass of clouds was shot through with an indescribable glow, all the colors blending into a sea of glory, and the sun shone forth. The day was born.

God is trying to bring forth His day in Africa, but the clouds of superstition and ignorance must be conquered and dispelled. "Ye are the light of the world," the Master said. God help us not to rest until we have brought this Light to all the recesses of this dark continent—until God's day is born in Africa.

REPORT OF THE CHATTANOOGA AREA

WALLACE E. BROWN, RESIDENT BISHOP

The Area is composed of six Annual Conferences, four white—the Holston, Blue Ridge-Atlantic, Alabama, and Central Tennessee, and two colored—the North Carolina and East Tennessee. The boundaries include parts of Tennessee, Virginia, West Virginia and all of North Carolina and Alabama. In this far-flung field we have 423 pastoral charges, with 1,179 church buildings, and a total membership of 107,750. Within the Area we have also nine educational institutions with a student enrollment of 2,500.

During the quadrennium all the Conferences have made some gains in membership, substantial increases in World Service giving, witnessed a growing interest in young people's work and Religious Education, and, best of all, have sustained a good morale in the face of impoverished conditions and school limitations common to large parts of the area.

The heart of our Southern Highland work is here. Rightly it challenges the interest and imagination of much of our Church. Young people as fine as anywhere under the sun are found here in our schools and churches. We have two generations of effective work to our credit. Splendid progress has been made. Difficult and serious problems still confront us. Extreme poverty among the people, woeful lack of school privileges, a belated and largely untrained ministry makes a trying but challenging situation.

Improvement is being made. The scholastic requirements of the church, the faithful and effective work of our Boards of Ministerial Training, the helpful Institutes and Summer Schools are helping to create a better leadership.

The Holston Conference, the strongest of the group, has a large number of town and city churches and a goodly number of strong and well organized rural churches and larger parishes. Forward-looking pastors, supported by loyal and devoted laymen, are making the life of the church felt in many sections of the area.

The new government projects under the T. V. A. have awakened unusual interest in parts of the area. A new civilization, and a million people in the Tennessee Valley basin, is predicted. Conditions are certainly changing. One-room cabins are disappearing and humble but comfortable houses are taking their place. Floods are to be controlled, erosion of land to be overcome, waste lands reclaimed, agriculture developed, industries greatly enlarged and living conditions modernized. Of course this social change challenges the Church. We must be ready for

the larger obligation and opportunity. A united Methodism can best cope with this problem arising from these rapid and long overdue changes.

Our two colored conferences in leadership, training and achievement will compare favorably with other conferences in the area. In fact in some vital matters they lead. This is especially true concerning World Service and support of their own conference institutions.

Methodism's best contribution to this section of the country and to the Christian cause has been and is being made through our educational institutions. The limits of this report will permit only a brief resume of the work of these schools. The quadrennium has witnessed some marked changes and notable progress.

The John H. Snead Seminary at Boaz, Alabama, has been in the field of secondary education for thirty-five years. It has sustained fully accredited academic courses, pursued its work in a fine Christian atmosphere, graduated over twelve hundred young people and made an impression for good on hundreds of Alabama homes. In recent years high schools have increased and the need for the church secondary school has diminished. But the need for a Junior College in this section has been growing. A half million people live within a radius of fifty miles of Boaz. There is not a single arts college in this field. Here was a challenge to venture. The Trustees voted to institute a Junior College. Generous gifts by some Saints Anonymous and gifts from friends in the Alabama Conference brought a total of \$126,000. This assured the Junior College, and it began its work auspiciously last September. An unusual Faculty of men and women has been assembled. The enrollment for the first class was phenomenal—beyond the hopes of anyone. Nearly eighty young men and women constitute the first class in the college department. It is believed that two hundred will be enrolled next fall. Conditions for credited rating of the college have been met. Strategically located as it is, we have good reason to feel that it will be one of the largest and most useful of our junior colleges.

Baxter Seminary, at Baxter, Tennessee, through its program of labor and produce exchange for a Christian education, continues its noble work in giving to hundreds of the Cumberland highlanders trained minds, strong bodies, Christian culture and social understanding, together with one or two courses in some practical occupation. The Christian spirit holds sway here. The art of learning how to live together and the practical application of the Christian ethic in daily life is very evident. The school is fully accredited by the Association of Colleges and Secondary Schools of the Southern States, by the State Department of Education and the University Senate. A faculty and staff of fifteen serve 250 eager students. A new Administration Build-

ing, costing \$50,000, the gift of a generous friend, was completed and dedicated in 1933. A five hundred acre farm is operated as part of the student work program. Financial reverses came as a result of the depression, but faith, sacrifice, hard work and generous friends have won out. The future looks good.

Pfeiffer Junior College, formerly Mitchell College, at Missenheimer, N. C., sponsored by the Woman's Home Missionary Society, is new, not only in name, but in its whole physical plant. Through the munificent gift of Mr. and Mrs. Henry Pfeiffer, five beautiful new buildings of New England Colonial design, one of them the President's home, adorn this campus. This school is in the heart of the Piedmont section. From this region and western North Carolina most of the students come. It offers courses in agriculture, home economics, music, art, commerce and teacher training. A large farm on which students have a chance to work is a part of the institution. A beautiful Christian atmosphere pervades the whole school. Christian character and service are the compelling ideals. Blessed are they who have made possible a place like this for the training and culture of youth.

Tennessee Wesleyan College, at Athens, Tennessee, is rendering a high type of educational service to students from both the Chattanooga and Atlanta Areas. It keeps pace with changing conditions and adapts its program to present-day need. It was one of the first seven Junior Colleges to be accredited by the Southern Association. The faculty is composed of men and women of broad culture and profound Christian convictions. Special emphasis is given to religious training. The daily chapel service, the frequent conferences on Christian work, and the annual special week on Religious Emphasis are a regular part of the program. Large numbers of those graduating here go on to complete their work in institutions of higher learning.

Wood Junior College, formerly Bennett Academy, at Mathis-ton, Miss., sponsored by the Woman's Home Missionary Society, holds an enviable record of service to some twenty counties of eastern Mississippi and western Alabama. It is the only institution offering educational advantages in that section. Poverty abounds there. Seventy-five per cent of the farms are mortgaged. The crop-mortgage system prevails and the interest charges are exorbitant. We are giving youth caught in this system a chance. The students are of high type intellectually and morally. They seek an education that they may prepare themselves to help make better living conditions among their own people. The Christian spirit and ideals prevail here. A new Dormitory and other property improvements are under way. The College will celebrate its Golden Jubilee in June. Fifty years of unselfish Christian service are on record to its credit.

The capstone of our educational work is the University of

Chattanooga. In character and scholarship it has won an enviable place among institutions of higher learning. Its moral and spiritual tone is high. Its cultural influence is felt in the life of the City and State. The faculty was never stronger, the student body never larger than now. The depression and bank failures have cut down the productive endowment and made the quadrennium financially hard for the University. Fortunately, we have had the right man at the head of the institution. The president, Dr. Alexander Guerry, combines scholarship with unusual executive ability. Due to his own personal sacrifices, the sharing spirit on the part of the faculty and the very generous response by good friends to the President's appeal for financial aid, deficits have been overcome through these hard years. The outlook financially is brighter. But the Church must not forget its own responsibility to this, its only institution of higher learning in this area. April of this year the university celebrated its Golden Jubilee. Distinguished statesmen, scholars, scientists and churchmen were on the program. It was a great week and bode well for the University's future.

In the two colored conferences we have three educational institutions of which we may be justly proud.

Bennett College for Women at Greensboro, N. C., sponsored jointly by the Woman's Home Missionary Society and the Board of Education, is one of the few great colleges for colored women. It sustains one of the best trained faculties found in any Negro college. The growth of Bennett in the last few years has been phenomenal. The enrollment has been doubled during the last three years. It is awarded an "A" rating by the Association of Colleges and Secondary Schools of the Southern States. Through the generous gifts of Mr. and Mrs. Henry Pfeiffer, the New York District of the Woman's Home Missionary Society, and other friends, a beautiful new Girls' Dormitory, a central heating plant, and other property improvements have been added during the past year. The educational idea at Bennett is student-centered. A well-rounded Christian personality is the aim. Preparation for real service is the goal. Three cheers for Bennett College for Women! It is helping to solve, not only the race problem, but all other problems worth solving.

Morristown Industrial College at Morristown, Tennessee, stands as a monument of heroic faith and enterprise. For more than a half century it has served our colored youth. Dr. E. C. Paustian came to the Presidency three years ago, in the dark and trying hours of the depression. He faced the situation with faith and courage. He has favorably impressed both the colored and white friends of the school. He feels that a school with so fine a past must have a better future. Negro youth have not yet had their chance. We must help to give them one. The physical plant is complete and fairly equipped. It has no debt. It has capacity for four times the number of students now

enrolled. The immediate problem is more students. Growing co-operation on the part of the colored pastors with earnest efforts by the Administration to keep the tuition costs down to the minimum, together with scholarship aid from interested friends, will bring this increase of students. East Tennessee Conference, with increasing loyalty, is supporting the school.

The Allen Home and School in Asheville, N. C., operated by the Woman's Home Missionary Society, has given another quadrennium of unique and devoted service to the colored girls and younger children of western North Carolina. The worth and work of this school cannot be too highly praised. It blesses life and builds character.

Beside the above-named institutions, the Board of Home Missions carries on educational, medical, social and religious work at Pittman Center, Tennessee, and at Lansing, North Carolina. Much of this work is supported by gifts from friends of our mountain work throughout the whole Church.

We have said little concerning our needs. They are quite well known. Most of these institutions are dependent on the kindly and friendly supporters outside the area. They make this marvelous service possible. Their investments are in human life and Christian character. The investments are safe, the dividends sure. In the name of all these institutions we want to thank the Board of Home Missions, the Board of Education, and the Woman's Home Missionary Society for their Christian consideration and support of this noble work in the Area.

In conclusion let me say that these have been four busy and happy years. I have traveled by auto nearly 131,000 miles and several thousand miles by train. I have presided over the six Conferences of the Area three times and once each over the following Conferences in other Areas: the Central Northwest, North Indiana, Northwest Indiana, Norwegian-Danish, Southern Illinois, Central New York, East German, New Jersey, Savannah and Philadelphia.

We have never worked with finer people than those in the Chattanooga Area. They are devoted, consecrated and co-operative. This is true of both the pastors and the laity. There has been but little complaint, there has been much and constant co-operation. From my heart I thank all these good friends of the Chattanooga Area.

REPORT OF THE CHICAGO AREA

ERNEST LYNN WALDORF, Resident Bishop

The Chicago Area covers the Methodist work in the State of Illinois and the work in the Swedish, Norwegian and Danish Conferences which extend from the Rocky Mountains to the Atlantic Ocean.

In the beginning of the quadrennium there were six Annual Conferences in the Area, namely, the Central North West, the Illinois, the Norwegian-Danish, Rock River, the Southern Illinois and the Chicago North West. During the second year of the quadrennium the Chicago North West Conference merged with the nine Annual Conferences which included within their geographical limits the churches of this Conference. Some of these churches were added to the Illinois and Rock River Conferences by this plan.

MEMBERSHIP GAINS AND LOSSES

Comparison must be made of the last years reported in the two quadrenniums, namely: 1931 and 1935.

In 1931 the *Discipline* required report made separately (1) of full members *not* including non-resident inactive and (2) of non-resident inactive. In 1935 the *Discipline* required report made in one figure, namely, of full members *including* non-resident inactive. For 1931 items 1 and 2 must be added to secure a figure comparable to that reported in 1935.

CONFERENCES

	<i>Full Members, Including Non-Resident, Inactive</i>	
	<i>1931</i>	<i>1935</i>
Chicago Area.....	372,819	371,190
Central Northwest.....	11,764	11,026
Illinois.....	174,694	173,294
Norwegian-Danish.....	6,387	6,226
Rock River.....	114,407	115,345
Southern Illinois.....	65,567	65,229

These figures indicate a slight loss in Church membership in spite of the fact that there has been a goodly increase in each and all of the Conferences in probation, confession of faith and transfer. The record reads as follows:

	<i>Probation and Confession of Faith</i>	<i>Transfer</i>
Chicago Northwest.....	251	83
Central Northwest.....	1,881	525
Norwegian-Danish.....	1,168	385
Illinois.....	19,316	12,699
Southern Illinois.....	9,601	4,303
Rock River.....	17,713	11,627

The Chicago Area World Service Record by Years:

	1933	1934	1935
Central Northwest.....	7,257.26	7,664.77	7,861.97
Illinois.....	68,458.94	67,968.55	71,003.95
Norwegian-Danish.....	3,368.85	3,526.04	3,493.24
Rock River.....	93,432.42	85,263.25	86,320.71
Southern Illinois.....	17,628.66	19,221.22	19,421.43

ELEEMOSYNARY INSTITUTIONS OF THE CHICAGO AREA

These consist of six hospitals, six homes for the aged, six homes for business girls and young women, seven homes for children, two schools for training deaconesses, two deaconess schools, three Goodwill Industries, four institutional churches, two Wesley Foundations.

These have a grand total of property valuation of \$11,572,460. They have a present indebtedness of \$1,216,956.31. They have a current expense budget totalling annually \$2,575,787.00.

AREA EDUCATIONAL INSTITUTIONS

These include Northwestern University, Illinois Wesleyan, MacMurray College for Women and McKendree College.

These college institutions report a present valuation in buildings and equipments of \$19,289,006.00, with a total endowment of \$34,942,289.00.

There are three theological schools, namely: Garrett Biblical Institute, Norwegian-Danish Theological Seminary, Wesley Academy and Theological Seminary, and one secondary school, namely, Jennings Seminary.

During the quadrennium, Garrett Biblical Institute has been able to discharge about one-half million dollars of its indebtedness and has made financial arrangements greatly bettering its situation and assuring its future.

The Chicago Training School has during the quadrennium become allied with Garrett Biblical Institute, and the two have worked out a co-operative plan for the education of those who wish to secure the special training formerly covered by the Training School, to the great benefit of both institutions and the students.

Northwestern University received one gift of \$7,000,000.00 during the quadrennium, which is the second largest gift made to any educational institution in the United States in the past thirty years.

The various institutions, where necessary, have been able to work out refinancing plans which mean easier principal payments and lesser interest payments.

A Christian woman of another denomination, who resided at Alton, Illinois, and who had become impressed with the hospital work of the Methodist Episcopal Church, left a will for a memorial hospital to be controlled and conducted by the Southern Illinois Conference. The amount of the memorial was \$250,000.

The relatives of the good woman concluded that the \$250,000 memorial gift should be protected by a gift of an equal size for endowment purposes, and a provision made for a nurses' home to cost not less than \$50,000. They further donated twenty acres of land in a desirable portion of the city, and made other provisions as to endowments for surgical equipment and new instruments of rare value, which brings the total of the memorial gift and the family gifts to approximately three quarters of a million dollars. The money is available at once and a board has been organized for carrying out the wishes of the donors.

CHURCH AND PARSONAGE PROPERTY OF THE AREA

This report would seem to indicate that the total valuation is about \$45,000,000, and that a little less than \$1,000,000 of the indebtedness has been paid during the quadrennium.

	<i>Number</i>	<i>Estimated</i>	<i>Present</i>	<i>Number</i>	<i>Estimated</i>
	<i>Church</i>	<i>Value of</i>	<i>Debt,</i>	<i>of</i>	<i>Value of</i>
	<i>Buildings</i>	<i>Land and</i>	<i>Including</i>	<i>Parson-</i>	<i>Land and</i>
		<i>Buildings</i>	<i>Current</i>	<i>ages</i>	<i>Buildings</i>
			<i>Expenses</i>		
1932 . . .	1,749	\$43,685,244	\$7,766,705	1,075	\$5,059,655
1933	1,729	42,547,050	7,671,143	1,082	4,845,254
1934	1,742	41,380,150	7,436,708	1,072	4,666,609
1935	1,711	40,681,700	6,919,475	1,053	4,756,120

During the year the Conferences of the Area have been carefully organized so that the regular work of the churches is carried forward by named committees in each Conference, District and local church. These committeemen have been called together three times at an Area-wide meeting and once at a Conference-wide meeting, and the program of the several Annual Conferences has been so related to the year's work that carefully laid plans have been carried out in quite some detail. This has resulted in an ever-increasing corps of church workers, especially trained for that part of the work committed to them, and thus making possible more effective service and more satisfactory results.

REPORT OF THE CINCINNATI AREA

H. LESTER SMITH, Resident Bishop

The Cincinnati Area is composed of the Kentucky, the North-East Ohio and the Ohio Conferences and the churches and institutions of the former Central German Conference within the boundaries of these three Conferences.

Belonging to these three Conferences are 1,309 members of Conference (of whom 94 are in detached service and 342 in the retired relation), 52 probationers, 164 accepted supply pastors and 119 deaconesses. There are 1,067 pastoral appointments, with 2,172 organized churches, in which we find 473,242 full members, 6,479 probationers, and 62,582 non-resident and inactive members.

During the quadrennium there have been 60,323 baptisms; 62,354 were received from probation and on profession of faith, and 36,439 were received by transfer. There were 24,466 removals by church letter and 19,965 died during the quadrennium.

There are 2,093 church schools, with 408,072 students. In the Epworth League there are 1,153 senior, intermediate and junior chapters, with 42,148 members. The Woman's Foreign Missionary Society reports 792 auxiliaries, with 28,646 members, and the Woman's Home Missionary Society 549 auxiliaries with 37,989 members.

The value placed upon church and parsonage property at the last Conference sessions was \$42,835,082, with an indebtedness of \$5,141,198. The ministerial support paid in the Area last year was \$1,506,043, and the current expenses of the pastoral charges amounted to \$1,183,849. During the quadrennium the Conferences paid \$6,045,449 in cash salaries to Pastors, and \$5,066,182 for current expenses.

Benevolent contributions for the last Conference year were as follows: World Service, \$300,761; Woman's Foreign Missionary Society, \$143,617; Woman's Home Missionary Society, \$141,453; total Disciplinary benevolences, \$594,781, and the grand total was \$1,046,446.

During the quadrennium, contributions to World Service amounted to \$1,224,565; total Disciplinary benevolences, \$2,480,069, and a grand total of \$3,807,054. The churches of the Area paid for new buildings and improvements during the quadrennium \$1,002,265 and \$1,030,710 on old indebtedness. The total indebtedness upon church and parsonage property was decreased by \$744,080.

An analysis of the annual reports reveals the fact that the

low point in the statistical reports of the Area occurred about the middle of the quadrennium. In the third year improvement was noticeable in the most important items, while in the fourth year there were substantial advances over the previous year in every item of the vital statistics and of the financial reports in all of the Area Conferences.

The increase in membership is a substantial one, but it would have been much larger but for the deplorable loss from the roll of active members to the non-resident and inactive list. The church schools lost about 14,000 students during the four years, or about three and one half per cent of the enrollment. It is gratifying to note that the last year's reports indicated an advance of over 4,000 in the Ohio Conference church school enrollment, while North-East Ohio recorded a gain of more than 1,000. The Kentucky Conference reports a gain in four years of 3,085. This general advance in all important items of the Conference reports would seem to indicate a rising curve in our church life and a return to a more normal expression of congregational activity.

The institutional activity of the Area covers a wide range of interests and ministers to a wide variety of human needs in a very practical and effective program of Christian service. There are five colleges in the Area. On account of space limitations we shall confine our description of the colleges and other institutions to the principal statistics of their resources and activities.

<i>Colleges</i>	<i>Students</i>	<i>Property Value</i>	<i>Endowment</i>	<i>Debt</i>
Baldwin-Wallace.....	636	\$1,385,560	\$1,570,097	\$121,793
Mount Union.....	559	1,219,212	1,449,020	.....
Ohio Northern.....	536	958,635	474,159	198,227
Ohio Wesleyan.....	1,397	3,214,917	3,569,000	691,119
Union (Barbourville)....	718	324,000	470,000	16,719

All of these colleges are in a healthy condition at the present time and without exception the general financial and institutional strength has passed the point of greatest decline and is now steadily improving. Each institution is on a sound administrative basis. There is still considerable embarrassment because of depleted income from endowment and other sources of support, but a loyal and sacrificial spirit on the part of the faculty guarantees the continuance of every college on a high level of efficiency.

There are seven hospitals, two children's homes and three homes for the aged, in the three conferences. Some of the finest institutions in the entire church are in this list, but we cannot give the details of their work. A bare statement of facts concerning statistics of property and activity is all that our space will permit.

<i>Hospitals</i>	<i>Beds</i>	<i>Property Value</i>	<i>Endowment</i>	<i>Debt</i>	<i>Free Service</i>
Bethesda, Cincinnati...	244	\$2,375,942	\$575,276	\$32,000	\$80,000
Christ, Cincinnati.....	370	6,500,000	3,000,000	*.....	104,458
Flower, Toledo.....	125	615,447	.....	640,136	55,324
Pikeville, Kentucky....	50	233,709	.....	43,000	6,895
Deaconess, Louisville....	75	175,000	.....	41,792	6,749
St. Luke's, Cleveland...	394	4,654,211	1,964,309	414,988	103,002
White Cross, Columbus.	274	996,935	10,000	772,000	40,790
<i>Homes</i>	<i>Guests</i>				<i>Expenses</i>
Berea Children's.....	100	900,000	102,000	.....	18,728
Worthington Children's.	127	243,800	28,893	.....	58,438
Bethesda Home for Aged	80	*.....	.....	.....	53,311
College Hill Home for Aged.....	125	327,000	500,000	.....	56,679
Elyria Home for Aged:.	94	274,598	80,451	.....	39,762

The Bethesda Hospital and Deaconess Association operates the Bethesda Hospital, the Home for the Aged, the Deaconess Motherhouse and the Cincinnati Training School.

All of the hospitals of the Area, with the exception of Pikeville, maintain nurses' training schools.

It is worthy of note that the total property value of the institutions of the Area is \$24,398,966, the total endowment \$13,-681,317, and the total indebtedness \$2,971,774.

The Area has four deaconess homes: Bethesda, Cincinnati; the Elizabeth Gamble Deaconess Home (now quartered in the Christ Hospital, Cincinnati); the McKelvey Home in Columbus, and the Cleveland Deaconess Home.

Wesley Foundation work is carried on at the seats of six schools and colleges at the present time: Oxford (Miami University), Athens (Ohio University), Columbus (Ohio State University), Cincinnati (University of Cincinnati), Bowling Green and Kent Normal Schools. Both the number of Wesley Foundation undertakings and the amount of work being done has been reduced, but a genuinely successful and productive program is being carried on in spite of these difficulties. The devotion of the workers, the voluntary acceptance of heavier burdens by pastors and local churches and the larger use of volunteer help is making the present program possible. This is, however, an emergency condition, and this work deserves and ought to have a more appreciative appraisal and a more intelligent co-operation and support from the church at large.

The Good Will program is in full swing at Akron, Canton, Cincinnati, Cleveland, Dayton, Lorain, Toledo and Youngstown. We do not have room to print the statistics of this amazingly popular and successful type of practical Christian social service. Every one of these centers is a source of blessing and helpfulness to the city in which it is located. The two largest cities, Cleveland and Cincinnati, have the outstanding organizations. They are carrying forward a ministry that touches thousands of lives in a helpful way. They have all been sent of God for particularly helpful service in these difficult days.

* Included in Bethesda Hospital Property.

One of the most popular Area undertakings is our settlement work in the Kentucky mountains. This work was organized and promoted by Bishop Henderson. Under his leadership it had a rapid growth, and since his death it has been administered by the Board of Home Missions. The Area is still largely responsible for the support of the work. There are three centers of work, two high schools, a model farm, a Good Will store, health centers, a saw mill, a grist mill, etc. In addition to these forms of work, the members of our staff are continually promoting church and religious educational programs. The results of the work in developed leadership and in realized human values is highly gratifying. The total investment in our three plants made by the church is well toward \$100,000. The annual budget has been as high as \$20,000 a year, but reduced on account of financial pressure to the neighborhood of \$16,000.

The importance of the summer assemblies of the Area, with their religious, educational and recreational programs, ought not to be overlooked. There are three assemblies in Ohio: Lakeside, Lancaster and Bethesda, and two in Kentucky: Ruggles Camp Ground and Sulphur Springs. The larger and stronger of these assemblies serve a very useful purpose with their varied and helpful programs. Perhaps the most outstanding service which they all render is to our young people. They all have large and useful Epworth League Institutes. At Lakeside there are three separate institutes, each one having almost 900 enrollment last year. The total number of institutes in the Area is eight and the enrollment last summer was 4,720.

The program of religious education in the Area is likewise worthy of mention. There are two full time leaders of religious education in the three conferences, one giving all his time to the North-East Ohio Conference and the other to the Ohio and Kentucky Conferences. In addition to the usual program of institutes, district meetings and youth councils fostered by these men, they co-operate in an educational and promotional program for the cultivation of a sound and effective missionary mind and activity. In this they are effectively assisted by missionary leaders from the various boards of the church. The value of this type of work is increasingly and gratifyingly evident. The volunteer work of the various missionary leaders is especially helpful.

The work of the Resident Bishop during the quadrennium has naturally covered a wide range of activity. The critical financial condition of many of our churches and institutions has necessarily required much time and attention. Much has been done to relieve the pressure of the emergencies which have arisen from time to time. In these difficult situations we have had the loyal and effective co-operation of District Superintendents, Pastors and laymen. The various boards of the church have given all possible assistance. I wish particularly to express

my appreciation of the help rendered by the Board of Home Missions and Church Extension, the Board of Hospitals and Homes and the Board of Education. They have done their utmost to assist us in solving our problems. Many difficult problems yet remain to be solved, but such is the faith and courage of our people and so sacrificial are their efforts to meet their obligations that I have faith to believe that, with the continued improvement of the economic condition of the country, we shall be able to discharge our obligations and also carry on our regular work with continued success.

I have given much thought and attention to evangelistic work throughout the Area. We have had a survey of the spiritual work and the general program in every pastoral charge. District committees have studied these surveys. District meetings of laymen and ministers have met with the Resident Bishop to study the data assembled and to formulate programs for each district and charge. The intelligent planning thus made possible and the faithful work of Pastors and laymen which followed have produced a more active and effective program that has been marked by increased interest and achievement.

The Resident Bishop has also organized and conducted missionary rallies in every district to study ways and means of increasing missionary interest and co-operation. This program resulted in the adoption of the allocation method of missionary cultivation, which now carries missionary education to the charges and secures Quarterly Conference co-operation in the program.

I cannot commend too strongly the fine spirit of the ministers and laymen throughout the Area. The ministers have made me happy as I have observed their uncomplaining acceptance of the hardships of these difficult years. The laymen have responded to the work of the church by gifts and service far in excess of that which they gave in the more prosperous days, if their decreased ability be taken into consideration. The spirit of our people has given me renewed hope and courage. Vital religion and sacrificial service are decidedly increasing in our churches.

Most of the gratifying result is to be credited to the admirable district leadership which our Conferences have enjoyed through the quadrennium. I have never known anywhere a higher level of effective and successful supervision in district work. We have twenty-three District Superintendents in the Area, and among these men we do not have an ineffective leader. They command the confidence and the esteem of ministers and laymen.

I have also enjoyed the fine spirit of harmony and co-operation among our institutions. There are so many forms of service carried on by different groups that there is inevitably a multiplication of appeals for support that might easily create confusion

and irritating rivalry. It is highly gratifying therefore for me to be able to say that without exception co-operation and good feeling have existed throughout the quadrennium, and all have helped to make the work of each more successful.

In the administrative work of the Area Office I am under great obligation to Rev. F. E. Whiteside, our experienced and efficient Area Secretary. Mr. Whiteside has an encyclopedic knowledge of the Area and of official Methodism. He enjoys the love and confidence of the ministers and laymen and he is an exceedingly valuable member of the administrative group in the Area activities.

I greatly appreciate the helpful presence in the Area of the Cincinnati plant of the Methodist Book Concern. This great institution has greatly increased the prestige of the church and has rendered us incalculable service under the capable leadership of Dr. George C. Douglass.

The *Western Christian Advocate* has been indefatigable in helpful service and in increasing and indispensable support to our undertakings, and Dr. Orien W. Fifer is loved and esteemed by all of our people.

During the quadrennium I have presided over the annual session of each of our three Area Conferences three times. In addition to this I have presided once over the following Conferences: Pittsburgh, East Tennessee, Newark, Lexington, Wyoming, Washington and New York.

In the summer of 1934 I had the privilege of visiting the Irish Conference at Cork, Ireland, and the mother conference of Methodism at Leicester, England, as the fraternal delegate from American Methodism. This high honor I shall always remember as one of the most interesting and happy experiences of my official service to the church. Following this fraternal visit I had the great privilege of visiting our brethren in Germany under a special commission from our Board of Bishops to counsel with them concerning the work of the church. I shall never forget the extraordinary vitality of our Methodism in Germany. In their spiritual zeal, in their efficient and comprehensive church program, in the unusual quality and variety of their institutions and in the tested ability of their leadership, Methodism may take a just and happy pride.

In closing this report, I give thanks to my Heavenly Father for His guidance and blessing during these happy and busy years. I am especially grateful that His grace has given me strength to carry burdens and undertake tasks far beyond my unaided strength.

I am profoundly grateful to Him for the loyal and helpful co-operation of the ministers and laymen of the Area, and I treasure, as a gift of God beyond words to describe, the love and friendship of these dear people among whom I have labored in Christian fellowship.

REPORT OF THE COVINGTON AREA

MATTHEW W. CLAIR, Resident Bishop

I take peculiar pleasure in submitting the third report of my episcopal supervision of the Covington Area. To the work of the area I have given myself without reserve. The area which embraces the middle west of the country is composed of the Central West, Lexington, Southwest and Tennessee Conferences, caring for the Negro membership and constituency of the Methodist Episcopal Church of this section. The record of 1932 shows an enrollment of 49,190 members and 51,110 for 1935, an increase of 2,020. This is not a flattering increase but all things considered we feel that we have done well. The problems and challenging opportunities have been rather exacting. In some respects our problems within this area are unlike those of other sections.

Following the World War, it is estimated that one million (1,000,000) Negroes migrated from the south, a majority of them into this industrial section of the country. In certain cities the Negro population increased more than 100 per cent. In the main they came from small towns and rural communities and knew but little about anything save farming and domestic service. Being employed in factories and plants they earned a good wage for a few years and did well. The depression came and displaced this season of great prosperity. For six years, the major portion of the group who did not return south have been without employment. Many who had money took advantage of opportunities to invest in fine residential sections in northern cities. Economic conditions provoked by lack of employment, the failure of banks, the wreckage of fortunes left most of them without funds. The church undertook to provide a program commensurate with the demands of their new environment. The General Church attempted to reenforce the local church with financial aid to make possible this innovation and program. Since the General Church no longer had funds with which to sustain programs already organized, thus leaving the local church overloaded and face-to-face with unpayable debts, with a large majority of the membership of these churches on relief, forcing the church to run on a declining income locally, created an appalling situation. Confronted with this situation we have struggled during the Quadrennium now ending.

The Covington Area embraces a large territory in which a larger number of big cities are included than any other area effecting our group. In this area we have Chicago, St. Louis, Kansas City, Minneapolis, St. Paul, Detroit, Cleveland, Toledo, Columbus, Cincinnati, Indianapolis, Louisville, Nashville, Mem-

phis, Denver, Lincoln, Omaha, Des Moines, Youngstown, Steubenville and others. These cities became centers for the exodus group. It is clear that the failure of industry and business, lack of employment and forced relief for families have kept us during this quadrennium embarrassed beyond description. All-in-all those who have maintained and remained at their post of duty are to be commended for heroic efforts under the most trying conditions and circumstances. To say the least, we are holding our own.

At the beginning of the quadrennium we were confronted with impossible debts in each conference, with threatening foreclosures. With the aid and cooperation of the Board of Home Missions—the Department of Church Extension, Dr. F. W. Mueller, Superintendent, we have been able to satisfy a majority of these claims, reducing the debts appreciably. The following has been accomplished: Centenary Church, Youngstown, Ohio, reduced their debt from \$20,000.00 to \$10,000.00; Simpson, Steubenville, Ohio, from \$6,500.00 to \$5,000.00; Centenary Church, Columbus, Ohio, from \$36,500.00 to \$19,500.00; McKinley, Dayton, Ohio, from \$28,000.00 to \$6,000.00; Calvary, (Old St. Paul) Cincinnati, Ohio, purchased church and parsonage for \$35,000.00 on which \$28,000.00 has been paid. In addition to this the organ has been renovated, tower and roof remodeled at a cost of \$7,000.00; all of which has been paid. This church is located in a section of the city surrounded by a Negro population of 35,000. Wesley chapel, Little Rock, reduced the debt of \$18,000 to \$8,000. Braden Memorial, Nashville, was totally destroyed by cyclone. The Church Extension Department came in and the new building is well on the way to completion. Saint Andrews, Kansas City, Missouri, reduced their debt from \$20,000.00 to \$5,000.00; Scott Church, Denver, Colorado, from \$18,000.00 to \$9,000.00. These accomplishments represent the sacrificial loyalty of the people and the valuable counsel and assistance rendered by Dr. Mueller through the department of Church Extension without which many of our sanctuaries would have been lost.

The most marvelous achievement of the quadrennium is the building of Second Church in Beloit, Wisconsin. Less than three years ago the pastor with a few loyal members, and nothing to go upon but faith in God, launched a building project. As the work progressed friends came to their assistance. Sunday, December 22, it was my happy privilege with the assistance of District Superintendent B. F. Smith to dedicate to the service and worship of Almighty God a magnificent sanctuary, furnished throughout, costing \$18,000.00, every penny of which was paid. This represents an unusual accomplishment for which credit is due largely to the self-sacrificing pastor, Reverend Hermes Zimmerman and Mr. Oscar Nelson, a friend interested in the uplift of the Negro population of the city,

through whose influence a Mr. St. Anonymous contributed \$4,500. Mr. Nelson is a member of First Methodist Episcopal Church, Beloit. The pastor of this church at the dedication, said, "After this I shall expect Mr. Nelson to be in his pew in his own church." The future of Methodism in Beloit, among our group, is secure and has the respect and confidence of the entire city. St. Mark Church, Chicago, has, during the quadrennium, paid off the entire indebtedness on their \$40,000.00 new site—corner Michigan Avenue and 50th Street. It is the hope of this congregation to build a greater St. Mark in the near future, which is a pronounced necessity. It is a common thing for 400 and 500 people to be turned away from this church on Sunday morning due to the insufficient seating capacity of their present sanctuary.

I am greatly indebted to Dr. W. A. C. Hughes for his interest manifested in behalf of our underpaid pastors, especially in Arkansas. The average salary in that section is less than \$100.00. One of the district superintendents reported to me that at one of his quarterly meetings with a crowded house the collection was 15 cents—a nickle and a Canadian dime. Two weeks later he received 25 cents on his allowance; was invited by one of the members to dinner, which invitation he was unable to accept. In making this statement to me I asked: "Why were you unable to accept," his reply was, "My family at home had nothing to go upon, I had nothing to send them, and I simply could not sit down to a good meal and enjoy it knowing their condition." This will give an idea of some of the hardships our brethren in certain sections of this area are facing and enduring. Dr. Hughes through the Board of Home Missions has been a godsend to these men of God on duty.

Our people are interested in World Service giving and we are struggling to hold our own. At the beginning of the quadrennium each conference was in the red and the area had slumped about \$7,000.00. In the last World Service record for the year 1933-34 the area had made a slight gain. Our aim is to hold the giving of the area at the close of this quadrennium to the level of its giving at the beginning.

Under the Board of Ministerial Training an Area Summer School is conducted each year at Philander Smith College. Much interest is manifested in this school and the men are greatly benefited. Its influence for good is far-reaching. They look forward to it each year with eager enthusiasm. The attendance has increased yearly. This means for these men ten days' intensive study under the guidance of competent instructors. For this opportunity we are grateful to the Commission on Courses of Study, Dr. Allan MacRossie, Executive Secretary. The Schools for Rural Pastors under the Negro Bureau—Board of Home Missions and Church Extension, Dr. W. A. C. Hughes, director, have attracted much attention. These men are given an opportunity to study programs and projects which serve

them to a great advantage in their efforts to carry forward their program. The men are appreciatively grateful and return to their task fired to do a bigger job.

Philander Smith College is our major project aside from Evangelism and maintaining the Sanctuaries. The college plays an important part in the program of the area—especially in Arkansas and Oklahoma. Although the extensive building program planned and begun during the last quadrennium was indefinitely halted by the depression, the work of the College has gone forward steadily. The present buildings have been repaired and the ground beautified. The enrollment has shown a steady increase from year to year and we have the largest number of students in the history of the College.

During this quadrennium, there has been almost a complete shrinkage of the financial resources of the College, and because of this the administration was forced to work out some plan of self-help. As a result, a group of students from the regular student body, by proper selection and training, has gone out each year into the States of Missouri, Kansas, Colorado, Oklahoma and Arkansas, in special campaign of song and entertainment to sell the needs of the College to Christian people. The results have been very gratifying and the financial returns have been one of the best means of keeping the College doors open. More than \$25,000.00 has been raised by these singers.

The Federal Government, under the National Youth Administration, has made it possible for more than forty students to remain in school during the last two years. The academic work has been strengthened by the addition of well-trained teachers in the field of Mathematics, Music and Journalism. The courses have been so planned as to meet the immediate needs of students. In fact, the first two years of College have been entirely reorganized into orientation and synthetic courses in fields of direct interest to students.

The College has made an attempt to work out a special project in community uplift, under the direction of the Department of Education and the Department of Social Science. The community southeast of the city, College Station, has been chosen. Surveys have been made. Work of beautifying and reorganization of this school's program is being inaugurated. Special emphasis is being placed upon community betterment and leisure time activities. It is believed that with the proper encouragement and support, this work can be made a permanent project of the College.

Philander being the only Christian four-year standardized college in the State of Arkansas, and the only one in the Covington Area, it is the greatest desire of the Administration that it shall receive more earnest consideration and financial support in order that it shall not only maintain itself, but it shall go forward with its building program campaigning for endowment

and all necessary equipment to meet the needs of Negro youth.

In the light of present day demands it may seem that we have not accomplished much. But taking into the account the reactions of NRA, unemployment among our people, the floods, sand storms and other reverses, I am inclined to say, as I heard a brother say in making his report in a conference, "Angels could do no better." These results represent the sacrificial giving of a people, ninety per cent of whom are on Relief.

I submit this report for the pastors and dear people of the area with and among whom I have labored. Without them nothing could have been accomplished, and I am grateful to them for their loyal support and co-operation. I am profoundly thankful to Almighty God and the Church for the opportunity to have served in the ministry forty-seven years, and in this high and responsible office sixteen years.

REPORT OF THE DELHI AREA

JOHN W. ROBINSON, RESIDENT BISHOP

In writing the report of the work of the Delhi Area for the past quadrennium, there are two aspects of the work that are matters of profound regret, and likewise two that are the basis of profound gratitude. Our regret is that under the pressure of retrenchment that has come upon us, we have not been able to hold fast all the advantages gained and the places won during the past quadrenniums of successful mission effort, and that we are unable to enter the unnumbered wide-open doors of opportunity that now invite us. Our gratitude is that even under the severest pressure we have been able to hold on to so much that is worth while, and that all our necessary retreats have been made with a minimum of loss and demoralization. The Board of Foreign Missions has had to announce the withdrawal of approximately half of its missionary force, and appropriations for the work have been reduced below that percentage level; but, though accompanied by self-sacrifice that in many places borders on acute suffering, our remaining force of missionaries and national workers have not only held, but continued developing, the major part of the field that had been won. And in spite of the repeated blows to our morale from forced retrenchments and retreats, our faces are still to the front, and the insistent demand from our depleted force is for advance. It is an experience worth while to be in charge of an Area whose workers have that kind of a spirit and outlook.

The place where substantial development is most noticeable is in our city self-supporting Churches. Congregations are becoming larger, the ministry is better supported and gradually taking on the abilities and characteristics which give it both better standing and larger influence. Edifices which, when erected, seemed to promise a half century of capacity for any likely growth, are having to be enlarged or replaced in order to house the congregations. For decades, so far as the mind of the non-Christian peoples was concerned, the Christian Church was simply an exotic. It is now rapidly coming to be recognized as representing one of the indigenous religious organizations, very highly respected by them, even though its numbers are yet small as compared with the numbers found in the Moslem and Hindu communities.

Christian character is not a mushroom growth, and often when our converts come to us they are at something of a loss as how to use their freedom in Christ for maintaining high moral standards when all of the old inhibitions and their accompanying fears have been removed. In this element of

development of character we are also making expected advance, and its effect is plainly registered in the way so many of our educated Christians, although often not from among the higher classes, are finding places in life and usefulness in Government and commercial circles. It is something of a comment on the impartial and dependable character of the leading men of our community that in the capital city of India, where affairs are under the governance of three different municipal boards, and where the executive officer is an elected secretary, that in spite of the fact that the Christian community is not a hundredth part that of the Hindus and Moslem, yet in each case the responsibility of the secretarial office has been entrusted to Indian Christians. It is a further comment as to the progress of the community when in three of the presidencies of the country as they now stand, the Home Member, the highest officer under the Governor, is a Christian; while in the High Courts and other responsible positions are found scattered over the land hundreds of Christian men faithfully carrying the official duties committed to them. Compared with our numbers, this community, once held to be exotic, has already attained to a remarkable place in the life of the land, and not because of pressure or influence, but from worth. In this we rejoice as justifying our belief that true Christianity fits men for a worthy occupation of the responsible places in life.

In the more distinctively spiritual elements of life our people are making advance, also. The elements of self-sacrifice and submission, so prominent in their ancestral faiths, and a receptive attitude toward the more mystical elements of religious life, make a very fertile soil for the duties and privileges that come to them through faith in Christ. It will undoubtedly take time for our people as a whole to attain unto the stature of our great Ideal, but already we find among our people, and in the village communities as well as in the more intelligent city congregations, examples of faith and consecration and beauty of character that remind us of the possibilities of grace.

Throughout the quadrennium, efforts have been continued toward developing in the villages a plan analogous to the old circuit system, in which the village chaudri, or head man, under the inspiration and supervision of the preacher in charge, shall be brought to a position analogous to the old-time class leader. Progress is being made, but more slowly than we could have hoped. The illiteracy of the people, and the dense ignorance which is the heritage of the villager, makes it difficult to impart even to otherwise competent men, the minimum instruction they need for the supervision of their village communities. Oral instruction is the only way of imparting the necessary instruction to illiterate people, and the fewness of our preachers in charge, and the lack of funds that would enable them to visit frequently these village groups, is the greatest hindrance. We

have large numbers of these head men who are Christians and who are otherwise worthy, and when we have the ability to properly instruct them, we will register a large advance among the village groups of our mass movement territory.

The educational part of our work is not being neglected, and in the matter of efficiency, perhaps our institutions are at present at their maximum, as compared with the possibilities that come with the equipment and support we are able to give them. Financial stringency has closed a number of our central residential schools for boys, and only the generosity of the Woman's Foreign Missionary Society in taking over most of the village schools, and several of the primary boys' residential schools, has kept us from calamity in many places. One of the most serious difficulties we face is furnishing the few dollars a year that will enable the promising boy to be kept in school until he reaches the stage and the age when he can get to his own feet and become a useful member of the Christian community. The number of promising children who, by failure of the Special Gift or the few dollars of appropriation that was keeping them in school, and who have had to leave school and abandon hope and go back to their dreary and useless lives among the untouchables from whom they had come, has been the heart-break of the quadrennium to many of our missionaries.

An outstanding feature of the quadrennium, and in which our Church has had an honorable part, was the survey undertaken, under the supervision of the National Christian Council, of the situation as it affected the mass movement work in various parts of India. The Survey, carried through by one of our own missionaries, has produced a profound impression among the societies working in the land. It has shown us clearly what we already to a degree realized, that there were real weaknesses and divergences which handicapped much that was being done; it also showed us that there were remedies available, and that even the remarkable results that had been achieved in the past, might be greatly improved upon. Even with their straitened finances, our people have been quick to see the advantages to be gathered from this new information, and we have every right to expect better things in the future.

Our position in regard to mass movement work, which is largely among the untouchables, is giving us a place both of advantage and responsibility in the situation, now being largely broadcast, of the rebellion of the oppressed millions known as untouchables against the dominance of the Brahman in particular and the Hindu religion in general. Indeed, it is certainly the teachings of Christian missions on the rights and sacredness of human brotherhood, and more especially as it has reached and affected the untouchables in the mass movement areas, that has given these unfortunates the incentive and the courage to rise in rebellion against age-old caste tyranny. The

information given to the world by their leader that he was leaving Hinduism and was advising his people to do likewise, has not only caused consternation among the politically minded Hindu leaders who visualize great loss of numbers to their community when political advantage goes with numbers, and raised hopes in the minds of the oppressed peoples themselves, but it has proclaimed definitely that a challenge is thereby issued to the Christian forces of the land and of the world. These sixty millions of people are leaving their ancestral faith and going somewhere. Like the leaders of the Moslem and Sikh and Buddhist groups, we cannot issue flaming invitations for them to come just as they are into our community, promising them all they want of this world's welfare through the simple process of a realignment of mental attitude and of group allegiance. The situation of the untouchable is not so simple as that. He is not only oppressed and sinned against, but he is himself fallen, and fallen so low that it will take more than social readjustment and economic uplift and nominal reinstatement into the brotherhood of man to bring about the change. It is the regeneration of the individual of the group that will lift the group as a whole, and that can only come through the grace of God in Christ Jesus.

While we are not advertising to the world through flaming invitation and promise what we can do, we are in touch with the responsible leaders of these oppressed millions, and from our multitude of points of contact in the mass movement areas, and from our decades of understanding and association and experience, we are able to put before them examples of individuals lifted to high and worthy positions in life, of groups whose outlook has been revolutionized, of entire communities lifted from the mire and clay and given an acceptable present and a confident future. The Mass Movement Survey above mentioned, which was inaugurated before this social revolution began, might well have been carried out with this very movement in view, for it shows to a remarkable extent the ability of the Gospel of Christ to transform a people and fit them for a respectable and a responsible place in the life of the nation, as well as to satisfy the higher aspirations of the soul and produce even from the most unlikely classes those fit to be called saints.

The Methodist Episcopal Church in India is alive to the opportunity that has arisen and recognizes the obligation that comes with this open door to one sixth of the people of the land. We can only pray that our people in the home Church may also realize that this answer to their many prayers for the coming of the Kingdom places upon them the duty of co-operating with the younger Church in India in giving the Gospel to these seekers for better things of earth and heaven.

REPORT OF THE DENVER AREA

RALPH S. CUSHMAN, RESIDENT BISHOP

The Denver Area consists of the four states of Colorado, New Mexico, Utah and Wyoming, plus the small portion of Texas surrounding El Paso—a vast territory stretching from Montana to Mexico. The fourth state in size in the Union is New Mexico and yet it is hardly one-fifth larger than Colorado or Wyoming.

Methodism has the largest of any Protestant constituency in these four states, served by one bishop, six district superintendents and 270 pastors. Two of these states, New Mexico and Utah are still Mission Conferences. This is country both old and new, and the variety of problems facing the administration is as varied as the country. In addition to the distinctively rural and city types of work and the Wesley Foundation program, there are the problems of the transient workers, the mining towns, the frontier communities, pioneer homestead settlements, and our activities among the Mexicans and the Indians. Much of this work is still purely missionary in character and offers a challenge which the Methodist Episcopal Church faces in common with other communions.

Comity agreements are in force and are receiving increased attention in all four states. Much needed State Councils of Churches are in process of organization in Colorado and Wyoming. In not more than a dozen communities in the entire Area is our church in competition with other communions. On the other hand there are dozens of communities where no gospel work is being done.

In the New Mexico Mission Conference, Superintendent George M. Henderson was relieved in June, 1935, after six years of efficient service and Dr. F. L. Geyer was appointed to take his place. At the present time there are 19 men serving this territory. The membership has shown a small but steady increase. In a few instances we are working in centers where the Methodist Episcopal Church, South, is also located, but with one or two exceptions there is no overlapping of our activities. However, it will be a happy consummation when all Methodist work in New Mexico is under one administration. There are still communities which are not being reached by any church and cannot be until there are sufficient funds to support workers in a purely missionary program.

A recent letter from our superintendent says, "Last Sunday I went to a community of over 1,400 population with a public school census of 450 and there is not a regular religious service of any kind held in this community. A Roman Catholic priest comes once a month and holds service in the schoolhouse because

there is no church of any kind. There are two other similar communities not many miles away which I have not had time nor money to investigate. Are we to pass these up or are we to enter and do the work of the Lord?"

The most urgent problem facing us in New Mexico is that connected with our Spanish work. New Mexico has been for generations one of the main roads over which the people of Old Mexico have come and gone. During the last decade, except in a few centers, our work has stalled and it is certain that we are not meeting satisfactorily the challenge of the Spanish speaking population. A recent General Conference placed the responsibility for the care of these people upon the Latin American Mission thus breaking the connections between our English and Spanish churches. It is our judgment that it would be mutually helpful if both English and Spanish work were served by the same administration.

The work of the Utah Mission is not as well known as it should be throughout Methodism. Organized in 1872 with 201 members, 14 probationers and 5 churches with a property value of \$40,000, at the present time the Mission has 2,406 members, 50 probationers and 17 churches valued at \$397,000. The population of Utah is 449,000 according to the recent census.

Two things may be said about our membership: There has been steady growth; but the membership records do not accurately represent the constituency. One pastor writes, "I have a constituency of 200 with a membership of only 60." This is a result of a comity agreement between the Protestant denominations limiting each one to definite boundaries so that while many communions unite in worship they do not unite in membership. The changing of this attitude is lamentably slow. Moreover the large number of Protestants and Roman Catholics who fail to make church connections upon coming to Utah constitutes one of our most serious problems.

While in such centers as Ogden and Salt Lake City there is a Gentile population approaching 50 per cent of the total, the smaller towns are still predominantly Mormon. Accordingly, our chief problem in Utah is the Mormon problem. All students of the situation agree that the success of our work in the Utah Mission field is not to be judged by statistics. There are other very evident results. In the first place the last decade has seen a decided change in the Mormon attitude. To some extent we have won their confidence and are working with them, especially in the larger centers, in friendly co-operation along certain lines. Second, we have affected their moral and spiritual standards throughout the state. We have affected their theology, and purified to some degree their hymns. This is important because "the true menace of Mormonism is in its theology rather than its practice. Its doctrine of God is gross, sensual, materialistic; it distorts the meaning of the Holy Scriptures." So it is en-

couraging to report signs that the prestige of Joseph Smith is decreasing and Jesus Christ is becoming more the object of their worship.

While self support has made progress during recent years and even during the depression, for a generation to come, Utah must still be considered as missionary territory. It is generally understood among the workers in Utah that we are not engaged in an adventure of proselyting. Our strategy must be the leavening of the Mormon Church with the vision of the regenerated life as it is in Christ Jesus. To this end our own churches must be maintained with the highest grade of leadership, and at such spiritual level as to affect the spiritual attitude of the Mormon hierarchy.

In view of the fact that the central and southern parts of Idaho are largely Mormon we believe the time has come when our work among the Mormons should be faced as a whole. To this end it is my judgment that we should carefully consider the uniting of these two fields under a common administration. In this connection the outstanding need of this territory is a well subsidized radio voice by which the message and goodwill of Evangelical Christianity can reach all of the Mormon people. In June, 1935, Dr. C. W. Hancher, after ten years of faithful leadership in the Utah Mission, took the retired relation in his own Conference. Dr. W. E. Blackstock has been appointed his successor.

Wyoming State, because of its scattered population, will continue to be missionary territory for years to come. We have forty churches all manned with pastors who, from the standpoint of college and theological training, will compare with any similar group in the Church. But salaries here, in common with other missionary territory, are too low. Heroic pastors should not be penalized for their willingness to serve in needy frontier fields. Although our church is working in fine cooperation with other communions, there are many small unchurched communities that can only be reached by purely missionary pastors. We should have in Wyoming at least two such workers who would specialize in establishing Bible Schools, the distribution of religious literature and pastoral visitation in the outlying ranch territory. During the quadrennium, the two districts of Wyoming State have been merged into one under the superintendency of Roy O. Hills who has succeeded Dr. Guy E. Konkel.

The new government irrigation project at Palisades has recently opened up some two hundred square miles of fertile land just adjacent to our church at Riverton. In accord with the comity agreement between the Protestant churches, this territory is Methodist responsibility. There is at present a population of well over 500 homesteaders and the estimate is that

within five years there will be 2,500. We must have missionary help if we are to shepherd this pioneering people.

During the quadrennium, Colorado Conference has celebrated its 75th anniversary of the coming of the first Methodist preacher. Nearly every church in the Conference co-operated in a program which gave a decided uplift to the material and spiritual interests of the churches. The four districts in Colorado have been merged into three of rather vast proportions, one being as large as the state of Pennsylvania.

During the quadrennium both the University of Denver and the Iliff School of Theology have inaugurated new presidents. The call of Dr. Charles E. Schofield to be president of Iliff has been most satisfactory to all interested. In the territory west of the Mississippi River, not including southern California, there are more than one million Methodists, in twenty-five annual conferences comprising over four thousand pastoral appointments. The Iliff School of Theology should train an increasing number of the men who go into these pulpits. We believe it will be of advantage to the whole Church if more of our eastern students could come westward for their theological training. In order to meet the steadily growing demands, Iliff must have a larger endowment. Plans to this end are now under way.

During the administration of Frederick M. Hunter as chancellor of Denver University closer relations with the Colorado Conference were increasingly developed. When Chancellor Hunter was called to become the chancellor of the Oregon State System of Higher Education it was a satisfaction to the Conference and to the faculty and friends of the University that Dean David Shaw Duncan, who for twenty-one years had been connected with the faculty, was called by the Board of Trustees to assume the presidency of the institution. The results during the first year of his leadership have proved the wisdom of the choice.

While Colorado can boast of some of the really outstanding churches of the nation and while most parishes are self supporting, there are many parts of the state which are missionary in character. More than a score of communities within fifty miles of Denver can be found in which no regular pastoral work is being done. In remoter sections of the state there are places of unbelievable spiritual illiteracy. One pastor recently writes, "I hesitate to write of our difficulties but something should be done for the people of this county. No one can realize the extent of the field or the great needs unless he has been here and knows what goes on in these isolated places. Picture a rough mountainous region with no railroad in the whole county, poorly kept dirt roads except one highway running north and south. The nearest church to the north, 53 miles, to the east, 100 miles, to the south, 43 miles, and to the west, 130 miles. Our parish

includes all territory within this radius and the mountaineers of Kentucky have nothing on these inhabitants when it comes to lack of culture or refinement or living conditions."

The progress of our work in much of this Area would be impossible without the continued backing of the Board of Home Missions and Church Extension. Moreover, Methodists should know more of the activities of the Woman's Home Missionary Society in this Rocky Mountain territory. Examples are: the Indian School at Farmington, N. M.; the Girls' Home and the Tuberculosis Hospital at Albuquerque; Houchen Settlement among the Spanish at El Paso; the Community Work at Bingham Canon, Utah and in other mining communities like Cripple Creek, Colorado and Rock Springs, Wyoming. The deaconesses are proving their real worth not only in cities like Denver and Albuquerque and Salt Lake City but they are becoming increasingly in demand in difficult situations both in city and rural communities.

Epworth League Summer Institutes are doing strategic work among young people in seven different places. Last summer there was a total enrollment of 1,038. The Wesley Foundation work goes on at Boulder, Greeley and Fort Collins in Colorado and at Laramie, Wyoming. There are a half dozen other places in the state where this important work among our Methodist students ought to be carried on when funds are available.

Beth-El Hospital at Colorado Springs has balanced its budget for the four years of the quadrennium under the careful and skillful management of Guy M. Hanner. Nevertheless the back bills of the hospital and of the National Sanatorium continue to be an embarrassment. The Church at large must realize its obligation to the National Sanatorium.

The administration of the Area acknowledges its debt to the railroads which traverse these four states. Except for free transportation given superintendents and to some pastors, much of our ministry to the remoter sections would have to be abandoned as financially impossible.

The frontier spirit still lingers over much of this Area. The indifference of the early days to church attendance and to Sabbath observance has never been overcome. However, gains are registered with each passing year. Not only has there been an increase in membership during the quadrennium, but during the last year the giving to World Service has been lifted out of the red. What our churches need most of all is an outpouring of the Holy Spirit upon the present membership which will give to our people as they look forward to the 200th anniversary of Wesley's Aldersgate experience, the same religious certainty that came to him.

REPORT OF THE DETROIT AREA

EDGAR BLAKE, Resident Bishop

Michigan and Indiana Methodism was united in a single Episcopal Area by action of the General Conference at Atlantic City in 1932, with the Episcopal Residence in the city of Detroit.

The Area includes five Annual Conferences: the Detroit, Michigan, Indiana, North Indiana, and Northwest Indiana. It has 28 Districts, 1,302 pastoral charges, and 2,299 congregations. The five Conferences have 1,514 ministerial members and 203 accepted supplies. Their total lay membership is 461,790—393,210 active, and 69,580 non-resident inactive—making the Area in point of membership and ministry one of the largest in Methodism.

The Area has 2,263 Sunday Schools, 39,384 officers and teachers, and a total membership of 406,953. It has an Epworth League membership of 41,902—Seniors, 31,280; Intermediates, 2,254; Juniors, 8,368.

The Area has three colleges—Albion, DePauw, and Evansville—officially related to the Methodist Episcopal Church, and Taylor University unofficially related to Methodism. These colleges have a student enrollment of approximately 3,000. Their property, plant, equipment, and endowment amount to \$12,000,000. Their annual expenditures are more than \$1,000,000. Albion, the oldest of the colleges, celebrated its centenary in 1935; DePauw, the next oldest, will celebrate its first one hundred years in 1937.

The Area has five hospitals: Bronson, at Kalamazoo, Michigan; and Indianapolis, Fort Wayne, Gary, and Princeton in Indiana. The five hospitals represent a total investment of more than \$7,000,000 in property, plant, equipment, and endowment. Their combined budgets exceed \$1,000,000 annually. During the quadrennium these hospitals have cared for more than 75,000 patients and have contributed fully \$500,000 in free service to patients under their care. Each of the five hospitals is balancing its budget, that is, the operating income of each covers its operating expenditures. Their record in this respect is the more remarkable from the fact that fully ninety per cent of the hospitals of the nation are operating in the red at the present time. We shall refer to the capital obligations of the hospitals, which constitute their most serious problem, in a later paragraph in this report.

The Area has three Homes for the Aged—the Old Folks' Home at Chelsea, Michigan; the M. J. Clark Memorial Home at Grand Rapids; and the Methodist Memorial Home for the Aged at Warren, Indiana. All three of these Homes are free from debt. Their combined assets amount to \$1,380,000—

Chelsea, \$500,000; Grand Rapids, \$448,000; Warren, \$432,000. At the present time these Homes are caring for 272 aged guests. Their expenditures for this blessed ministry total more than \$80,000 yearly.

The Area has three Homes for children—the Children's Village, Detroit; the Indiana Children's Home at Lebanon; and the Bashor Children's Home in the North Indiana Conference. In addition there is the Monnett Home and School for Girls at Rensselaer, Indiana. These Homes have nearly 300 children under their supervision and care. Their work represents a total investment of \$550,000 and an annual budget of \$80,000.

These educational and eleemosynary institutions are a source of satisfaction and pride to the Detroit Area. They reflect great credit upon those who direct them and upon the Church that supports them. We believe nothing finer of their kind is found anywhere in Methodism.

The total investments of the Area in property, plant, equipment, and endowment are \$67,900,000, distributed as follows: Churches and Parsonages \$46,970,000; Colleges, \$12,000,000; Hospitals, \$7,000,000; Homes for the Aged, \$1,380,000; Homes for Children, \$550,000. These assets of nearly \$70,000,000 make the Detroit Area a pretty sizeable corporation. The extent and diversity of its interests present administrative problems of a most complex and intricate character. Only a devoted ministry, a loyal laity, and a competent staff of Superintendents, Directors, and Presidents make possible a unified program of these large interests.

The annual budget of expenditures of the Area has averaged more than \$7,000,000 (\$7,278,505) for each year of the quadrennium, making a total of more than \$29,000,000 (\$29,114,928) which the Area has expended in four years for the extension of the work of the Kingdom within and without the Area. It may be of interest if we indicate the general items in the total four-year budget. They are as follows: Ministerial support, \$8,904,374; local expenses, including amounts paid on interest and debts, \$8,548,351; disciplinary and Conference benevolences, \$3,021,303; Colleges, Hospitals, and Homes, \$8,640,000.

Considering the blighting effects of the depression upon the financial resources of the Area's supporting constituency, it is a remarkable tribute to the loyalty and devotion of Michigan and Indiana Methodists that out of their restricted resources they have invested more than \$17,000,000 (\$17,452,725) in the maintenance of their churches, and in addition have invested nearly \$12,000,000 (\$11,661,303) in missionary, educational and benevolent activities for others.

The present indebtedness upon the churches and institutions of the Area amounts to approximately \$10,000,000, distributed as follows: Churches and Parsonages, \$6,500,000; Hospitals, \$3,300,000; Colleges and Homes, \$300,000.

It is needless to say that under present economic conditions—unemployment, reduced income, loss of homes, savings and fortunes—it has been impossible for our churches and institutions to meet their capital obligations during these years of the depression. The patience, forbearance, and generosity of our creditors have been beyond praise. Banks have not pushed us. Individuals have not harried us. All have recognized the desperate and almost impossible plight in which the debtor class of the nation has found itself as a result of a depression of which they are the helpless victims. Yet in the midst of this unparalleled economic catastrophe the churches of the Detroit Area have reduced their capital obligations by nearly \$900,000 in the last three years, from \$7,389,548 in 1932 to \$6,510,178 in 1935. The institutions of the Area have reduced their obligations by fully \$300,000 during the same period, making a total of nearly \$1,200,000 in the reduction of the debts of the churches and institutions during the past quadrennium.

The spiritual ministrations of the churches have met with a considerable measure of success. The five Conferences report during the four years 65,479 baptisms, and 50,192 persons received into probationary membership. During the same period the churches have received into active membership 59,380 from probation, and 40,082 by transfer, a total of 99,462 received into the active membership during the quadrennium. There have been removed from the active membership rolls by death 19,798, by transfer 28,778, and by increase in the non-resident inactive list of 12,145, making a total of 60,712 removals, leaving a net increase of accessions over removals of 38,750.

But when we compare the total active members reported in 1935, 393,210, with the total active members reported in 1932, 414,957, instead of an increase of 38,750 in the active membership of the Area we find a decrease of 21,747. In other words, we discover that 60,497 names have disappeared from the active membership rolls of the Area for which there is no accounting whatsoever. This situation is not peculiar to the Detroit Area. In the period from 1920 to 1932, inclusive, more than two and a quarter million names disappeared from the active membership rolls of the Methodist Episcopal Church, for which there was no accounting except that they had been cut off without any explanation whatsoever. The number of members who disappeared from our active membership rolls from 1920 to 1932 exceeded our total Methodist membership West of the Mississippi River and East of the Allegheny Mountains. If we bring the record up to date, we shall find that from 1920 to 1936 more than three million names have disappeared from our rolls in addition to those who have been removed by death, transfer, and non-residence. It is our belief that the General Conference could well afford to give time and attention to the consideration of this situation, and, if necessary, appoint a competent com-

mission to make a thorough study of the conditions that have resulted in one of the most amazing membership losses in the history of the modern Church.

I cannot close this, my first quadrennial report over the united Detroit Area, without expressing my deep appreciation of our ministry and laity, and my gratitude for their loyalty and co-operation in the work of the Kingdom of God which the Area has attempted to do.

REPORT OF THE FOOCHOW AND CHENGTU AREAS

JOHN GOWDY, Resident Bishop

It is certainly a very kind Providence that veils the future from us. When we returned from General Conference in the summer of 1932, we hoped that political conditions in Fukien had become stable and that the bandits and communists were so completely under control as to permit of perfect freedom of movement on the part of our workers in carrying on an aggressive evangelistic campaign. How little we knew what was before us! Inside of three years the missionaries and Chinese workers of the Yenping Conference have been driven from their homes several times. On more than one occasion some of our preachers have been captured by communists and have suffered the loss of everything they possessed, fortunately escaping with their lives. The city of Sunchang where one of our district superintendents lives was besieged by communists for more than five weeks until the people were on the verge of starvation. The general in command of the government troops saw no way out but to surrender. Our district superintendent, realizing that this would undoubtedly mean a general slaughter, again and again put new life and courage into the general by assuring him that God would surely answer prayer and send them relief. Finally, on the thirty-eighth day of the siege, when all the rice in the city had been eaten and there was scarcely food of any kind to be had, aeroplanes succeeded in dropping flour and other eatables into the city, thus relieving their distress. The communists, who had hoped to starve them into submission, became discouraged and left.

The city of Yenping in which our missionaries live was besieged for ten days.

In one communist raid, three of our preachers, one of them a district superintendent, were captured by the communists in the city of Sa-hsien. They were locked up in a room and a guard placed at the door. The communist leader ordered them to renounce their faith in Christ and told them he would come next morning for their answer. He had it in no uncertain terms—"Since you are in control of this territory we must, of course, stop preaching if you will not allow it, but we will never give up our faith in Christ, for we have tested it and we know that it is true." Such a reply literally meant taking their lives in their hands. After six weeks' captivity they were set free. The district superintendent returned to his home only to find it empty. During his imprisonment, his wife had died, a month before his release, and his children had been taken to his mother's home.

I give these illustrations of some of the difficulties under which we have been working in order to show how impossible it is for our workers to travel their districts on anything like an aggressive campaign of evangelism. It has not been easy during these years when there has been no appropriation for work, from the Board of Foreign Missions, to rehabilitate these families of our preachers who have been robbed of everything they possessed.

We have always considered that whatever might happen in our country districts, our great center, the city of Foochow, would always be safe. In the winter of 1933, just about Christmas time, the Nineteenth Route army rebelled against the Central government and seized the city. This was the army that had made itself so famous by its opposition to the Japanese in the siege of Shanghai in February, 1932. It became necessary for the government troops to drop bombs into the city in order to drive out the rebels. Naturally, the whole province was upset so that it was not possible to hold the Yenping Annual Conference that year.

Lately, however, there has been a very great improvement. Since the communists were driven out of northwest Fukien and southern Kiangsi the country has been more undisturbed than for many years. Our missionaries and district superintendents have been able to go about more freely and the result has been very noticeable in the work. At the annual conferences of 1934, a plan for lay leadership training, which had been drawn up with great care, was adopted by each of the conferences as their program for the year. In the Yenping Conference, practically every circuit had lay leaders under training for several days. The attempt was made to set before them spiritual ideals, methods of developing and maintaining a deeper spiritual life, and the necessity of their assuming responsibility for the welfare of the local church. They were also helped to see that it was not possible to be true to our Lord's command unless we made steady advance. While this work has been concentrated on people who were already church members its influence has spread far beyond the local church. In very many places, revivals were started and the result has been a larger increase in membership than we have known for years. We had hoped for such results eventually, but had no idea they would be realized so soon.

The depression from which America seems to be beginning to recover has been later in reaching China. I have never known such economic distress as during the past year. In the summer and autumn of 1934 in parts of the Hinghwa and Foochow conferences, there was a drought which resulted in a famine. There was no appropriation from the Board for the support of the preachers; the members, who themselves had little to eat, could not support them and there was only the

small sum available from special gifts. During the 1934 session of the Hinghwa annual conference, twenty-four of the preachers asked for an interview with me. The substance of what they had to say was "Here we are, twenty-four of us, each with a wife and children and we haven't food to give them. What are you going to do about it?" This distress is very widespread and has a very serious effect upon the work. It is not possible for men to enter into their work with any enthusiasm if they themselves are undernourished and if they are worrying about how to feed and educate their children. And yet, I must confess, I marvel constantly at the courage of our workers to carry on under conditions that would sap the strength and enthusiasm of any ordinary man or woman. A great confidence in the support and guidance of God and in the ultimate triumph of all that Christ stands for, carries them on toward a goal on which they have set their hearts with a determination that nothing can undermine.

During the past two years there has been a very definite deepening of the spiritual life in many of our leaders. They have been brought under the influence of the Oxford Group Movement through which there has come to them a fuller understanding of what Christ came to do for men and women. They have been set free from inhibitions that often prevented them from witnessing to what Christ had done for them. Now they can scarcely refrain from bearing testimony. This experience has enabled them to rise triumphantly above the hindrances and discouragements that had made life a burden. They have literally entered into that more abundant life that overflows into other lives. It is this revival among our leaders, both Chinese and American, that accounts largely for the new life that has taken possession of so many of our people and that shows itself in the gains in membership during the past year.

The Central Conference of 1934 requested that two national secretaries be set aside for the work of religious education throughout our church in China. Dr. Roxy Lefforge is now giving half her time to this work and the Rev. Samson Ding is giving all his time. Not only are they attempting to travel throughout the connection, so far as time and money will permit, but they are also preparing literature to suit the needs of our people. Daily Bible study lessons are published with explanations and illustrations that are proving to be most helpful as they encourage and train our members in regular habits of family worship and personal devotional Bible study. This form of constructive work is bound to have a great and wide-spread influence in building up an intelligent and spiritually-minded membership.

At their General Executive meeting in October, 1935, the Woman's Foreign Missionary Society voted to close all their hospitals in China except one or possibly two. They have been

most generous in their plans to allow the doctors of the Board of Foreign Missions the use of their buildings and also to furnish nurses when necessary. A part of this plan is to set free many of their present hospital workers for public health education and the evangelism that always accompanies such work. This is one of the greatest needs in China today. In all probability the men's hospitals will become general hospitals, thus providing for women patients and the medical service of the Woman's Foreign Missionary Society will be extended into many outlying villages that are at present beyond the reach of intelligent and efficient medical care. This action seems to us one of the wisest which the Woman's Foreign Missionary Society has taken in years and is bound to result in a larger measure of helpfulness to the people of China.

During this quadrennium there has been apparent a growing unity of action and a closer and more sympathetic co-operation between the workers of the Woman's Foreign Missionary Society and the Board of Foreign Missions. This has been greatly helped by the action of the Central Conference of 1934 which ordered that there should be appointed in every conference a policy committee, composed of an equal number of men and women elected by their own conference. In some conferences this policy committee meets and plans the work of the year along lines of evangelism, religious education, leadership training conferences and all other forms of work. In some places the value of this has been more appreciated than in others, but it is rapidly justifying itself by its splendid results. We are confident this plan will soon be adopted in all of our conferences.

During the quadrennium, Bishop Wang was greatly handicapped by his own ill health and that of Mrs. Wang. Because of this, it was not possible for him to hold his Szechwan conferences in the autumn of 1932. In the autumn of 1934, he found it necessary to resign, to the great regret of our entire Church in China and to none more than to his episcopal colleagues. The Central Conference of 1934 had asked the bishops to set off Szechwan as a separate area and add North China to the Shanghai Area. This was done, so the two North China conferences fell to Bishop Welch and the two Szechwan conferences to me. During the calendar year of 1935, it became necessary for me to go to Szechwan three times. The shortest time in which we have been able to make the single trip from Shanghai to Chungking has been seventeen days. This very effectively shows how utterly impossible it is to supervise work effectively in two areas so far apart. Bishop Wang had an impossible task and the Central Conference showed its wisdom in requesting the bishops to make Szechwan an area by itself. It will not be possible to reap the benefit of this action until after the Central Conference of 1937, when we hope a bishop may

be elected who will be free to give himself, unhindered by any other responsibility, to our work in the Chengtu Area.

In the Chengtu Conference, more than anywhere else, our work has suffered from the withdrawal of missionaries, an action forced upon the Board of Foreign Missions by its continually decreasing income. Here there is more union among the denominations than in any other part of China. Necessary to the effectiveness of such a union is the obligation of each unit involved to maintain its share of the support. In this it is not too much to say we have almost completely failed. Our missionary staff of the Board of Foreign Missions, during 1935 was reduced to one man, teaching in the medical college. In the university proper we have no representative. We have no missionary to supervise our evangelistic work except Dr. Manly, who most generously returned to the field to work without salary after his retirement on pension by the Board. Dr. Spencer Lewis, also retired, eighty-two years of age, does what he can and during the present year at great risk to his health, has made a tour of several weeks out among the churches. Dr. Manly expects to return to America a year hence, permanently. As he is not on the Board's salary list, no replacement is possible. There seemed to be no way to provide for the evangelistic work of the Chengtu Conference, except to ask two of our ablest Foochow missionaries, Mr. and Mrs. Olin Stockwell, to move to Chengtu. They readily agreed to do this, though at great sacrifice to themselves and to the Foochow Conference, which is thus deprived of one of its best evangelistic workers. For the Stockwells, it means the acquiring of another Chinese language and for this purpose they have been set aside for a year. Already in response to these re-inforcements a spirit of hopefulness has begun to pervade the work of the conference and we are looking for great things within the next few years.

The Chungking Conference has not been quite so destitute of foreign workers and so has been able to build up a more solid constituency. During this quadrennium, the magnificent Lewis Memorial Church, in memory of Bishop Lewis, has been completed. It is located in a strategic part of the city of Chungking. It is an institutional church and maintains a "better baby clinic" and health center in addition to its educational and evangelistic work.

Our Chungking boys' high school is one of the best we have in China, not only in its standards of scholarship in which it is the first in the province, but also in the loyalty of its alumni. An unusually large and splendid building has recently been dedicated for which the alumni were entirely responsible. In both of the Szechwan Conferences a greater emphasis seems to have been placed upon education and medical work than upon evangelism. This has been necessary in order

to create a friendly and receptive attitude on the part of the people. The West China Union University, located in Chengtu, is undoubtedly the best educational influence in the entire province of Szechwan. These agencies have prepared the way until now it seems to us the time has come to emphasize evangelism as never before. I know of no place where new missionaries are more needed than in these two Szechwan Conferences, especially in Chengtu. In some places it would be almost impossible to carry on if it were not for the loyal co-operation of our Woman's Foreign Missionary Society missionaries on whom the burden of the local church has fallen when the Board missionaries have been withdrawn.

In both the Foochow and Chengtu Areas, it seems to me the most imperative need is some form of endowment to support our boys' boarding schools. We are dependent on these schools for our candidates for the ministry. For years the Board of Foreign Missions has been unable to grant them any appropriation. By order of the government as well as by the financial condition of their constituency they are limited in the fees they may demand. Somehow adequate support should be found for these schools that would lift them above their present precarious, hand-to-mouth existence. Every year some of them are in danger of closing for lack of financial support and if this is not averted it will be a serious calamity to our Church in China.

There is a growing sense of responsibility on the part of our Chinese leaders. On all sides they are bearing with comparative ease, burdens which they would have thought far beyond their strength a few years ago. They are making for themselves positions of permanent influence in their communities and increasingly they are being sought for positions of prominence and power. Even ten years ago we would not have thought such rapid development possible.

One encouraging sign in our work is the larger place which rural work is taking in the thought and planning of our most highly educated workers. Chinese young men and women with their Ph.D. degrees from the leading American universities are devoting their best thought and energy to the interests of the common people, particularly in rural communities. This influence is spreading throughout the country and is bound to re-act most favorably upon the church as it opens up new avenues of usefulness. A new understanding of Christ's attitude toward service is being revealed and is taking its place in the lives of these talented young people. In some places the missionaries have made great strides in having themselves replaced by nationals at least equally capable. This should always be one of the aims of missionary service.

We cannot be grateful enough to the General Conference of 1932 for assigning Bishop and Mrs. Welch to the Shanghai Area. More generous and co-operative workers it would not

be possible to find. Everywhere they have gone they have created the same impression, and the requests that are going to the General Conference of 1936 for their return to the Far East, in spite of having reached the retiring age, are not intended merely as compliments, but are for the serious consideration of that conference.

In spite of the widespread suffering and the almost continuous calamities that have been devastating the life of the people throughout the country, as we look back over the quadrennium that is drawing to a close, our hearts are filled with gratitude as we begin to realize how good God has been to us. Difficulties which seemed impossible to overcome have been met with courage and have been conquered. Our Church is unquestionably in a better condition than it was four years ago. The future is full of promise because we know that God is better to us than all our fears and that He is stronger than all who are or can be against us.

REPORT OF THE JUBBULPORE AREA

JASHWANT RAO CHITAMBAR, Resident Bishop

The Jubbulpore Area comprises the Central Provinces, the Lucknow and the North India Annual Conferences, and the Bhabua Mission, which is an indigenous enterprise of our Church in Southern Asia. There are altogether 20 districts and a total Christian community of over 120,000 in these Conferences.

This area is a great institutional center. The Lucknow Publishing House, Lucknow Christian College, Isabella Thoburn College and Leonard Theological College, all of which are our great all-India institutions, are within its territory. The two *Ashrams* of Dr. E. Stanley Jones, drawing men and women from all parts of India, are within the territory of this area.

There are sixteen wholly self-supporting and eight about fifty per cent self-supporting churches in this area. Some of the wholly self-supporting churches have definitely assumed the financial responsibility of some sections of the District in which they are located. Our goal is to make our churches wholly self-supporting and gradually to lay the financial and administrative responsibility of District evangelistic work on these churches.

Under the inspiring leadership of Dr. and Mrs. A. A. Parker, who are now retiring from active service, a Tithers' League has been organized in the Leonard Theological College in Jubbulpore. The staff and students carry on city evangelistic work and also conduct a free reading room for the public, where Christian books and magazines are available and regular lectures, mainly on religious subjects, are also given. All this they do in addition to contributing toward the pastoral support.

The Zenana work in Lucknow, under an assistant missionary of the Woman's Foreign Missionary Society, is entirely self-supporting.

Two splendid new church buildings and two splendid chapels have been constructed and one church building completed in the area during this quadrennium. Two of these have been built almost wholly by the people themselves, while the others were built with the help of our friends and patrons in America. But our people also gave generously, some of them their earnings of one month, toward their construction.

In a village named Kanapur, District Khandwa, in the Central Provinces Conference, a strong and beautiful brick chapel has been built. The Christian headman of the village and his wife held themselves responsible for the cost of the building and the village Christians also helped to the best of their ability. Those who could not give cash gave of their time and worked as

laborers without remuneration, while some furnished building materials. It has been an inspiration to me to dedicate these sacred places of worship. We insist that wherever the people desire to have a place of worship they should do their utmost before asking others to help them. Thus the people are proud to own their own places of worship.

The earthquake early in 1934 in Bihar (Lucknow Conference) did considerable damage to our property. The new church building in Muzaffarpur was very badly damaged and the parsonage was totally destroyed. The Girls' School building was too seriously damaged to be rebuilt, and, therefore, the girls and teachers were removed to Arrah and Gonda. Friends both in the United States of America and in India came generously to the relief of the sufferers. Our Government also generously helped. Thus the sufferings of the people have been alleviated and the necessary buildings, including the church and the parsonage, have been rebuilt and repaired, and our work has been continued. The spirit manifested by our people has been nothing short of heroic.

Our educational institutions continue to wield an influence for good. They are among the leading educational centers in these parts of India. Our primary schools, under the ladies of the Woman's Foreign Missionary Society, are rendering invaluable service to the cause of Christian education. The co-operation of the Woman's Foreign Missionary Society has been most invaluable. The ladies have shared our burdens and thus have saved the situation in many instances. The work of the district evangelists has been of a very superior type and has been greatly blessed of God.

How we wish our friends and patrons in America could see our village schools. The journey from these schools to Lucknow Christian College and Isabella Thoburn College is a very long one, but who can despise the days of small beginnings? From these village schools have come, and will continue to come, some of the outstanding lay and ministerial leaders in the church and country.

Through the generous gift of Mr. Chester A. Smith of Peekskill, New York, aided by a generous grant from Government, a new school building, known as The Chester A. Smith School Building, has been put up in Arrah (Lucknow Conference), where the experiment of co-education up to the Middle Standard is being successfully tried.

We have laid special stress on the deepening of the religious life of our people. Conventions for our church members and retreats for our workers have been held annually, resulting in much spiritual good to our people. Pastors' conferences have also been organized, where pastors of our congregations have assembled together prayerfully to deliberate upon the problems which they face in their work. Non-Methodists have joined with

us and have borne testimony to the great help they have received from these conventions, retreats and conferences. The *Ashrams* under the leadership of Dr. E. Stanley Jones have very definitely contributed toward the building up of the Christian life of the people. The *Ashrams* uphold Christ and give everyone a chance to accept Him as his or her personal Saviour and Lord. In addition to the great intellectual good they are doing, lives are actually being transformed there. This is the testimony of all those who attend them.

In our District Conferences, and also on other occasions, wherever there are *Chaudharis* (village laymen) we have held *Chaudhari* rallies and Christian *Melas* (religious fairs) and the *Chaudharis* and the workers, as well as others who have attended, have had a delightful and profitable time and have enjoyed Christian fellowship together.

In our Annual Conferences also we have laid stress on things spiritual. The first day of each Conference has been wholly devoted to intercession and witnessing, ending with a consecration service around the communion table. This has made the atmosphere of the Conference spiritual, and has considerably helped us all in the business sessions, for in most cases spiritual victories have been won on this first day of the Conference. Every night during Conference fellowship meetings have been held, where there has been very helpful sharing of experiences. The Conference has closed with another consecration service after the reading of the appointments, and the members have again partaken of the communion by districts led by their district superintendents, and from the Conference have gone forth to their work with a new consecration, a new enthusiasm and a new courage. Thus our Annual Conferences have been occasions of spiritual refreshing and inspiration as well as of transaction of business.

We feel that a Church thus prepared will be quite equal to meeting the situation now caused in India by the decision of the depressed classes and their leaders to give up the religion which has done nothing for them and to accept a religion which will satisfy their inner cravings. We are doing our best to cope with the situation. The Mother Church should not be unmindful of this challenge, but should make it possible for us to concentrate adequate forces on the strategic centers. With our present numbers it is impossible to do so.

During this past quadrennium I have traveled extensively in my area. I have traveled by train, horse and bullock carts, motor cars and *dandies*, on elephants and on foot. All the District Conferences have been visited more than once, and I have toured in a good many villages as well as cities and towns. After my serious illness of several months last year I did considerable amount of touring in my area. Bishop J. W. Robinson and Bishop B. T. Badley have very kindly helped me by holding

two of my Conferences and attending to important matters connected with these Conferences. To both of them my grateful thanks are due.

This is the hour of unprecedented opportunity for us. There are open doors on every hand. There is a great spiritual hunger in the hearts of the people of India. There is already a Mass Movement in the Khandwa District, and an incipient Mass Movement in the Bastar District, of the Central Provinces Conference. In the Khandwa District in less than three months over three hundred people were baptized by our Church alone. Two important denominations working in this region are co-operating with us in coping with the situation. Even then a large number of enquirers have been kept in check, because we do not have enough workers to shepherd them. The revival fire has broken out. Lives are being touched and transformed. There is a great spiritual awakening in several places in this area, especially among the young people.

Despite the depression this is the hour of our opportunity, which if lost will never come back again. God is speaking to His children "that they go forward." His will is for us to "go in and possess the land." Our faces are set forward, "heart within and God o'erhead." We march onward, for victory is in sight.

The watchword of the area is "That in all things He might have the pre-eminence" (Col. 1. 18), and the chorus:

"Let the beauty of Jesus be seen in me,
All His wonderful passion and purity.
O, Thou Spirit Divine,
All my nature refine,
Till the beauty of Jesus be seen in me."

REPORT OF THE KANSAS CITY AREA

CHARLES L. MEAD, Resident Bishop

The record of outstanding leadership of my predecessor, Bishop Ernest Lynn Waldorf, was so conspicuous that whoever followed him would of necessity be forced to exert all his strength and power to maintain the high standard of service which he rendered in an Area so large as the one composed of the merger of the former St. Louis and Wichita Areas. The Kansas City Area comprises the work of the Methodist Episcopal Church in the States of Kansas, Missouri, Oklahoma, Arkansas, Texas, Louisiana, and a small part of Mississippi, and is carried on under the direction of the Kansas, Northwest Kansas, Southwest Kansas, Missouri, Oklahoma, and Southern Conferences. It is composed of 1,794 preaching places, 1,590 preachers, and a grand total of 344,782 full membership.

Because of the economic depression under which all parts of the Area have been compelled to labor, there has been a steady decline in ministerial support, general benevolences, and financial support of the Institutions. With the severe drouth and dust storms which have been prevalent in the western section of the Area, and severe winters in the northern section of the Area, the financial returns have gradually declined.

During the quadrennium, the Missouri and Saint Louis Conferences have been merged into the present Missouri Annual Conference, comprised of the entire States of Missouri and Arkansas, and under whose supervision the Ozark Wesleyan College at Carthage, Missouri, has been closed and its financial obligations are in process of liquidation. The Missouri Wesleyan College at Cameron, Missouri, has also been closed, and its interests have been transferred to Baker University at Baldwin, Kansas. The Central Wesleyan College and the Orphanage, located at Warrenton, Missouri, are continuing operation, although laboring under severe financial limitation.

In the State of Kansas, Baker University at Baldwin, Southwestern College at Winfield, Kansas Wesleyan University at Salina, are carrying on the work of Christian education in as effective way as possible.

In the State of Oklahoma, our Oklahoma City University, located at Oklahoma City, is showing remarkable progress. Here the Methodisms of the Methodist Episcopal Church and the Methodist Episcopal Church, South, are uniting in an educational forward movement which promises large progress in the near future.

The College at Port Arthur, Texas, is maintaining its former record of training and efficiency, offering to many hundreds of

young people opportunities for enlarged preparation for living.

The Homes for the Aged, located at Marionville, Missouri, and Topeka, Kansas, are ministering in a very Christian way to numbers of very needy people.

The Children's Home at Newton, Kansas, is one of our most efficient institutions of that kind and is meeting with increased favor on the part of the people generally.

The Kansas City National Training School for Deaconesses and Missionaries, which is now the educational center of the work of the Woman's Home Missionary Society, located in Kansas City, Missouri, is making very valuable contributions to young women in various forms of Christian service.

The Wesley Foundations at the seat of our tax-supported institutions in the Area are functioning with varying degrees of efficiency, manifesting a superb loyalty on the part of those charged with leadership in their particular fields.

The Ministerial Training Schools throughout the Area are among the most splendid achievements in the entire Church, and are giving to our work an increasing intelligent type of ministerial leadership.

The Central Christian Advocate has had an unusually enlarged circulation throughout the Area due to the combined efforts of the Editor and staff, together with representatives of The Methodist Book Concern.

The various hospitals throughout the Area, some of which are struggling with almost impossible debts, are nevertheless rendering invaluable service.

The Goodwill Industries, located in Kansas City and St. Louis, Missouri, Tulsa, Oklahoma, and Wichita, Kansas, are functioning with unusual efficiency, and have made a real contribution to the needy both in providing employment and necessities of life.

The contributions for World Service in the Area, while showing gradual decline year after year, have nevertheless manifested increasing interest in the missionary work of the Kingdom by registering with few exceptions continual decrease in the deficit above the preceding year.

The bonded indebtedness of many of our institutions has been an almost insuperable burden to carry, and negotiations are in progress looking toward the refinancing and readjustments of many of these situations which threaten calamity to the various institutions throughout the Area.

Our Epworth League Institutes are increasing in numbers and membership, reaching large numbers of young people in the various communities of the Area.

Our Church Schools, while showing a loss in enrollment, are giving an unusually intelligent and effective leadership in religious education and Biblical instruction. One of the most remarkable movements in connection with our work is in Kansas

City, Kansas, where every week approximately 18,000 children, during school hours, meet in the various churches of the city for special religious education instruction, for which credit is received by the various school authorities of the city, who work in hearty co-operation with our Church leaders.

There is an increasing optimistic spirit among our ministry and laity as economic conditions improve, which I am sure will register in marked advances during the coming quadrennium.

The devotion and loyalty of our ministry under very distressing and severe financial conditions has been beyond all praise. The devotion and activity of our Laymen's Associations in the various Annual Conferences have manifested increasing efficiency in evangelistic fervor and activity.

With gratitude to God for the privilege of laboring among such a choice group of people, we submit the above report.

REPORT OF THE NEW ORLEANS AREA

ROBERT E. JONES, Resident Bishop

DEAR FATHERS AND BROTHERS:

The economic situation which has faced the country at large and particularly the economic situation that has faced Negroes who live within the New Orleans Area has influenced in a very marked way the program of the Church during the past four years. The New Orleans Area is in the midst of the great cotton belt of America. It is estimated that there are in this belt 1,790,783 tenant families, of whom 698,839 are colored. A study made of 2,000 tenant families who received a cash income in 1933 revealed that the average yearly earnings for the family was \$105.43. The actual earnings per family when distributed among five persons would give a monthly average income of \$1.75, from which must come subsistence. Some large plantations allocate to each laborer two pecks of meal and four pounds of fat back pork every two weeks. In some instances pork is not provided.

A study of earnings and deficits of Negro tenant farmers in Macon County, Alabama, for the year 1932 showed that 61.7 per cent broke even, 26 per cent closed the year in debt, 9.4 persons made some profit.

This whole tenant system as operated is practical peonage. The tenants are compelled to raise one crop and one crop only—cotton—and their personal subsistence and maintenance of their Church and Benevolent enterprises come from this product. This cotton when brought from the field is turned over to the landlord, and the tenant knows nothing about the weight, the time of selling, or the price for which it is sold. He must accept without dispute whatever returns come, and in some instances he is lucky if he breaks even or with five or ten dollars in cash for the whole year's work.

Many of our members in the New Orleans Area are tenant farmers and particularly is this true within the bounds of the Upper Mississippi Conference and in certain sections of the Mississippi Conference. Aside from the tenant farmer the economic conditions of the Negroes in the South during the days of depression have been very trying. Often relief has been on the level of mere subsistence, scarcely enough food, raiment and shelter to keep soul and body alive. In spite of this, however, our preachers have been heroic. They have been the most faithful of men. Three of our Conferences, during the year 1935, showed an increase in World Service giving. The Texas Conference showed a decrease, but this Conference conducted a campaign for Wiley College endowment, for which no World Service

credit was given, but for this, the Texas Conference would have also been in the increase column.

I have held during the quadrennium each of the Conferences of the Area three times: Central Alabama, Louisiana, Mississippi, Texas, West Texas, Upper Mississippi. Bishop Clair has held the Central Alabama and Upper Mississippi, Mississippi and Louisiana once each. Bishop Meade has held the Texas and West Texas once.

We still suffer, as reported to the last General Conference, a deficiency in the supply of our ministers. We have admitted of all grades during the quadrennium forty-two men, and we have lost by death sixty-four. This does not take into consideration the men who have been transferred, withdrawn or expelled. To meet this situation we have had to combine charges. In many instances this proved beneficial to the pastor on the charge, who thereby had a larger membership to serve, and had somewhat an increase in his salary. The fact remains that ministerial membership is smaller than it has been at any time during recent years.

To meet the loss of pastors in the traveling connection there has been an increase in the Accepted Supply pastors. The introduction of the Accepted Supply pastors has very materially lifted the quality of supply men. These men have been required to attend the summer school and pursue the Course of Study, and in most of the cases they have entered into the requirements with enthusiasm, and while they are not of the grade desired for traveling ministers, they are better than the type of supply pastor used prior to this quadrennium.

While there has been a decrease in the men for admission, there has been a gratifying increase in the standing of the men in the Conferences. In the city of New Orleans, out of a group of fifteen churches, eight of the pastors are college-trained men. And of these eight, seven have also seminary training. This illustration could be duplicated in kind if not in degree in several places of the six Conferences of the Area.

The Districts of the Area have been reduced from thirty-six to twenty-nine, without the slightest embarrassment to the men, and probably with a larger efficiency in administration. There is on the average a longer term pastorate, although there are no pastorates in the Area over fifteen years.

The educational work of the Area moves forward most encouragingly. Wiley College is the outstanding institution of the Area. During the quadrennium it received an A grade rating, and \$300,000 has been added to its cash endowment. Of this \$300,000 the General Education Board supplied \$150,000, an unnamed friend \$125,000, and \$25,000 was raised within the bounds of the Texas Conference.

I reported at the last General Conference, at rather considerable length, the organization of Dillard University, a co-opera-

tive enterprise with the Congregational Church. Dillard has opened on a magnificent campus, with not so large a group of buildings as had been planned, but with a splendid group of buildings, a very strong faculty and an inspiring student body. Likewise, Flint-Goodridge Hospital and Nurse Training School, which is also a co-operative enterprise, was opened during the quadrennium. This institution has been progressing rapidly and is one of the best small hospitals in the country, and is without a peer in the hospital administration to the Negro population.

Perhaps the most inspiring educational project in the Area is the establishment of Gilbert Academy, in the buildings vacated by New Orleans University. Gilbert Academy is, in fact, a continuation of the High School Department of the old New Orleans University. A department which was moved from Baldwin, Louisiana, but with a new faculty and new curricula. Gilbert Academy has taken front rank the first year, and is one of the two grade A high schools in the State. It is as fine a piece of educational work as we have for our colored people anywhere in the South.

We are still embarrassed with church debts. We lost by foreclosure the substantial St. Andrew's Church in Fort Worth, Texas; but with even this, the situation at St. Andrew's is not hopeless. A new lot has been secured, and, while they will not build on so large a scale as was the church which was lost, the membership is loyal and undismayed. The debt of St. Paul Church, Dallas, Texas, is in the process of refinancing so that it will be reduced at least 50 per cent, and with that reduction the congregation will be able to take care of its obligation. Likewise the debt of St. James, Waco, Texas, was refinanced. The debts of St. Paul, Shreveport; Haven, New Orleans; La Harpe, New Orleans, are still very embarrassing. Again we acknowledge the helpfulness of the Board of Home Missions and Church Extension, without whose help we would report a much more embarrassing story concerning the church debts. There are no embarrassing church debts in the Mississippi Conference. The Upper Mississippi Conference, however, has embarrassing debts on the churches at Greenville, Starkville, Clarksdale and Corinth. While there are some embarrassing situations in the Central Alabama Conference, the two aggravating cases have recently been taken care of by the Department of Church Extension.

The Area Council has grown in importance and in popularity with the ministers and laymen of the Area. It is organized now on the following basis: District Superintendent, one pastor, one layman, and one young people's delegate from each district, together with all the detached men, college presidents, and deans of the schools of the Area and others. The Council runs six days, and for the past four or five years has had a course in leadership training conducted by some of the best men of the Church. This Council has justified itself by spreading informa-

tion on the work of the General Church, also it has awakened an Area consciousness and a morale that very much is the life of our Church in this part of the country.

I have reported to General Conference for each of three quadrenniums concerning the growth and development of the Gulf-side Assembly. While there have been financial difficulties and embarrassment in meeting the current budget, the assembly has grown consistently over the years. It is not only the only assembly ground in America for Negroes, but it is said to be one of the best assembly grounds in the entire Church, with a full three months' summer program of schools, camps, assemblies, and is an indispensable center to the recreational life of our people; it is the only place with comforts and suitable buildings with ample management in the whole deep South, where Negroes may gather in large numbers. During the year of 1935, Gulf-side was the host to the National Medical Association, the National Association of Colored Graduate Nurses, and National Hospital Association.

The most gratifying report that I could make would be a report on the growth of better race relations in the deep South. Reporting race relations is a rather difficult and intangible something, but there are high signs of growth and a better day to be seen on every hand. This is due very largely to the leadership of the Church which is felt in many directions, and while there have been a number of forces at work and while it would be impossible to give credit to any one force, nevertheless, what was once termed as an impossible and unsolvable situation has now at least shown signs of satisfactory adjustment. Dr. Edwin M. Poteat, Jr., president of the Commission on Inter-racial Cooperation, remarked: "There is no longer any respectable or considerable religious opinion that regards one race or another as the particular favorite of God."

REPORT OF THE NEW YORK AREA

FRANCIS J. McCONNELL, Resident Bishop

The General Conference of 1932 added to the New York Area the Troy, the Central New York and the Northern New York Annual Conferences, and transferred from it to the Boston Area the Eastern Swedish and Eastern German Conferences. This increased greatly the amount of travel necessary on the part of the Resident Bishop. To secure the time for the travel it has been imperative to cut off attendance at denominational and interdenominational committee meetings expected from the Methodist bishop in New York. It is likely that the contribution which the bishop has made to such meetings since Methodism made New York City a residential episcopal center is reduced by the present plan, but it is likely, on the other hand, that the bishop can be better spared from such services than from the supervisional visits to the Conferences added to the Area.

A frank recognition of the problems of the New York Area must face the seriousness of the plight created by the debts now on the properties of the churches. In the report to the General Conference of 1932 I called attention to the uncertainty of the prospects of the Methodist churches in and around New York which had gone into business ventures in connection with their church-building enterprises in the hope of securing rental returns to help the church. The experience in New York is not such as to justify further attempts of the sort. All this apart, the debts of our churches are exhausting the energies of the members. Perhaps it would be better to say that the energy of our people is too much diverted from moral and religious concerns in this dreadful struggle to make interest payments. So much strength has to go to the material problems that the supreme issues to which the material should be only incidental do not get adequate consideration. The amount of money raised for current expenses—including interest charges—is astonishing, considering the resources of the people. The pity of it is that a self-sacrificing spirit on the part of our members of such depth cannot go more fully to the primary objects for which the Church exists.

The decline in World Service collections is due chiefly to one fact—the people do not have the money. The Eastern urban communities are now feeling the depression more keenly than the rural communities—many of which show signs of financial improvement. To the long strain of the last half-dozen years has been added the uncertainty as to whether anything like the old-time prosperity is to return soon, or at all. So far as the

great missionary causes are concerned, I have never known more interest in them than now. We hear a good deal about the days when the preachers set aside one Sunday or more in the year to speak of missions—foreign missions especially. Probably the preachers are not doing enough in appeal before the Sunday morning congregations, but they are surely putting what appeals they do make before study classes and other groups of the kind on a higher basis than ever before. In the District Conferences called to consider benevolent causes the attendance of the preachers is almost always only a shade less than 100 per cent. Criticism of missionary effort is negligible. The old appeals, full of denominational pride and loyalty, of emotional stir, of narrowly personal conversion, do not count as they did, but those based on sound systems of co-operation among denominations, are bringing all phases of the world's life under the transforming power of Christ and on nurturing Christian communities in non-Christian lands—all these are proving increasingly convincing.

There is throughout the Area increasing interest in the wider applications of the Gospel to the larger social concerns. It is to be admitted that some of the laymen have been disturbed, not to say depressed, at the utterances of some of our ministerial groups on social questions, especially those having to do with industry. Some are distressed at hearing any such questions raised at all, insisting that it is the duty of the preacher to keep close to the affairs of the individual personal experience. This putting of the objection, however, is not as frequent as a few years ago. The criticism is more likely to take the form that social schemes pronounced Christian by their advocates are open to the charge of being hastily conceived. It is a matter for congratulation that there is so large recognition of the need of making all our activities Christian, even though there is equally large objection to detailed programs. Methodism has from the beginning taught the need of the entire sanctification of the life of the believer. There is some revival of this emphasis today in the recognition that such sanctification must reach all the Christian man's activities, institutional and otherwise, and that redemption of the individual is limited and meager until the social institutions of a time are expressive of that Christian good will which the founder of Methodism taught to be the manifestation of perfect love.

The Conferences show varying degrees of interest in religious education—since some are not as favored as others in resources for such work. Success in this direction almost always depends upon the presence of a group of preachers—usually a small group—persistent enough to hold the duty of religious education before a Conference. On the organizational side each Conference is making earnest effort. The amount of result achieved, however, varies from Conference to Conference, as does the quality. One Conference succeeds with an annual convention of its young

people in such fashion as to restore confidence in a method usually open to question by experts of today. Another brings highly qualified workers to smaller groups—while others seek to put material and suggestion in the hands of the pastor. But of all these methods there are gratifying results—as revealed in the thought and deeds of the younger people who join the churches.

The Conferences are favorably situated for placing the best theological teachers and the ablest masters in preaching before the ministers. The theological professors of Drew University give themselves without stint to the guidance of the young student pastors—one department in particular placing at the disposal of such beginners advice based upon a professor's observation of such pastors actually at their tasks. The General Conference Commission on Courses of Study provides yearly institutes of ministerial training, with emphasis on post-graduate courses for which even the men who have had the largest opportunities for study and training express continuing and deepening appreciation. The Area has a retreat for all the men, held in the autumn of each year, at which the most skilled men in the country tell of their theories and plans and experiences in the work of the ministry.

The accessions to the Church come in fairly steadily, depending, of course, on the evangelistic interest and diligence of the minister. It has to be admitted that revival meetings as such do not yield any considerable return. Those who see this clearly are for the most part eagerly cultivating their fields by pastoral methods, but some take the defeatist attitude that because the older methods are no longer effective they can do little by any method. Such defeatists live in a mood of quite unnecessary despair. They seem to forget that the revival methods in the day when they were at the peak of their power succeeded largely by making possible personal contacts not likely to be sought out in the periods between special meetings. The one method which can always be depended on is that of personal effort by the minister and those whom he can arouse to like work. All the evangelistic services throughout the year which have been successful at all have succeeded through bringing about the presentation of the claims of the kingdom through channels of personal friendship—or at least of acquaintanceship.

It is to be noted that there are in all the Conferences increasingly urgent accents in so stating the gospel as to lead to decisions, even if there is at the moment no invitation for show of decision—accents which are manifestly being heeded. More is being said about the worship of God through reverential attitudes toward Him. We hear the word "sanctuary" more often than "pulpit." The preaching about God Himself is of solidier consistency than a few years ago—and tends toward exalting forms of obedience of which our fathers were not keenly aware. More and more the demand is upon the seeker after a deep inner

experience to widen the range of his outer obligations—to hold in right relations the inner and the outer.

Throughout the Area as a whole the religious conditions, as far as the churches themselves are concerned, are healthy—very healthy, when the difficulties arising from the depression are held in mind. Some parts of the field face peculiar strains—such as the shift of Protestant membership out of Manhattan toward the suburbs, especially toward the Westchester section; the change of population both in some sections of Brooklyn on the one hand and of the rural regions in the upper part of the New York Conferences on the other; the inadequacy of the return to farmers in the dairying sections of New York State; the labor difficulties in many manufacturing communities. Yet it is perennially surprising to see how much vitality some of our enterprises reveal after they seem to some superficial observer to be about to die. I have in mind one church for which, two years ago, there seemed no future whatever. Under the leadership of an energetic pastor the property was improved, a considerable debt paid, and the membership increased one fourth through accessions on confession of faith. Still this is not meant to encourage the waste of energy in needless cross-bearing. Some of our churches should merge with other Methodist groups, some should make adjustments looking toward union with congregations of other denominations. If federation is acceptable in rural communities, let federation be tried. In those localities where another denomination than our own has an overwhelming superiority of revenue and opportunity, the best plan is for Methodists to join with that denomination, and that regardless of whether there is a compensating surrender to Methodism in some other locality or not.

The temper of the Annual Conferences in their yearly meetings is excellent. The degree of participation by laymen in the debates at the united sessions varies from place to place and from year to year. In all the Conferences of the church year 1934-35 there were timely discussions of the relation of the Church to social responsibilities, with the laymen speaking as freely as the preachers. The fear expressed that the presence of laymen in the united session would chill down the bolder spirits among the preachers has not been proved justifiable, nor has the prophecy that the laymen would not speak out their minds. As far as I can make out, the discussions in the Conferences of the New York Area have not been hampered by feelings of restraint.

A word should be said about the effect of some methods of economizing in the administration of the work. In two Conferences the Districts have been cut down from four to three. I have no complaint as to the quality of the work done by these reduced cabinets, but I do insist that such reduction puts a terrific strain on superintendents. With Districts of from 85 to 90 charges and with from 100 to 125 preaching places, the cost in human energy is too great. The effectiveness of a superin-

tendent depends in part on his winning such personal confidence from Quarterly Conferences that they will be guided by his judgment in the acceptance of pastors. The idea that a Methodist cabinet can move preachers around as if they were chessmen is futile and silly. Very few Conferences can stand more than two or three even apparently arbitrary moves at a session. What makes it possible for many, many preachers to go to churches where they are not known is the confidence of the Quarterly Conference in the judgment of the district superintendent. So-called efficiency methods after the pattern of an autocratically-run business would wreck Methodism in a quadrennium. Just how a superintendent of ninety charges can get close enough to the officials of a church to win their confidence to the extent indicated is a mystery.

Four years ago I mentioned specifically some types of work worthy of notice. With the enlarged Area this is no longer possible within the limits of the space available. I apologize for the slightness of the reference to the Methodist Hospital in Brooklyn for the skill of its administration in keeping bills paid and professional proficiency at the top; to Drew University for its care in selecting new faculty members, and its insistence upon thoroughgoing scholarship in the work of its students; to Syracuse University for its wide educational reach throughout the Empire State; to the Centenary Collegiate Institute for the fineness of its standards and atmosphere; to Cazenovia Seminary for its filling so well a unique place in the educational possibilities in Central New York; to the Troy Conference Academy for its service to young people who without it would never get a glimpse at higher learning; to Drew Seminary for Women in its rare skill in getting the largest possible cultural return from its resources.

It is but fair to note the continued active interest of Wesleyan University in our general Church activities, and the helpfulness of Columbia University in the training of missionaries on furlough, and of Union Theological Seminary in superlative opportunities offered especially to men seeking to become specialists in various forms of Christian effort.

In New York City the City Missionary and Church Extension Society, under expert leadership, is a potent band of unity among all our denominational forces and a means of co-operation with all other religious groups. Credit is due likewise to the energy and courage of the Brooklyn and Long Island Church Society in handling crises with which no other organization could adequately deal.

REPORT OF THE OMAHA AREA

FREDERICK D. LEETE, Resident Bishop

The Omaha Area, comprising the Methodist Episcopal work in the States of Iowa and Nebraska, contains four Conferences, Iowa-Des Moines, Nebraska, Northwest Iowa and Upper Iowa. Iowa-Des Moines has six superintendents' districts, Nebraska eight, Northwest Iowa four, Upper Iowa four, a total of twenty-two. The Area contains 1,522 Methodist Episcopal churches, and its special institutions number twenty; five colleges, six hospitals, with Wesley Foundations, Summer Institutes, homes and missions.

A GROWING MEMBERSHIP

Unjustifiable excisions of names from church rolls has not universally ceased. Evangelistic activity has not made everywhere the gains possible. Nevertheless, the following record is reported:

	1931	1935	
Inactive Members...	45,348	49,118	Gain 3,770
Active Membership...	234,163	273,245	Gain 39,082
Total Members.....	279,511	322,363	Total Net Gain 42,852

Of course, one is not satisfied with a net gain of 15 1/3 per cent in four years. Nevertheless, in view of static populations and disturbing social and economic factors, this record is submitted as constituting a real tribute to that portion of our pastors and churches whose earnestness of purpose and determination to press the task of changing lives has overcome the inertia, preoccupation and misapplication of others. If all our preachers were presenting Christ and if all our churches were made up of spiritually-minded members, putting first and seeking the Kingdom of God and His righteousness, it would be difficult to assign limits to the possibility of progress on the part of the churches in the central part of the United States of America.

DEBTS REDUCED A QUARTER MILLION

The thought of this report is not to call attention to property values, but rather to the generally solvent nature of our enterprises. We have not encouraged extravagant building. Some new church, college and hospital structures have gone up, but in most instances they have been well and safely financed. Total property values are rated about the same as formerly, though the holdings have increased. All told, churches, parsonages, colleges, hospitals, endowments and other assets are placed in reports at hand at a total of \$38,647,049. Total indebtedness is

placed at \$3,733,178, showing that on conservatively reduced valuations the debts of the Area are well under ten per cent. We own, therefore, more than ninety per cent of our holdings and we not only have not increased indebtedness during a trying period but have cut it down in the sum of \$247,734. Concerning local obligations of churches it may be said that only a small proportion are serious. Of these perhaps not over a dozen are exceedingly critical. It is possible that none are hopeless.

INSTITUTIONAL PROGRESS

Of the colleges in Omaha Area Cornell has made the best financial showing, with a gain in property and endowment of \$470,753. Iowa Wesleyan is second with \$97,780; Morningside, profiting by a sale of unneeded real estate, third with \$74,128. Simpson, to a small amount, and Nebraska Wesleyan show losses. A gratifying enrollment is maintained in all our centers of education. Our six hospitals account for a third of the entire indebtedness of the Area, but all of them have made reductions in their obligations. These and the other institutions should be estopped from incurring capital debts without consent of the Conferences with which they are connected. We have many careful and responsible trustees, but some show little caution as to the obligations they incur in the name of the Church. The four Wesley Foundations are doing excellent work, but unjustifiable financing occurred years ago at Ames, Iowa, and constitutes an unsolved problem. Stuntz Hall, Omaha, is another old-time liability. The following institutions have no capital debts: Cornell College, Crowell Home for the Aged, Blair, Nebraska, and the Woman's Home Missionary plants at Omaha and York, Nebraska, and at Des Moines and Sioux City, Iowa.

CONTINUOUS PASTORAL SERVICE

Omaha Area maintains a few more churches than were in use four years since. No other Protestant denomination in this field has kept all its buildings in steady use, or has supported an unimpaired force of preachers. Indeed, the number of supplies has steadily lessened, having been replaced by Conference men. While the salary average has been reduced and some parsonage families have sustained themselves on diminishing revenues, stoppage of support has been practically unknown. Salaries have been moving steadily upward in totals for the past two years, though gains too largely are in the stronger appointments. This fact, together with decreasing Home Missionary grants, never very generous in this Area, creates real hardship in some cases. Little complaint is heard, however, since the situation in our Church is better than in others, the tendency is upward and, above all, a good degree of courage and devotion exists. Nearly half a million dollars, \$489,081, have been raised for the support of retired ministers, and widows and orphans of preachers. This

sum does not seem large, when divided over a four-year period to 683 claimants, men, women and children.

SUPPORT OF BENEVOLENCES

During the most difficult quadrennium in many years, when agricultural regions have been passing through crises of supreme testing, and when thousands of farms have been lost by their owners or have made no profits, Omaha Area has contributed to Disciplinary and Annual Conference benevolences more than a million and three quarters of dollars. Of this sum, \$1,750,394, more than two thirds has been regular disciplinary benevolence. During the past two decades few other Areas have received back for its own missionary projects as small a percentage of Home Missionary funds as have come to our local Conferences. This Area has therefore much more than maintained itself during the years. An item of interest here is the added fact that Omaha Area has paid to the Episcopal Fund during the past four years about two and a half times the cost to the general Church of maintaining its own Bishop and his office.

IMPROVED YOUNG PEOPLE'S WORK NEEDED

Perhaps it is in the Christianization and training of youth that the success of the Church today is least impressive. This cannot be wholly due to the chaos of the times, so far at least as young people themselves are concerned. Contacts with various groups of boys and girls, of older students and of business employees, have assured me that they have little lack of appetency for spiritual as well as ethical truth when it is presented to them in clear and acceptable forms. We have suffered a reduction, possibly not proportionally as great as in some other regions, in Sunday-school enrollment and attendance. This has occurred at a time when Church membership has made an increase more than twice as large as this loss. Sunday evenings have in many places been turned over completely to Epworth League meetings, with results by no means everywhere gratifying. Many local leaders in Church School and League are able and devoted and are rendering effective service. Complaint is frequently made about prescribed topics and helps and concerning central office leadership and visitations. The conviction is expressed by some interested, experienced and competent people in the Area that it would be well if our Church would plan a reorganization and sublimation of its whole attempt to present Christ and His life and appeals to duty to the young people of its extensive constituency.

SPIRITUAL LIFE AND EVANGELISM

It would be a bold reporter who with intimate knowledge of the Church of our day in any wide and representative field would declare that it is as Christian at heart and as influential with

mankind in general as the case should and might become. As for genuine and thorough-going evangelism, that must wait upon the acceptance, the deepening and the consecrated use of divine life on the part of church members. Since streams cannot rise above their sources, better Christians and better preachers and teachers of the laws of access to, development within and promotion of the Kingdom of God are necessary to the religious awakening that is sorely needed. Christian education and the social gospel show themselves little more powerful than other humanistic methods of redemption. Because they do not transform men they do not change conduct, or better its activities, commercial, social or political. Where preachers of Omaha Area are presenting Christ as the first, the adequate, the all-renewing center and power of right character and living, and where they are receiving even a fair degree of support from the Christian quality and co-operation of officials and people, churches are productive in numbers, in good works and in ability to affect the life of the community. The trouble with the world is that it has not enough Christians and Christianity. The weakness of the Church is that it is too weakly Christian. The sad fact about preachers is that numbers of them seem to be content to preach once a week, to let evening worship and prayer services die, to submit with little protest to the growth of selfishness, worldliness and positive sin in the body of Christ, and to go on for years without converts and accessions to the church as seals of their ministry. No amount of eloquence, intellectual instructiveness or social idealism, even with respect to the attainment of its own objectives, can make up for failure to present Christ with life-changing effectiveness. Honor to pastors and churches possessing a deep passion for their Lord and for the souls of men! There are such, or we would not have come through recent years as we have done, with added strength. Many more are needed, however, with far more prayer, love of God's Word and devotion of time, strength, genius and resources to the cause of Christ.

STRONG LEADERSHIP REQUIRED

This report, taken as a whole, seems to me to indicate that the Omaha Area is one of the healthful and hopeful fields of our Church. It is not without weak spots, and some failures are evident, but much of the soil is fertile and the land is not exhausted. Real opportunities are almost everywhere. They can be developed by the right forces, ministerial and lay. The Area has many excellent leaders and supporters of its undertakings, to whose character, activity and loyalty I pay glad tribute.

Each Resident Bishop here has found his task one which taxes the powers of the most vigorous. Not merely the size of the Area, but its diversities of climate and elevation, with unusually difficult train schedules and requirements of travel, account for physical strains felt by all whose task has been related to the

multitudinous churches and institutions of Iowa and Nebraska. Because I am convinced that the Area now requires an episcopal superintendent at least as young and strong as I was eight years ago, I notified the Board of Bishops in May, 1935, as well as certain local groups about that time or earlier, that at the coming General Conference I would ask to be replaced by another man. This request, I hereby make, and with it, avoiding all possible complications or embarrassments, is the petition that with the completion at this time of twenty-four years of episcopal duties, I be granted the privilege of retirement from official activities. I believe that I have made every preparation in my own power for the coming and immediate success of the next administrator in the Iowa-Nebraska field.

REPORT OF THE PHILADELPHIA AREA

ERNEST G. RICHARDSON, Resident Bishop

The Philadelphia Area during this quadrennium has been constituted as follows: The Delaware, New Jersey, Philadelphia, and Wyoming Conferences; the Puerto Rico Mission Conference; and the Bilingual Mission. By action of the last General Conference, the Bishop in charge of the Bilingual Mission was authorized to place Bilingual charges under local supervision. After consultation with the other Bishops concerned, such distribution as was desired was made. The result has been the practical abolition of the Bilingual Mission. The Bilingual charges are supervised as are all other charges.

The Bishop of the Area has been treated with uniform consideration, for which he is grateful. The difficulties attending the administration of the Area have been only those that are inevitable under our system of government.

The severe economic troubles that have afflicted the country generally have affected this Area. We are grateful that we did not suffer as severely as some other sections of the country. This was true both economically and also because of natural conditions. Nevertheless, our people suffered from a shortage of money, which manifested itself in reduced Church current expenses, including pastoral salaries. In some parts of the Area the situation was made more acute by strikes aggravating business conditions. It was necessary for practically all of our Churches to do a larger social service work than in former years. This greater demand was difficult of performance with a falling income. However, we tried to care for our folks in need, as our Christian faith dictates.

As in other sections of the country, a number of our Churches found themselves very seriously embarrassed by debt. Here again this Area was more favored than a number of others. But quite a few of our Churches have been and still are struggling to meet their obligations. Some Churches have wrought valiantly in the reduction and sometimes the elimination of their debt, despite the difficulties. Where City Societies existed, they have been compelled to carry a very heavy load. Increased demands and lessened receipts have caused perplexing problems. Heroic efforts have been made to meet these conditions. We also record with pleasure the fact that in all the Conferences of the Area, new Churches have been built and necessary improvements and enlargements have been made.

In common with the Church at large, our World Service contributions decreased considerably. Where a Stewardship responsibility was realized, the loss was very much less than

where it was not. In spite of the greatly decreased income, our people still had enough to meet our Christian obligations in a larger way if we had more generally accepted our Stewardship responsibility. In some cases at least the hard times was only an excuse for individuals and Churches to cut down their contributions both locally and generally.

There are no denominational colleges within the Philadelphia Area, but we have several excellent preparatory schools. Wyoming Conference Seminary at Kingston, Pennsylvania, has continued its remarkable record. Dr. L. L. Sprague continues his outstanding leadership there, as he has for a couple of generations.* Pennington Seminary, Pennington, New Jersey, received a large legacy from the estates of Mr. and Mrs. J. W. Sparks of Philadelphia. This legacy should and undoubtedly will make it possible for Pennington to do a very much greater work for young men. Dr. Francis Harvey Green continues to furnish inspirational leadership. Princess Anne Junior College, Princess Anne, Maryland, though now under the control of the State, still provides a fine preparation for our youth of the Negro Race. Dr. T. H. Kiah of the Delaware Conference remains as its Principal.

We have in the Philadelphia Area as fine Homes for the Aged and for Children as can be found anywhere in our Church. These benevolent institutions minister to those who need their services in the New Jersey, Philadelphia, and Wyoming Conferences. They are finely equipped and excellently conducted.

The Methodist Episcopal Hospital in Philadelphia maintains an enviable reputation in this famed medical center. During these days of depression the Hospital has continued to furnish a very large charitable work. Like all institutions that depend upon contributions, the years of this quadrennium have been years of struggle for the Hospital. It has lost a number of faithful friends and also its Superintendent of many years, Dr. Charles M. Boswell. His mantle has fallen upon Dr. George W. Henson, who is carrying on well.

We have realized the danger of a neglect of Evangelism. The discrediting of certain forms of Evangelism that has marked these recent days has created a tendency to disregard Evangelism generally. Herein lies danger for the Christian Church. Throughout the Area we have realized this danger and have attempted to combat it. Many places are still found all over the Area where a special work of Evangelism is carried on during the summer months. The most conspicuous of these places, of course, is Ocean Grove. But there are similar places where in a smaller but no less genuine way the claims of the Christian Faith are presented during the summer months. Evangelism has continually been emphasized in our pastoral work. The Lenten Season is quite generally observed as a time

*Since the above was written, Dr. Sprague has passed away.

of evangelistic opportunity. A good many of our pastors, both in the pulpit and in their pastoral ministrations, are spreading the good news of Salvation.

A corollary of this evangelistic activity is seen in the increased emphasis that has been placed upon the reading of the Bible and religion in the home. Helps, both to Bible Reading and to Family Worship, are being widely used. In several of the Districts of the Area the Superintendents have been emphasizing the reading of good books. This has helped to develop a devotional atmosphere.

The past four years have witnessed a renewed emphasis on Young People's Work. We realize the vital necessity of holding young people to the Church. We also are conscious of the forces at work to pull them away from the Church. In every phase of our work among young people there have been zeal and activity. The work of Religious Education has been stressed in every one of the Conferences of the Area and also in the Puerto Rico Mission Conference. We believe that much good has been done through this work. We have also tried to improve our Sunday Schools and their appeal to the children. Many courses for the better instruction of Sunday School teachers have been given. There are a number of successful Epworth League Institutes conducted in all the Conferences of the Area. The spiritual life is the focus from which all the activities of these Institutes emanate.

On the whole, the Area is characterized by a spirit of connec-tional loyalty. We have, of course, those who chafe under the irksomeness of some of the exigencies of our system. Speaking generally, however, the churches and the ministers are loyal to the denominational polity.

In common with the rest of our country this Area has been cursed during this quadrennium by a revival of unrighteousness. With the repeal of the Eighteenth Amendment has come a flood of wickedness. Our people thoughtlessly sowed the wind and are reaping a whirlwind. Spiritual, moral, social, and economic distress has been increased. The bar-maid has arrived in America. Thousands of women and young girls in this Area are serving intoxicating liquors. The legalized liquor traffic is proving that it learned nothing in the last twenty years. It is rebellious against all restrictions. In many cases it finds those sworn to uphold the law willing to wink at its violations of law. Public announcement was made on the radio at New Year's of 1936 that the police of several of our big cities had received word to be lenient with the liquor traffic. The flow of liquor with its attendant ruin is increasing. With deliberation and insidiousness, the liquor traffic is putting on a campaign to win women and young people. Knowing that it is constantly destroying its best customers, it sees the necessity of creating new appetites. Every effort is being made to induce drinking

among housewives and young men. Thus they feel sure of reaching those that they do not now control.

For the first time in history throughout a large part of this Area, commercialized sports and theaters are legalized on Sunday. This Sabbath Day desecration is only the beginning of an attempt entirely to destroy The Lord's Day. The privilege of Sunday liquor selling now given to clubs is being demanded for all liquor sellers. Unless this evil can be stopped, The Lord's Day will soon be entirely commercialized.

Facing these and other evils, we are perplexed, but not discouraged. We remember our Master's warning to His disciples that in the world they will have tribulation. We know that the world is not a friend of grace. But we believe that our Master expressed a great truth when He claimed that He had overcome the world. Strengthened by His strength, we will win. "God be thanked, who has matched us for such a day as this."

REPORT OF THE PITTSBURGH AREA

ADNA WRIGHT LEONARD, Resident Bishop

The General Conference of 1932 saw fit to dissolve what had been the Buffalo Area. In doing this it took the Genesee Conference and added it to the Pittsburgh Area. The present Pittsburgh Area includes four great Conferences—the Pittsburgh, West Virginia, Erie, and Genesee.

During the quadrennium which has been inclusive of the period of the depression, but three Methodist Church buildings were taken over by the banks and one of them is now rented by the Church that was unable to carry the burden of taxes and interest on the mortgage.

Soon after taking up my residence in Pittsburgh an Area Council was organized, which met in Pittsburgh for two days. This Council was composed of ministers and laymen who represented all the various and varied interests of Methodism throughout the Area. A constructive program was agreed upon and was printed in booklet form, a copy of which was sent to each pastor and official member of every Church in the Area.

The World Service interests with all that that term means have been carefully and faithfully presented by those having any responsibility for the maintenance of the benevolence program of the Church.

A largely attended Conference on Preaching and Church Music was held in Christ Church, Pittsburgh, in the fall of 1933.

Under the leadership of Mr. Edgar T. Welch, of Westfield, New York, an Armistice Day Service was held in Stone Church, Meadville, Pennsylvania, November 11, 1935. While this Conference was primarily intended to serve the interests of the men of the Erie Conference, many preachers and laymen of other Conferences attended the service, which proved to be a great stimulus to the cause of World Peace and Evangelism.

In the fall of 1935 one of the Regional Conferences on Evangelism, under the leadership of the Bishops' Committee on Evangelism, was held in the Emory Church, Pittsburgh. This was one of the greatest gatherings of the entire quadrennium, and was attended by the District Superintendents of the Area and by large numbers of ministers and laymen, representing each District. The registrations numbered more than 1,800, while the audiences during that day, in the total attendance, far exceeded that number.

It has been for many pastors and churches a difficult period financially, but I am happy to report that there is today more optimism on the part of the churches in meeting their financial obligations than there has been at any time during the past four years.

The Conferences of 1935 reported a gain in World Service, in membership in the churches, in total amount contributed for the support of the preachers, and in the observance of the law of prorating.

The organizations of the Church for which the Conferences are responsible have come through the financial depression far better than was feared some three or four years ago.

The Woman's Foreign Missionary Society and the Woman's Home Missionary Society have, with characteristic ability and devotion, carried forward their far-reaching plans.

The Epworth League in all the Conferences is quite active. For a time altogether too much attention was paid by the young people, under Epworth League auspices in Chicago, to matters that were purely economic. It is pleasing to note that while the young people are desirous and eager to face the economic and moral problems of the day, there is marked evidence of their desire to give increasing emphasis to the spiritual life and to all that that involves. This spiritual desire originated among the young people. The Epworth League Institutes, the Summer Schools of Theology, the Missionary Conferences that have been held in the Area throughout the quadrennium have all been of a very high order.

It has been my privilege during the past four years to conduct eleven Preaching Missions within the geographical boundaries of the Pittsburgh Area. Most of these Preaching Missions were interdenominational and the results were most inspiring. Large numbers of people renewed their covenant with God, reaffirmed their vows of church membership, while many others for the first time confessed Christ as Lord and Saviour.

Since my assignment to this Area I have preached in 199 different Methodist Churches within the Area, but this does not include the service I have endeavored to render to churches and organizations not included within the boundaries of the Area.

It is with regret that I report that there are not as many enrolled in our Sunday Schools as there were four years ago. This is also true of our church membership, notwithstanding the fact that from year to year marked gains in membership have been reported by many pastors. Our losses in membership as shown by the records are due to the unsatisfactory way in which the pastors and churches deal with the church records. Something should be done to correct this unfortunate leakage in our membership.

The Methodist Episcopal Church Union of Pittsburgh carries on, by means of its facilities, a varied and extensive program. Its income, aggregating \$678,404 in the past four years, is larger than in most cities of similar size, and its benevolent, philanthropic, and missionary interests are more highly integrated than in most cities. The Union owns and operates missions, a summer camp, a children's home, a Goodwill Industries, and

neighborhood houses. It holds the titles to a number of churches in both the Pittsburgh and the Washington Conferences that are unable to work out their own financial problems. It represents Methodism in the Pittsburgh Council of Churches and, also, in other interdenominational and social organizations.

During the quadrennium, the Church Union has not curtailed its benevolent, philanthropic, or missionary work. At some points it has added to its equipment, enlarged its program, and raised its standards. In the past four years, it has completed two major building projects which have been paid for. At the Goodwill, at a cost of \$77,000, it built an addition which more than doubled the capacity of the factory. It also dismantled the store and three old slum houses in which the Goodwill had carried on part of its social program, and instead of these buildings it erected a two-story building adjoining the factory. The second major development was the camp for underprivileged children, which is located on a tract of land consisting of 375 acres, with large timber areas. The Church Union has one of the best-planned camps in Pennsylvania. More than \$10,000 have been spent for this project. Instead of an amateur camp director, it now employs one who has training and experience in directing high-grade camps. No other camp in our part of the country has higher standards than those that now prevail at Epworth Woods. The Union takes only the poorest children, children who cannot afford to pay and who cannot otherwise have an outing in the country.

The program among underprivileged children has been enlarged and improved. Thousands of these children are enrolled in its centers. A number of consecrated young men and young women give all their time to directing the children's work, several of whom have taken postgraduate courses in well-known universities, studying the best methods of helping the underprivileged.

Two factors are largely responsible for the success that the Church Union has achieved—organization and leadership. Let us look for a moment at the organization. The corporation consists of the pastors and two lay representatives elected by each Methodist Episcopal Church of Allegheny County. This body, consisting of more than 300 members, elects the 17 lay members of the Board of Directors. The Resident Bishop and the district superintendents of the Conference are *ex-officio* members of the board, which has oversight of all property interests and general direction of affairs. The larger institutions, such as the Ward Home for Children, the Goodwill Industries, Munhall Neighborhood House, and Epworth Woods, have boards of managers which direct their programs. These boards of managers refer such matters as the incurring of debts, the improvement of property, and other major questions to the Board of Directors. The chairmen of these boards of managers and several of their mem-

bers are also members of the Church Union Board of Directors. This consolidation of interests eliminates unhealthy rivalry and multiplied appeals, enables the Church Union to pool its resources, and to unify its program.

The Union is fortunate in having a Board made up of some of the outstanding laymen of Pittsburgh Methodism, who willingly give their best thought to its problems. The president has been identified with almost every worth-while denominational, interdenominational, and civic movement that has for its purpose the betterment of our city. No other Methodist layman in our city is better known or more highly respected than he. The treasurer has been a member of several General Conferences, is favorably known, and connected with one of the large banking institutions of our city, and in his name the Church Union carries on its financial affairs. The chairman of the Goodwill Industries for many years was an official of one of the outstanding industrial concerns of America and under his wise leadership the Goodwill has greatly increased its efficiency and its service. For years, one of the sons of the late Robert Boyd Ward was a director. The Ward Home for Children, which is a memorial to Robert Boyd and Mary Catherine Ward, has been generously endowed by their children. The machinery of the Church Union is so geared that there is the finest co-operation between the administrative officers of the Conference and the City Society. There are other directors whose names and influence carry weight. The remarkable success of the Church Union of Pittsburgh is due more largely to the capable and efficient Superintendent, Dr. Sanford W. Corcoran, than to any other one person. But for his wise leadership and directing hand the above report would not be possible.

The City Missionary and Church Extension Society of Buffalo has continued to render a very useful service to Methodism. Notwithstanding the financial depression, it has weathered the storm and continues to be of great service to Methodism in Buffalo, particularly in regard to the property interests of overburdened churches. Mr. Merton S. Gibbs continues to be the efficient president of this organization.

Buffalo Goodwill Industries started sixteen years ago in some abandoned buildings in Buffalo on an initial investment by the Board of Home Missions of some \$40,000, which was collected during the Centenary period. It was about the only investment made in Western New York that has been able to increase. During these sixteen years we have paid out over \$800,000 in opportunity wages to handicapped and needy people, representing all races and creeds. During the last five years Buffalo Goodwill has paid out \$352,119.31 in opportunity wages to more than 15,000 different people, and while the work must necessarily be non-sectarian and non-denominational, Buffalo recognizes that it was a Methodist investment that started this work, and Meth-

odism is given credit for seeing a sane, sensible, social and economical program that has really helped hundreds of people in this city. Of the ninety Goodwill Industries in the United States, Buffalo stands third in proportion to the money paid out in opportunity wages, the subsidies received, and in consideration of the population of the territory in which it operates. Buffalo believes that the Christian religion is best demonstrated in the Employment Office and workshops of such an institution, and had an opportunity during 1935 to interview and help in some way more than 9,000 people. More than 41,000 people from all the different Churches in Buffalo are supporting the Buffalo Goodwill Industries through contributions of materials. Mr. G. W. Leighbody is the efficient and successful directing manager of the entire work of the Goodwill Industries in Buffalo.

The title to the Episcopal Residence of the former Buffalo Area resided in the City Missionary and Church Extension Society of Buffalo. An allowance was made from the Episcopal Fund for interest on mortgage and taxes, with the understanding that upon the sale of the property the amounts thus received would be returned to the Treasurer of the Episcopal Fund. The residence in Buffalo has been sold and the amounts contributed by the several Conferences of the former Buffalo Area have been returned to the treasurers of those Conferences on a prorating basis. The residence was sold for \$18,000.

At the beginning of the quadrennium there was an indebtedness on the Episcopal Residence in Pittsburgh of \$9,216.83. Of this amount \$8,000 represented mortgage on the property; \$1,600 notes in the banks; less a balance in the Methodist Episcopal Church Union treasury of \$383.17. The residence therefore stood in debt to the amount of \$9,216.83. During this quadrennium \$3,593.22 was paid for interest, taxes and insurance. The total amount paid by the churches of the Area for all items was \$6,895.57. At this writing, February 15, 1936, the total indebtedness on the Episcopal Residence, including amounts owed to the Methodist Episcopal Church Union for sums which were advanced by that organization is \$5,914.48. This means that during this quadrennium the debt on the residence was reduced \$3,302.35. The residence was purchased in March, 1921. It was an old dwelling when purchased. It is a comfortable house, however, and conveniently located. During the quadrennium necessary repairs amounted to \$3,901.60. The residence is now in splendid condition, and should require less expenditure of money during the ensuing quadrennium for its upkeep than during the past quadrennium. The amounts paid on the debt on the Episcopal Residence and the amount paid to the Pittsburgh Methodist Union include the amounts received from the General Episcopal Fund.

Allegheny College has had another successful quadrennium under the presidency of Dr. William P. Tolley. While its

income from endowment has been reduced, its income from tuition and boarding charges is much the largest it has ever been, and the college has steadily improved its financial condition. Substantial gifts have been made to scholarship and endowment funds and other gifts have made possible the opening of two additional dormitory units and the improvement and redecoration of four other buildings. The campus has been enlarged by the purchase of additional land, a new athletic field and several hard-surface tennis courts have been built, and extensive landscaping has been done.

More noteworthy than the improvement of its physical equipment has been the improvement in the quality of its student body. For four consecutive years it has raised its requirements for admission and the percentage ranking of its entering freshmen in the American Council tests has risen from an average of 49.22 to one of 77.51 since 1932. More than sixty per cent of its incoming students this past year were graduated in the highest fifth of their high-school class. That this improvement in quality should take place at the same time that student enrollment became the largest in the history of the college is a particular ground for satisfaction. The Resident Bishop has no official relationship to the college.

West Virginia Wesleyan College began its career as a secondary institution known as the West Virginia Conference Seminary in 1890. This institution is the third venture in higher education within the bounds of the State of West Virginia. The other attempts were as academies, before West Virginia separated from the Old Dominion. As a seminary, the school operated until 1904, when it was raised to college standing and the name changed to West Virginia Wesleyan College. The first college class was graduated in 1905. The growth of the school during the forty-five-year period, twenty-five years as a secondary institution, and twenty years as a college, has been sufficiently outstanding to merit attention.

The enrollment this year is in excess of any previous year. There are 420 full-time regular students, with an additional registration of 102 special students, making the total number of students on the campus this year 522.

The Board of Trustees, of which the Resident Bishop is a member, and the administration, have committed themselves to a development program covering the present five-year period, closing with the Commencement of 1940, which will mark the semi-centennial celebration. Definite objectives have been outlined by the committee which, if completely realized, will make West Virginia Wesleyan College one of the strong institutions of our Church. As it is today, West Virginia Wesleyan is the outstanding church school in the State of West Virginia. Its standing is recognized among the sister colleges of the State, and its influence is marked among the citizenship of West Virginia. Dr.

Roy McCuskey is the president, and is proving himself to be a wise leader.

Genesee-Wesleyan Seminary, located at Lima, New York, was unable to qualify as a Junior College. It has faced some very serious problems during the past quadrennium, and many are of the opinion that this historic school has served its day as a preparatory school. While it has continued as a secondary school, it is not possible at this time to state what its future may be. I understand the New York State Legislature gave the Trustees the right to use certain invested funds for the running expenses of the school. If this is correct, it explains why the school could remain open during the past four years.

The Methodist Home for Children at Williamsville, New York, has had a very successful record since the last General Conference. While it cares for more children, and with greater efficiency than ever before, it has greatly reduced cost of operation. Four years ago it cost \$63,000 to care for 95 children. In 1935 this Home cared for 116 children at a cost of less than \$49,000. The mortgage indebtedness has been decreased \$3,100, and the capital funds have been increased by more than \$50,000. Rev. H. H. Witham is the efficient superintendent.

The Methodist Episcopal Hospital and Home for the Aged, Mount Lebanon, Pittsburgh, Pennsylvania, in January of this year completed twenty-five years of service in the care of the aged. From small beginnings it has increased its capacity until now seventy residents are on its roll of members, with an average age of more than seventy-seven years. Starting with a bequest of \$25,000, it now has assets in land, buildings, equipment and small endowment of almost half a million dollars. During this period it has sheltered 197 persons and has given more than 1,000 years of service. Last year free service was given in the sum of \$28,000.

The expansion of the charter of the institution ten years ago made provision for the ministry of hospitalization, the healing ministry of the gospel, as well as for the care of the infirm. Midway between Philadelphia and Cincinnati, where we have great hospitals, Pittsburgh occupies a strategic position, a center from which vast numbers of Methodists and others may be given this necessary service. A new and superb location awaits development. Physicians and laymen are eager for a beginning of the work. The generous Conroy bequest has given impetus to the project, and when other like bequests shall be added and made available for use, Pittsburgh Methodism's ideal in humanitarian service—The Methodist Hospital—will become a reality. It should not be long delayed. Rev. R. B. Cuthbert is the efficient superintendent.

The Ida M. Cribbs Methodist Home, property of the Erie Conference, is located at Conneautville, Pennsylvania. The grounds include four acres of garden and 125 acres of farm land.

These furnish the Home with an abundance of vegetables, rich milk and fresh meat.

The capacity of the Home is seventy-one. The minimum age is sixty-five and the minimum fee is \$1,000.

The dining room and kitchen were refinished this year. The Home is heated by a \$10,000 vacuum heating plant, equipped with a stoker. It makes the Home comfortable in sub-zero weather. There is also hot and cold water in each member's room. The annual budget is \$25,248.09. The Home also has \$108,733.39, secured by various investments. The superintendent of the Home is Rev. C. M. Hartshorn, who is proving himself a capable leader.

The Friendship Home for colored girls and the Deaconess Settlement in Buffalo, and the Community House in Utica continue in their Christ-like ministry. These three institutions are directly under the control of the Woman's Home Missionary Society.

The Ruth M. Smith Home of the Erie Conference, located at Sheffield, New York, has been completely reorganized and is doing a splendid work for the children committed to its care. The Home is under the direction and auspices of the Woman's Home Missionary Society of the Erie Conference.

During the quadrennium I have held the Conferences of the Area each year with the exception of the third year. During that year the Conferences of the Area were presided over by other Bishops. By the assignment of the Board of Bishops I presided over the annual session of the Wilmington Conference in the spring of 1933; over the Central Pennsylvania Conference in the spring of 1934; over the sessions of the Dakota, Detroit and Indiana Conferences in the fall of 1934; and over the sessions of the Maine and the New England Conferences in the spring of 1935.

No Bishop and his wife could have been received more cordially than were Mrs. Leonard and myself by the Methodists of the Pittsburgh Area. District Superintendents, ministers and laymen have been unflinching in their courtesies to us, and they have given evidence of loyalty to the official leadership of the Area that has been altogether inspiring. We are grateful for the privilege and honor of serving in the field where the Church has placed us.

REPORT OF THE PORTLAND AREA

TITUS LOWE, RESIDENT BISHOP

THE PHYSICAL SIDE OF THE AREA

The Portland Area comprises more than one million square miles, the exact figure being 1,064,282. This enormous figure was reached when the 1932 General Conference added the State of Montana, with 146,000 square miles, and the State of Idaho, with 84,000 square miles. Inevitably, the territory requires a vast amount of time spent in travel. As an illustration, it might be said that one can travel from New York to Denver in six hours less time than he will travel from Ashland, Oregon, to Culbertson, Montana.

There is a long array of fascinating facts concerning the territory. Many mountains lift their mighty peaks far into the heavens. Wonderful valleys are here, great river courses and deserts where sagebrush and rattlesnakes abound, and where one hundred years ago scores of pioneers men, women and children, actually died upon the trails.

National parks abound in this great Area, with beauty so transcendent and sublime that one stands in awe when he has opportunity to visit them. The great Puget Sound is a part of this Area, one of the most superb, almost land-locked harbors in the world, and the mighty Columbia, bearing great ships upon its bosom, flows majestically to the sea. Travelers from the world over hail the northwest as "Nature's Wonderland," and that is by no means an overstatement. The tables of millions of people in the world are made richer and more attractive by the apples which are grown in Wenatchee, Yakima and Hood River and other places in this territory, and the pears which are grown in the vicinity of Medford, Oregon. Thousands of tons of prunes are shipped throughout the world. Millions of cans of salmon leave the northwest ports for every country under the sun, and the bread basket of the world would be much scantier if millions of bushels of wheat grown in this territory were not poured into it. All this is said not forgetting that in the two northwest coastal states lumber is the chief industry.

THE JASON LEE CENTENNIAL

In 1934, Methodism celebrated the centennial of Jason Lee and his comrades. In 1834, under providential guidance and under dramatic and heroic circumstances, Jason Lee led a handful of folks from the far eastern states to settle in the then largely unknown Oregon Country. The foundations he laid in the few years he was permitted to remain were laid broad and deep.

He builded better than he knew, and historians are now agreed that the coming of Jason Lee not only set up a cultural and religious standard in this country, but in a few years actually saved the country for the Stars and Stripes.

Under the alert guidance of the Board of Home Missions and Church Extension, Dr. J. S. Stowell prepared the motorized covered wagon, calling it the "Jason Lee Special," which began its itinerary in the city of Boston in the spring of 1934, and made the long journey across the continent. Hundreds of meetings were held in selected centers, with thousands of people listening to the romance of the far west and the establishment of religion in the territory. This journey climaxed in the city of Salem, Oregon, in the month of September, having been received everywhere with great acclaim.* It was my privilege to be associated with Dr. Stowell, Dr. E. D. Kohlstedt, and other splendidly prepared men in carrying forward the Jason Lee Centennial program.

The Western Representative of the Board of Home Missions and Church Extension, Dr. Walter Torbet, has given splendid service throughout the Area. His leadership in the University Temple, Seattle, debt campaign, as well as his leadership in numerous other campaigns throughout the Area is acknowledged by all who are involved in these enterprises. He has shown peculiar fitness for the work he has been called to do.

THE EPISCOPAL PLAN

This quadrennium, on Plan, I have presided three times at each of the Conferences in the Area, that is, Oregon, Pacific Northwest, Montana, and Idaho. In addition, I have presided at the West Virginia, the Georgia, the Tennessee, the New York, the New York East, and the Eastern Swedish Conferences.

In 1934, this Area had the privilege of receiving several of my colleagues for presidential work of the Conferences. Bishop J. Ralph Magee at the Pacific Northwest, Bishop E. L. Waldorf at the Oregon, and Bishop James C. Baker at the Montana and Idaho Conferences rendered service of a very high order.

I think I desire to say that in my judgment, an occasional change in presiding officers of the Annual Conferences is for the best good of all concerned. It helps to enlarge the field for the Bishop presiding, and likewise gives the Conferences opportunity to hear the peculiarly distinctive note which the guest Bishop brings.

EDUCATIONAL INSTITUTIONS

The Area as now comprised has four educational institutions of college grade.

Willamette University, at Salem, Oregon, has a long and distinguished history. During this quadrennium its greatly honored president, Dr. Carl Gregg Doney, after rendering many

years of magnificent service to the institution and the state, tendered his resignation. After due consideration, with great reluctance the resignation was accepted and Dr. Doney was released from the burden he had so splendidly carried for a long period. In due course a new President was chosen—Dr. Bruce R. Baxter, who had been Assistant to the President of the University of Southern California. No finer choice could have been made, and the University confidently faces an enlarging future under the dynamic leadership of Dr. Baxter.

The College of Puget Sound, in the city of Tacoma, Washington, has strengthened its base during the quadrennium, and is a stronger institution at the close of the quadrennium than it was at the beginning. Dr. Edward H. Todd must be accepted as one of the outstanding educators in Methodism. His work at and for the College of Puget Sound is monumental.

In the state of Montana, the Methodist and Presbyterian churches have been united in supporting Intermountain-Union College at Helena. This school is relatively new and is all too inadequately financed. It is a school, however, which is sorely needed, and Protestantism must gird up its strength in behalf of this institution. The earthquake shock which struck the city of Helena and vicinity in the fall of 1935 was a dreadful blow to this young and ambitious institution. The buildings were so sorely weakened as to be entirely unsafe for occupancy. Temporary readjustments were imperative. The teaching function has been carried on at Great Falls since the earthquake shocks. At the moment of writing there is some question as to what is the wisest course to pursue. I have no hesitancy in declaring that in my judgment the Protestant churches will lose a superb opportunity if they fail to make possible the continuance of Intermountain-Union College and, in addition, if they fail to give it a financial support which heretofore it has not enjoyed. In the distressing circumstances consequent upon the earthquake, Intermountain-Union College is exceedingly fortunate in having a man of the calibre of Dr. Jesse W. Bunch as its President.

Gooding College, in Idaho, in common with many other institutions in these pioneer states, has been going through very troublesome financial waters. Dr. Charles Wesley Tenney, who had carried forward the institution almost from its inception, resigned in 1935. Under the skilled and kindly direction of our Board of Education, backed by the Board of Trustees of Gooding College, efforts are now on foot to attempt to bring about a merger of Gooding with one or even two other schools in Idaho. If this movement should succeed, it would make it possible for the Protestant community to build a Christian institution in the state which would be worthy of all support.

Highly successful Wesley Foundation activities are carried on in each of the state educational centers.

HOSPITAL SERVICE

The depression has placed exceedingly heavy extra burdens upon the hospitals which are carried on under the general auspices of Methodism in this Area. We have now in the State of Washington two such hospitals—the Deaconess Hospital at Spokane, which continues, under the expert guidance of Dr. Robert Warner, to be one of the outstanding successes in hospital work in the denomination.

Our smaller hospital at Wenatchee is well equipped to do the work it is set to do. Its bonded indebtedness is a cause for uneasiness, but at the present time it is full to capacity, and there is every hope that it will be able to meet its obligation.

There are five hospitals operating in the State of Montana—at Havre, Great Falls, Bozeman, Billings and Sidney. In addition to these, is the hospital at Glasgow to which we hold a friendly relationship. These hospitals are rendering service of a very high order. Without them, each of these communities would be incomparably poorer. They are splendidly staffed and excellently managed. Nevertheless, it were foolish to blind one's eyes to the fact that several of them are facing serious financial obligations.

Four years ago I reported that our Wesley Hospital at Marshfield, Oregon, was in serious financial distress. That distress continued and increased until in due season the Board of Trustees found it impossible to carry on. Bondholders brought suit not only against the Hospital but against the Oregon Conference. Judgment was rendered against the hospital and the Conference. Against this judgment an appeal has been made on behalf of the Conference.

GOODWILL INDUSTRIES

Goodwill Industries are found in three of our major cities. That is, Portland, Seattle and Tacoma. These years of depression have proved the extraordinary value of this plan of human helpfulness. Thousands of people have been helped to help themselves, and there is no better help for humans.

BENEVOLENCES

It should ever be remembered, in scanning the affairs of these four northwest states, that much of our territory is still pioneer territory. There has not yet been time enough to develop great stability. Indeed, in certain of our mining communities this same truth holds. This creates a situation which is by no means easy to handle, yet notwithstanding the relative poverty of many of our people, and notwithstanding the depression which has continued throughout the quadrennium, our Methodist group have not failed to bear their testimony to their loyalty to the Saviour in sacrificial giving which has

reached commendable proportions. I do not attempt to say that each Church in the Area has done its utmost in the effort to carry the Gospel of the Son of God in mission activity at home and abroad, but I do mean to say that a very considerable number of our pastors and our churches have not lost the imperial vision. They believe that Jesus meant what he said when he issued his command to his Church—"Go into all the world and make disciples of all the peoples," and we have discovered again during this quadrennium, happily enough, that the churches which have been most loyal to the missionary conception have been most successful in handling their own affairs. It is impossible to pay too high a tribute to the splendid women of the Area who have carried forward their work under the Woman's Foreign Missionary Society and the Woman's Home Missionary Society with such steadfastness and success.

SCHOOL OF THE PROPHETS

During the quadrennium, under the inspiration and help of Dr. Allan MacRossie, Secretary of the Commission on Courses of Study, a graduate school for preachers has been established. For two successive years, more than one hundred men have gathered for a ten-day period. In the judgment of all who have had the privilege of attending these schools, this is one of the most significant things which has been carried on throughout the quadrennium. In these great, wide, open spaces our men do not have the privilege of contact with leaders in the different departments of theology and ecclesiology. There is an earnest demand from the choicest men in the Area that these schools be continued.

EPWORTH LEAGUE INSTITUTES

One of the highly significant things in these four northwest States is the number of Institutes which are held each year and the number of young people who attend them. A careful calculation will show that almost five thousand young people each year are in attendance at the Institutes. That they are far-reaching in their influence, none can possibly doubt. In the State of Montana, Dr. C. L. Clifford is markedly effective in carrying forward not only the Institute work, but also in lifting the standard of religious education.

PROCLAIMERS OF THE WORD

In these four States we have approximately 630 Proclaimers of the Word of God in our pulpits week after week. A very large percentage of this group is made up of finely trained men, college and seminary graduates. Many of these men live in isolated communities. Many of them serve large circuits.

At least a baker's dozen of our circuits have Areas so large as to make several of the Atlantic seaboard states look small

in comparison. Hundreds of our men, of course, serve in splendid churches in the smaller and larger cities.

I think throughout the Area, increasing attention is being paid by the ministry to the preaching of the Word. In the main, our ministers are holding to preaching on great themes which are deep in religious content and rich in their evangelistic expression.

Many of our ministry have become fully aware that Religious Education in larger and smaller communities can never be a mere side issue for the minister; that notwithstanding his multitudinous duties he must qualify himself to be the real leader of the religious education work in his charge. Nor are the men in this northwest Area unmindful of the far-reaching social implications of the Gospel of Jesus. They are altogether convinced that the Gospel of the Son of God is definitely individual in that it must perpetually call men to repent and to be at one with God; likewise, that its social note must never be ignored but must be sounded perpetually until righteousness comes to prevail amongst the sons of men. Likewise, our men are convinced that the Gospel of Jesus is unique in this world, and that that Gospel must be preached to the very uttermost parts of the earth. Life is much more meaningful in these states because of the sturdy proclamation of this robust complete Gospel.

PERSONAL WORD

Throughout the quadrennium I have traveled many long journeys through these States. I have been to scores of communities and have always been received with courteous consideration by the hundreds of ministers and by the thousands of laity. I am deeply conscious that it has been a very high privilege to serve in this territory during these very troubled times.

Many fields of opportunity have been opened to me that I was unable to enter. If I had been three men instead of one, I think I could not have responded to the calls that have poured in upon the office. As I look into the future, I most earnestly pray for added wisdom and added grace and added strength in order that I may bring greater glory to our Lord whose servant I am.

REPORT OF THE SAINT PAUL AREA

J. RALPH MAGEE, Resident Bishop

The Saint Paul Area includes four great midwestern states, Wisconsin, Minnesota, North Dakota, South Dakota, an area of 289,200 square miles. It requires better than 40,000 miles of travel each year to superintend this great work. There are six strong Conferences, Wisconsin, West Wisconsin, Minnesota, Northern Minnesota, North Dakota, Dakota. There are 1,205 churches in which services are held, and these are served by 682 Conference Members and 23 Accepted Supply Pastors. The total Conference membership of the Area is 922. In North Dakota there are 13,728 active members, 21,228 in South Dakota, 68,256 in Minnesota, and 65,321 in Wisconsin, a total for the Area of 177,185. This is a slight gain in membership for the quadrennium. The four Conferences in Wisconsin and Minnesota made encouraging gains, but both Dakotas suffered a sufficient loss to almost wipe out the gains of the other four. The heavy losses of these two states doubtless result from the drouth and accompanying depression of this period. The Methodist membership for the Area in relation to the total population runs almost exactly as that for the country as a whole.

There has been some shrinkage in World Service as is true for the Church as a whole. The per capita giving for World Service was as follows: Dakota, \$1.04; North Dakota, \$1.56; Northern Minnesota, \$1.48; Minnesota, \$1.64; West Wisconsin, \$1.15; Wisconsin, \$1.13. The per capita for the Church as a whole does not far exceed this.

The Churches of the Area have paid on old indebtedness during the four years \$498,119. The present debts amount to \$2,649,702. There are only three or four churches in real jeopardy at present. During the quadrennium the Churches have paid \$868,066 for Buildings and Improvements.

Ministerial support has suffered woefully during this period. This claim has suffered a 30 per cent cut while World Service dropped 40 per cent.

The giving for all purposes has reached the enormous figure of \$9,129,074 in four years. The average per capita giving for the period was \$12.78, which is not far from the average for the Church as a whole.

There have been seven new Churches dedicated since the last General Conference. The indebtedness upon each of these is small and not overburdensome. Sixteen other Churches have made sufficiently extended repairs to warrant re-opening services.

The Area has four excellent colleges, three of which are financially sound, and all four academically successful.

Dakota Wesleyan University at Mitchell, South Dakota, has

increased its student enrollment about 10 per cent. By strenuous labor of the President, Board of Trustees, pastors and many laymen, the budget has been balanced annually. In celebration of the Fiftieth Anniversary last year a fund of \$100,000 was raised which cleared all indebtedness and considerably improved the capital funds. Like all institutions only time will tell the actual status of the endowment funds. Academically and religiously Dakota Wesleyan is of very high merit.

Our *Wesley College*, Grand Forks, North Dakota, has been associated with the University of North Dakota since 1905. Its distinctive work in such relationship is the maintaining of a School of Religion, the Conservatory of Music, the Department of Expression, and Residence Halls for men and women. It supplements rather than duplicates work in the University. Credits from Wesley College are accepted by the University up to one fourth of the requirements for graduation. Wesley College has an enrollment of about 300. Of the last two graduating classes from the University of North Dakota about one third were identified in some form with Wesley College. Wesley College has assets and liabilities about equal, at a little over one half a million dollars.

Hamline University, Saint Paul, Minnesota, has increased its enrollment by 28 per cent in the last four years, now numbering 613. Its indebtedness has decreased by \$37,000. Its endowment has been increased by over \$91,000, now totalling over \$1,766,000. The campus properties are valued at over \$2,500,000. The By-Laws of the Institution have been thoroughly modernized, the curriculum enriched, the faculty strengthened, some departments enlarged, and improvements made on the campus and buildings.

Lawrence College, Appleton, Wisconsin, has had an increase in endowment funds, but also a slight accumulation of current indebtedness. The present endowment is more than \$1,500,000. There have been nice increases in Scholarship, Loan and Prize Funds amounting to more than \$79,000. The plant assets have increased more than \$593,000, now amounting to \$1,811,172. The tutorial form of instruction has been instituted, which later produced comprehensive examinations for all seniors. The academic standards are fully abreast of the day and the faculty has been progressively improved in its academic rating. The library facilities have been increased by 35 per cent. The *Institute of Paper Chemistry* connected with Lawrence is a growing and valuable institution. There are thirty-nine member mills which co-operate in the studies being developed here. Eighty students have been admitted here and forty-two degrees have been granted at Lawrence from among this group. Thirty-three of these were Master of Science and nine were Doctor of Philosophy. Lawrence throughout has sought for and secured an increasingly intelligent and studious undergraduate body.

Closely akin to our Colleges are our four Wesley Foundations.

At the *University of Wisconsin* we have a *Wesley Foundation* with property valued at \$142,302, with other assets of \$22,548. The indebtedness has been reduced in four years by \$18,100, leaving a present debt of \$45,245. The Methodist preference group at the University runs about 10 per cent or 1,000 students. This is about a 200 increase from former years. Attendance upon the Foundation activities has about doubled in four years, now running from 200 to 250 students. The Three Squares Club is composed of 65 students who feed themselves by a co-operative arrangement in the Foundation dining room. This has been a very successful and popular program. The University Church rents a portion of the property for their services. The Director is also pastor of the Church.

The Wesley Foundation at the *University of Minnesota* has a property which cost \$150,000. Against this is an indebtedness of \$115,000, \$65,000 of which is a Trust Bond to the Board of Home Missions and Church Extension. The current accumulated indebtedness of several years has been paid. The number of student contacts has been increased by 14 per cent during the quadrennium. The cost per contact has decreased from \$1.47 to .49. More than 10 per cent of the students registered at the University of Minnesota give a Methodist preference. About 62 per cent of these live in the Twin Cities. This leaves from 600 to 800 Methodist students within reach of the Foundation. In the four years there have been 34,461 student contacts made. Our First Church of Minneapolis rents a portion of the property of its enterprises. The Director of the Foundation is also pastor of the Church.

The Wesley Foundation at the *University Farm*, Saint Paul, is a thriving institution. Its work is cared for in our property of the St. Anthony Park Church. The pastor is also the Director of the Foundation. Activities include Worship Services, Church School Classes, Wesley League, Four Interest Groups, Discussion groups, Verse Speaking Choir, Chorus, Deputation Teams, Social and Recreational Groups, Fireside Hours, and House Parties. Some Annual Events are Oriental Dinner, Freshman Party in a home, Student Reception, Council Trustee Banquet, Easter Morning Breakfast and Service, Birthday Banquet, Thanksgiving Dinner, Faculty Guest Night, May Day Breakfast and Devotional Meeting (out of doors) and a Galilee Service. The students have paid \$133 this year for their own Foundation support. The membership has shown a 27 per cent increase in four years.

The Wesley Foundation at the *University of South Dakota* at Vermillion has as beautiful plant as can be found anywhere. The Church, Foundation and Parsonage are one beautiful unit, wonderfully located. We have here a rather troublesome debt of \$32,000. There is now organized a campaign for the liquida-

tion of the burden and the assuring of the continuation of our work at the location. Student activities are well supported and the University gives excellent co-operation.

There are nine Methodist Hospitals in the Area.

Mandan Deaconess Hospital at Mandan, North Dakota, is an admirably financed institution. The property and equipment are valued at \$67,000. A new Nurses' Home has just been completed at a cost of \$12,000. This will be paid for out of earnings. The Hospital has a capacity of 60 beds. They cared for 4,079 patients during the quadrennium.

Kenmare Deaconess Hospital at Kenmare, North Dakota, is valued at \$50,000 exclusive of the Nurses' Home, which is old and has little value. There is an indebtedness of \$25,000, the interest of which has been kept paid, but nothing paid on the principal. Eighty-five per cent of the patients of this Hospital this past year have been on Government Relief and their bills paid at the extremely low rates of the FERA and the County. The institution is a forty-bed hospital and cared for 771 patients last year.

The Black Hills Methodist Hospital is located at Rapid City, South Dakota. The property valuation is \$115,945 and has a debt of \$46,400. It is a sixty-bed hospital and cared for 9,356 patients in four years. Four thousand, four hundred and fifty-four others were out-patients.

The Lakeside Methodist Hospital at Rice Lake, Wisconsin, has property valued at \$110,733, bearing an indebtedness of \$52,344. Here we cared for 3,824 patients during the quadrennium in a fifty-bed hospital. About \$2,000 was paid on the debt this past year.

Wesley Hospital, Wadena, Minnesota, has property valued at \$130,000 with a debt of \$73,000. Interest is kept paid but little progress has been made on debt reduction. Relief has been given to 2,619 patients in the four years at an average cost per diem of \$3.20.

The Methodist State Hospital at Mitchell, South Dakota, owns a beautiful property valued at \$253,400 with a debt of \$75,500. It is a sixty-five-bed hospital which has treated 5,529 patients in the last four years.

Asbury Hospital, Minneapolis, Minnesota, is valued at \$750,000 and is entirely free from debt. This beautiful hospital has a 140-bed capacity and has treated 11,678 patients in the last four years.

Our *Methodist Hospital*, Madison, Wisconsin, has a property value of \$775,000 and an overwhelming debt of \$630,000. It is a 120-bed hospital. A portion of the building is occupied by the Jackson Clinic. In four years the hospital has treated 9,131 patients.

The Bellin Memorial Hospital at Green Bay, Wisconsin, values its property at \$327,510 with property liabilities of \$131,-

500. It is a ninety-bed hospital and has treated 7,303 patients during the quadrennium.

The nine hospitals of this Area cared for approximately 51,500 patients during the quadrennium and expressed to them the Christian spirit of service.

There is one more Christian service rendered in this Area which affects the whole world life. I refer to the Methodist Chaplain at the Rochester Clinic and Hospitals. Rev. W. I. Kern succeeded Dr. Gillis, who had served thus for fourteen years. Dr. Kern has been giving this wonderful ministry for the past three years. The registration at the Mayo Clinic for four years has totaled over 230,000 with 9,500 of these coming from thirty-four foreign countries. About one out of every seven persons coming to these Hospitals is a Methodist. At St. Mary's Hospital alone one out of every 8.42 patients registers as a Methodist. It takes about 4,000 calls a year in this one hospital to look after our Methodists. Besides these, there are out-patients in Hotels and those who are anxious as they await in the hotels news concerning their friends in the hospitals. A normal month's contacts for the Chaplain is about a thousand, and in rush times fifteen hundred. These contacts not only call for spiritual guidance and comfort but errands for those confined in hospitals, and no friends in Rochester. There are letters to write to their friends, telegrams to send, and sometimes business missions for them. The Chaplain teaches a Visitors Class at our local Methodist Church. These words from the Chaplain open the vision of what it means, "Among things folks want here is encouragement, help to settle problems, prayer, words of comfort, an opportunity to confess their sins, and seek forgiveness, somebody to explain the Gospel as applied to pain or death, the sacrament of Baptism, the Lord's Supper, and reception into Church Membership. Sometimes just a friendly visit, a hand shake and a prayer leave a homesick patient in better condition for recovery." The Episcopalians and Lutherans have a similar service. Dr. R. J. Rice, our pastor, is a wonderful aid in all our Methodist work.

As a whole the people have been brave, optimistic and hopeful in spite of the times. Our pastors have been as heroic as those of any day. Many of them have lived upon sub-sustenance level, but have done so uncomplainingly and bravely. Their families have shared their poverty and hardships beautifully. One of the joys of our visits has been to see the exceptionally promising youth of our parsonages. Our laymen have shared what they had. Money has sometimes been raised by giving of the products of the farm where cash could not be found. The co-operation has been most encouraging, and the treatment accorded the writer has been better than he deserved.

REPORT OF THE SAN FRANCISCO AREA

JAMES C. BAKER, Resident Bishop

The San Francisco Area is geographically a vast one—California, Nevada, Arizona and the Hawaiian Islands, with the Missions and the Western Norwegian Danish Conference extending into many other states. Districts have been reduced in number in the California and Southern California Conferences with the result that several of them are now 1,000 miles in length. This makes the task of supervision very difficult both for the General and the District Superintendents.

My four years in charge of the Seoul Area were an unusual preparation for the San Francisco Area which includes the Pacific Japanese Mission, the Pacific Chinese and Filipino Mission, and the Hawaii Mission at "the cross roads of the Pacific," where no less than thirty-seven races and race combinations meet and are learning how to live together. The Oriental groups, however, do not exhaust the racial and polyglot variety of the Area for the Latin American Mission and Norwegian-Danish, Swedish, and German Churches are included within its borders.

The work of the Missions has been greatly helped by the long periods of service of their respective Superintendents. Dr. Frank Herron Smith of the Japanese Mission succeeded a Superintendent who served twenty-three years. He himself is in his ninth year of fine constructive work, having come to his present task after a distinguished career in the Japanese Empire. Dr. Vernon M. McCombs is completing his fifteenth year as Superintendent of the Latin American Mission. As a passionate and persuasive pleader he has made his work favorably known all over the church. Dr. Wm. H. Fry has completed twenty-two years as Superintendent of the Hawaii Mission, with a truly astonishing record of achievement in all phases of his work. During his administration Dr. Fry has built twenty-five churches (artistically set into the environment and adequate alike for worship and educational purposes), nine parsonages and three parish houses. He has added more than a half million dollars to our property values—with no balance of indebtedness. The other results of the work of Dr. Fry have been as remarkable as the property aspect. He has worked as a far-sighted Christian statesman and strategist knowing, as he himself has stated it, that "Hawaii is the nerve center of the Pacific, a place of supreme advantage . . . to show the necessity of seeking solutions of human difficulties by the Christ method 'Love your neighbor'."

Labor problems have been very acute in the San Francisco

Area, both in city and country. In earlier years agricultural workers were imported from India, Japan, the Portuguese Islands, the Philippines, Mexico, but in later years they have come chiefly from across-the-border Mexico. When a general quota was put on immigration the larger employers of labor on the Pacific Coast, in order to obtain cheap labor, by means of a powerful lobby at Washington, succeeded in exempting the Mexicans from the general quota law, with bitter results both for the Mexican and the white laborer. Radicalism always gets its best chance where industrial conditions are at their worst, and there has been distressing class strife in the San Francisco Area because of grievous injustices to many workers. A shameful record has been written of the violation of civil liberties, with many communities resorting to terrorism for the settlement of difficulties which can never be settled by force. We may profitably ponder the words of Mr. Chester Rowell: "The best discourager of radical and mischief-making agitation is to give the workers no just grievances. Justice is the first consideration."

EDUCATIONAL INSTITUTIONS

The University of Southern California moves steadily forward under its able President, Dr. Rufus B. von KleinSmid, touching in ever new ways the life of the State, the Nation, and the world. Dr. von KleinSmid has been fostering very significant discussions of International Relations and in practical ways has been building up better racial understandings. The University has continued its building program and has balanced its budget in these most difficult years—a truly remarkable achievement. The School of Religion is growing in its influence. Already more than a dozen different Protestant denominations are sending graduate students here to take the professional degree of Master of Theology.

The College of the Pacific is recognized by all competent authorities as one of the best colleges in the country. Dr. Tully C. Knoles has been its president for seventeen years and the institution becomes more and more the incarnation of his high academic ideals. During recent months there have been some new developments through a Junior College but the main emphasis continues to be on the Senior College work in which the College of the Pacific has been so unusually successful. Across the years the junior and senior classes have been larger than the entering freshman class.

There have been some severe financial problems and the faculty have co-operated in a sacrificial way in making possible the balancing of the budget. The College of the Pacific has a multitude of friends and with its great president we say: "We are facing the future with trust and hope."

There are five *Wesley Foundations* in the Area—at the Uni-

versity of California (Berkeley), at the University of California in Los Angeles, at Stanford University, at the University of Arizona (Tucson), and at Arizona State Teachers College (Tempe). Through competent leadership at each of the above the church is keeping company with its youth at these important institutions. Our people throughout the Area are convinced believers in the strategic and far-reaching importance of this work. An English scholar has recently written: "A terrible nemesis waits for any Church which neglects its ministry to the universities. . . . At its peril will any church forget the student class. After all, the whole of the next generation will have its attitude to life moulded by the men and women who are today in the colleges."

The Spanish-American Institute for twenty-two years has continued its work for Mexican boys. Its devoted President is Dr. A. C. Stevens.

The Pacific School of Religion at Berkeley is serving our church in a large way. Forty-two students and graduates are now on the rolls of the California Conference alone. One-fourth of the student body last year were Methodists.

The Religious Education work of the Area is of high grade and character. In the Southern California Conference Dr. Jesse L. Corley is in his seventeenth year as Executive Secretary and has won international recognition as a religious education leader. Oliver Langdon is the Director in the California Conference. James McGiffin is the very able leader of the Epworth League work in the Southern California Conference and Paul Campbell in the California Conference. Last year there were more than a score of Summer and Winter institutes in the Area. A great Area Youth Council was held at Fresno in November, 1935.

The Christian Advocate (Pacific Edition), under the distinguished editorship of Dr. Edward Laird Mills, must be reckoned as one of the genuine and creative educational forces on the Pacific Coast.

Another educational instrument has been free and open discussion in Quarterly Conferences, district meetings, and among many other groups. We have not believed that the church can leave economic, social, and political issues alone. If religion has no light to shed on human relationships it is a poor and inadequate thing. "Truthing it in love," as Paul suggests, we seek to grow in vitality of Christian faith and conviction, making room for new ideas and for the cleansing and healing influence of free discussion.

Church Debts. The church debt situation has been an extremely difficult one. Two hundred and three new churches were dedicated by my predecessor in the eight years of his indefatigable labors, representing a total valuation of \$11,195,170. None were dedicated that had not covered their liabilities by

pledges which in ordinary times would have been sufficient. More than a third, namely, seventy-three, were dedicated during 1928-32. Consequently the crash came for many churches in the early period of payments. The resources of thousands of our people were swept away, but the debts incurred in the building program remained. At the beginning of the Quadrennium they were equivalent to an average of almost \$10,000 per church, large and small, throughout the entire Area. With possibly one exception, the San Francisco Area has faced the worst debt situation in the entire connection.

We have come through in an amazing way, and front the immediate future hopefully though realizing that some of our most critical problems are still to be met. I have nothing but words of praise for the heroic and sacrificial efforts of our ministers and people. In the midst of their own often bitter necessities they have revealed what a central place the Church of God has in their lives by their consecrated and generous giving. I record also profound appreciation of the cooperation of the Board of Home Missions through its able Secretary of Church Extension, Dr. F. W. Mueller. Again and again through his encouragement and counsel, and through financial help at critical times, a seemingly impossible result has been achieved. There has also been marvelous cooperation on the part of pastors and laymen throughout the Area in generous help to less fortunate churches.

In this connection I wish also to mention the invaluable service to the Area in a multitude of ways of Dr. Walter Torbet, Western Representative of the Board of Home Missions. He has successfully directed a number of debt campaigns within the Area, in addition to his many other tasks in this and other Areas. I am personally indebted to Dr. Torbet for the help he has given in connection with the Chinese and Filipino work.

The Representative of the Board of Foreign Missions on the Pacific Coast, Mr. John Tunnicliffe, interprets his work in large and statesmanlike relation to all the interests of the church and has helped many to find satisfactory opportunities of investment in our church program. Mr. Tunnicliffe serves without salary.

The Philanthropic Institutions of the Area include two hospitals—the Good Samaritan at Phoenix and the Methodist Hospital of Southern California; The Pacific Old Peoples Home in Los Angeles; the Goodwill Industries, North and South; two orphanages in the North—The Fred Finch, at Oakland, and the Hill Haven, in San Francisco; The Deaconess institutions North and South; and other institutions of the Woman's Home Missionary Society.

The Women's Organizations of the Area—The Woman's Home Missionary Society, the Woman's Foreign Missionary Society, and the Ladies' Aid Society—are doing very effective work. They are all well officered and devotedly supported. Our Meth-

odist women have proved themselves in these difficult years a bulwark of strength to the church which they so efficiently serve.

One of the most important developments of the Quadrennium has been the work of a *Correlation Committee in Los Angeles* under the statesmenlike leadership of the City Superintendent, Dr. Oechsli. In the Los Angeles neighborhood a straggling group of separate communities has been growing up into a great metropolitan area, undoubtedly destined to become one of the great cities of the world. Methodism had no way of grappling with the problems of this great metropolitan area as a unit. We have fifty-nine churches in the city and some twenty different Methodist agencies have grown up in a hit or miss, haphazard fashion, each coming into existence to meet a specific need, but without plan in reference to each other. All of these Agencies, together with the Southern California Conference, have definitely agreed that if Methodism is to face intelligently and effectively the problems of the city we shall require a more flexible set up, capable of adapting itself to the rapidly developing and constantly changing city situations. Many readjustments have already been made and the Southern California Conference is also projecting a similar study of rural situations and opportunities.

New services to human need are constantly being developed at the Church of All Nations (where the remarkable leadership of R. A. McKibben has won recognition from all denominations and city agencies), the Plaza Community Center, Grace Church, and other points in Los Angeles. We are working in close co-operation with the Council of Social Agencies and it becomes increasingly evident that instead of abandoning some difficult church situations we must re-adapt the work of these churches to their specific missionary challenge. To meet this challenge the more privileged churches must co-operate and they are purposing so to do in the light of the definite information and vision that is coming to them. A new city consciousness is developing among our people.

In closing, I wish to acknowledge the creative and sacrificial work of the District Superintendents of the Area and the loyal co-operation of the pastors and laymen.

REPORT OF THE SANTIAGO AREA

GEORGE A. MILLER, Resident Bishop

A CHANGING SOCIAL ORDER

South America today presents an amazing variety of social, political, industrial, economic, educational and religious conditions, amid which anything may be true somewhere. Change and movement are everywhere and in a sense, anything may happen. A new major world power is forming before our eyes. A continent is tuning up for a leading part in the symphony of nations and we see a social order in full adolescence with the energy, enthusiasms and problems of a growing giant among the peoples of the earth. Growth, change, experimentation, initiative, reorganization, success and failure are everywhere.

Since the close of the futile and fruitless Gran Chaco war, political conditions are fairly stable and there is peace on all borders. Everywhere we note the clash between the ideals of fascism, communism and various forms of socialism and there is a continued extension of citizenship among the underprivileged peoples of the continent.

Popular education and primary schools have been widely extended during the past four years and the excellent press provides for increasing multitudes daily contact with the life of the world. Present educational tendencies are of two conflicting types, a movement in some countries against coeducation and in others toward the best modern educational practices. Student life is related to politics and labor movements rather than to athletics and fraternities and the universities are increasingly accessible through night preparatory schools.

The aftermath of the World War and the exigencies of depression exchange have helped to stimulate a rapid development of manufactures and industries. In some countries, nearly everything eaten, worn and used in daily life is of home production. Industrially, some of South America has advanced a decade in the past four years.

A strong and growing feminism in the more advanced countries is opening new doors of opportunity and demanding legal justice for women. Votes for women are coming by progressive stages, beginning with municipal elections. Sentiment in favor of a regulated divorce law is gaining ground. Women are entering the learned professions and are now everywhere in industry and commerce.

There is coming about a slow-forming sense of international solidarity and a sentiment in favor of continental and world peace. The attitude of our State Department in Washington

has tended to improve the general relations between South and North America.

TRANSITIONS IN MISSIONARY ACTIVITIES

Unless we fail in our day of opportunity, future social attitudes and tendencies of this vast continent must be strongly influenced by evangelical Christianity. We are numerically insignificant but the Christian view of life today exerts an influence far beyond the reach of any statistical yardstick. From schools, churches and social institutions flow forth streams of moral influence and spiritual life that fertilize new harvests of human character and conduct.

We have made radical readjustments in personnel and financial support. Our former groups of efficient missionaries, in Panama, Peru and Chile have been reduced to a mere remnant and in Costa Rica not a single missionary remains. In place of the former ninety-seven missionaries, we now find five married couples and two single women, supported by the Board of Foreign Missions, plus four and one half couples and two single women supported by local receipts. The number of Woman's Foreign Missionary Society missionary teachers in the Lima High School has remained unchanged, for which we give thanks.

Self-support has made notable gains during the quadrennium; it had to where missionary appropriations fell in four years seventy-five per cent to about eleven per cent of what we received in 1924. It is useless to deny that the work has suffered. We have closed highly successful schools in Costa Rica, Panama, Peru and Chile. We have abandoned whole districts and closed weaker churches here and there. We have dismissed pastors and closed our Theological Seminaries in Peru and Chile. We have abandoned fields after years of investment of life and means.

There is a brighter side. Unsurpassed heroism and sacrificial service have been called forth from our pastors, teachers and people. Surviving institutions such as the Pan-American Institute in Panama, our schools in Callao, Lima and Huancayo in Peru and at Iquique, Santiago, Concepcion and El Vergel in Chile have become almost self-supporting and are making excellent bricks with local financial straw.

GAINS AND TRENDS

We are in a period of transition in administration methods. The ideals of organized indigenous South American Churches, self-extending, self-supporting and self-administered are by way of realization in our own time. Our people are generous, our pastors able and today all pastors of the Santiago Area are nationals except two and all District Superintendents are native but one. Bishop Juan E. Gattinoni has presided twice over the

Chile Conference where his skill and wisdom won the unstinted praise of all and vindicated the plan of administration of South American work through the Central Conference.

The organized work among evangelical women, now so successfully carried on among the churches of all Latin America, began in Chile in 1920 and has developed in our churches a combination of Ladies' Aid, Womens' Club and Missionary Society, working through organized study courses, definite missionary projects and local activities to the vast benefit and transformed living of thousands of our people.

The future of our educational work must be focussed in a few high-grade, well-equipped and staffed schools, conditioned to set standards and release character-forming influences in the unfolding life of these peoples. With disappearing missionary appropriations, our schools face a difficult situation. Dependent upon local receipts they must conform to government standards, which take no account of religious training and make any religious teaching an extra-curriculum burden upon students and teachers. Trained missionary experts can overcome this handicap, but native teachers cannot do so and our schools face the alternative of becoming either self-supporting and secular, or of standing as Christian institutions, dependent in part upon missionary support. In practice we do the best we can with the resources at command and the result is sometimes better than we have dared to hope.

Our social activities and agencies are few, but we have done something toward the furtherance of the ideals of world peace and social justice and have been among the pioneers in temperance reform and in teaching the ideals of a single standard of morals and in opening new doors of opportunity to women. In Southern Chile the El Vergel Farm is carrying on an intensive program of wholesome recreation, better housing, industrial training, adult education, technical higher education, and improved family life for the hundreds of employes and their neighbors.

In spite of our limited resources we have done something in the production of evangelical literature through the writings of such men as Doctor George P. Howard, Rev. Pedro Zotele, Rev. Federico Muñoz and other and several other leading men and women. Doctor Howard's work as an apostle to the intellectuals of the continent has borne fruit beyond our highest expectations and is becoming an increasingly influential factor in the new-forming attitude of the leaders of South American life toward religious values.

A notable change is taking place among the thinking men and women in their interest in questions of religion, of faith and of a motivated Christian way of life. Everywhere educated men are beginning to think, to speak and to write on religious themes. Editorials, lectures, broadcasts, pamphlets and books on reli-

gious subjects are appearing and attracting wide attention. There is question and search on every hand such as has never been known before. The seed of our planting is bearing fruit and the day of reaping is at hand. These men and women will never attend our present poorly housed and staffed churches nor will they turn to the intransigent and sterile dogmas of Rome. They are seeking a faith that will stand the strains of modern life and will accept no substitutes for a vital personal contact with Reality. The time has clearly come for us to abandon our traditional indirect approach to these peoples and to come out openly and state what we believe and why we are here. If we have in our faith and life anything that helps hungry hearts and inquiring minds, they want to know what it is and how to get it.

Within our organized churches, we find a new thrill and spirit, something like a reincarnation of the original apostolic missionary-evangelistic impulse of Pentecost and after. Here and there laymen without orders, appointment or support are going out and telling their story, winning converts, gathering them into groups and coming up to conference asking for help. Some of the most striking cases of sacrificial, volunteer, unofficial missionary evangelism that I have ever known have made history during the last four years.

WHAT DO WE NEED?

We need a few well-trained, missionary-minded experts here and there to devote their lives to training these coming peoples to help themselves. There are volunteers and candidates but they cannot prepare themselves and without trained leadership, the noble beginnings wither away.

We need continued and increased financial support for some years to come, with every expectation that before many years we shall have a self-supporting Church forming a strong link in the chain of world-wide evangelical units.

Within the territory of the Santiago Area, we need three Training Schools. One of them should be the present Union Seminary at Santiago, Chile, strengthened and enabled to do the work for which it is established, at present impossible for lack of funds. A Bible Training School should be set up in the fine property of the Wolfe Memorial Home in Lima, Peru; and Panama affords one of the unique opportunities of the world for the establishment of a Central Training School for the preparation of men and women who would go out everywhere, preaching the Word. Most of these students would go out with no thought of receiving salaries as paid workers, but as prepared laymen, self-supporting workers equipped to carry on where salaried pastors will be impossible for years to come. With small special appropriations to this work, great results could soon be achieved in this day of unprecedented opportunity.

Everywhere there are a few far-seeing leaders of Latin life who are thinking in terms of an ultimate bi-continental, bi-lingual, bi-racial civilization that shall include the best that both Americans have to give to the larger social unit. We are thinking not of an America for Americans only, but of a greater America and an all-inclusive Americanism for all mankind, united in the service of humanity and in opposition to the selfishness and military slaughters of a social order the material energies and scientific skills of which have far outrun its moral control and social efficiency.

We face a question of vast potential consequences for mankind. Whether this continental giant of the south is to become pagan or Christian in its attitudes and activities, whether it is to become ruthlessly competitive or socially-minded by the standards of the Sermon on the Mount depends largely upon what we do to build effectively on the foundations laid during the past half century of evangelical labors in South and Central America.

REPORT OF THE SHANGHAI AREA

HERBERT WELCH, Resident Bishop

At the time of the General Conference of 1932, the Shanghai Area was arranged to include the Central China and Kiangsi Annual Conferences, together with the supervision of the work of our Church in Japan and Korea. Since these two countries now have their own independent Methodist Churches, with their own bishops, the resident bishop of the Methodist Episcopal Church has no responsibility for the appointment of pastors or of other church decisions, but holds a merely fraternal and advisory relation to the Church, with a more intimate relation to the mission institutions and the missionaries. In this connection he is expected to serve on numerous Boards of Trustees or Managers, and to share with the native bishop the allocation of the missionaries to their various tasks—also to play the part of father confessor or elder brother in difficulties and problems. All of this involves occasional visits; and I have been to Korea four times during the quadrennium, to Japan five times, though for brief periods. I have visited nearly all the missionary residence stations at least once, most of them several times. I was present as the official representative of the Methodist Episcopal Church at the Second General Conference of the Korean Methodist Church in October, 1934, and participated in the proceedings of that body. I have also attended three meetings of the Korea Central Council and three sessions of the Japan Mission Council, together with several meetings of the Association of Methodist Missionaries in Korea. In addition, I have had one hurried trip to Manchuria, whither the work of the Korean Methodist Church has extended.

In general, I am glad to say that the Methodist Churches in Korea and Japan continue, in the face of peculiar and great difficulties, to show gratifying progress. The intense nationalism of Japan, fostered by the military group in power, is not favorable to the Christian spirit, and the bearing of a consistent Christian testimony is not easy under the existing rigid restrictions. The best friends of Japan can only hope for a renewal of that liberal and democratic movement and that international spirit which were evident a few years ago. The vigorous Methodist Church, under the inspiring leadership of its splendid bishop, Dr. M. Akazawa, supported by a growing body of active laymen, is going forward both to strengthen the existing Church and to extend its borders. The guidance of the work and much of the mission property in the city of Sendai have been transferred to Japanese hands as we complete the plan of withdrawing our missionaries from that center. Our schools, practically

all under Japanese principals, go on with their educational evangelism, increasing in size in some instances to what many regard as an undesirable extent. Notable anniversaries have been celebrated and endowments built up, especially at the great school in Tokyo, the Aoyama Gakuin, under the guidance of its late President, Dr. M. Ishizaka, and its new head, Dr. Y. Abe.

In Korea the process of adjustment in the young Church is by no means completed, but the valiant General Superintendent, Dr. J. S. Ryang, elected for a second term, is bringing to bear upon its problems all his great ability, his wide experience, and his complete devotion. Revaluations of old agencies are being carefully made, changes in organization and method are being worked out, new emphases and shifts in responsibilities are being found advisable. A spiritual revival is discernible and the approach to youth is highly encouraging. *The Abingdon Bible Commentary* has been published in Korean, with an advance sale of six hundred copies! Most noteworthy among the happenings in our mission institutions are the occupancy of its beautiful new buildings by the Ewha Woman's College, and the expansion of the tuberculosis sanitarium at Haiju.

The primary responsibility, however, in the Shanghai Area is for the work in China. This was markedly increased by the resignation of Bishop C. P. Wang in November, 1934. At that time, in accordance with the recommendations of the Eastern Asia Central Conference, held in April, 1934, the two West China Conferences were set off as a separate Episcopal Area, and the two Conferences in North China were added to the Shanghai Area. I have held the Central China and Kiangsi Conferences each three times and the North China and Shantung each once.

In addition, I have held the Hawaii Mission in 1936 and the Philippine Islands Annual Conference in 1933. The latter was a painful experience, culminating in the secession from our Church of five missionaries and a group of pastors, together with several congregations. Some delicate legal questions were involved on which I was compelled to rule. I am happy that those decisions have since received the informal approval of the Board of Bishops.

The growth of our Church in China has been slow. In some sections the pace has been quickened in recent years. The anti-foreign prejudice of eight or ten years ago has lessened; the minds, especially of the student group, are encouragingly open. In some provinces the Christian approach by certain bodies has been overmuch on the emotional side, with accompaniments of a crude and fantastic sort. Even so, young disciples, if they are genuine, may be trusted to grow, eccentricities and excrescences may be sloughed off, the new life may develop new and more rational and wholesome forms. How to combine sanity and fervor, how to keep the emotional without losing the intellectual, is one of the everlasting problems in all parts of the world. Two

outstanding needs have become evident in China—namely, the need of a ministry of superior quality, clearer call, and more thorough and practical training; and the need of a membership of higher ethical ideals, a deeper sense of responsibility, a more active participation in both the financial and the spiritual activities of the Church, and an adequate preparation and training for such work. Concrete plans of much promise are under way to meet these needs.

Co-operation is one of the missionary watchwords of the hour. Nowhere is it more important than between the branches of our own work. The Church, the Board of Foreign Missions, and the Woman's Foreign Missionary Society need everywhere a common program and a unified effort. Under the recommendation of the Central Conference and the encouragement of the home Boards, there has been organized in each Annual Conference a Joint Policy Committee, elected by the Annual and Woman's Conferences, to study together the problems of the work as a whole and to make recommendations to the various bodies concerned. Some organization of the missionaries themselves has been found to be a practical necessity, and in Korea and Japan these organizations include the missionaries of both the Board and the Society. But for the most part, questions of program and method should be considered and decided by the native Christians and the missionaries sitting in joint council. The less the Home Boards seek to administer field details, the better. Full opportunity must be given for the development of a truly indigenous Church, which must be permitted to find its own way, to make its own mistakes (as we have done before them!), and to become self-governing even before it is self-supporting. We have too much been doing things *for* these young Churches, instead of *with* them and *through* them. We have too much cultivated in them a feeling of dependence. We cannot rightly withdraw our assistance abruptly from them now. We must continue to subsidize until the new spirit of independence, of willingness and ability to assume heavier burdens, has grown. But even now, we must be content not to lead, but to follow; not to govern, but to serve. We do not seek to establish in other countries a church which in organization and control shall be American. We do not seek to propagate in the Orient a form of religion which is Occidental in its government, its rituals, its creedal vocabulary. To Christianize and not to Americanize or Westernize is the object of our endeavor. Believing cordially, as we do, in that expression of Christianity which has come to us through John Wesley and his successors, we yet seek only to plant in new soils those principles which constitute the essence of Methodism and then to let them grow into whatever shapes they will in social, intellectual, and spiritual climates so diverse from that of the United States. We have no denominational or national ambition to serve; we seek only to promote

the spiritual lordship of Jesus Christ among our brothers of every race, to whom the Spirit speaks as to ourselves.

We believe therefore that frank recognition should be given by the whole Church to the fact that the older and stronger sections of our work in so-called "foreign mission fields" are no longer to be regarded as colonies of a Mother-Church, to be ruled or directed from the United States of America; but rather as integral parts of our one Church organization, with equal rights (though with different needs) with every other part of the Church. The relation of the Boards concerned should gradually be relaxed and responsibilities should be transferred as rapidly as circumstances will justify to the Bishops and Conferences on the field.

In these four years China has suffered grievously from floods, droughts, famines, and political confusion and uncertainty. But definite advance has been made. National unity, though not fully achieved, is nearer than in any recent era. The National Government is stronger and wiser than ever before. Reconstruction, especially in rural sections, is not merely a theory but a reality. The people are at last learning that government means something more than taxation and military plunder. Railway construction, road building, sanitation, education, agricultural improvement, co-operatives for producers and consumers, bring positive help to the masses. How to relate the Christian Church most wisely to these governmental works is not an easy problem. What readjustments should be made in our institutions and our aims is a perpetual question but one which is especially acute at this time.

In answering it, the widely-advertised Report of the Laymen's Inquiry has not given much help. It has made us more keenly conscious of some of our deficiencies—of which, however, we were not wholly unaware before! But for constructive suggestions the visits of Doctor Mott, with his tremendous emphasis on co-operation, and Dean Weigle with his plans for the training both of employed workers and volunteer lay leaders, have been far more fruitful. I look with great hope not only to our theological seminaries and Bible schools, but to our young people's institutes, our evangelistic teams, and our training conferences, to build in China a much stronger Christian Church in the years just before us.

My predecessors, Bishops Birney and Baker, have been most helpful in sympathy and comradeship, as I took up the work which they had so gallantly been carrying on. And to my colleagues on the field, both native and foreign, I am under deep obligation for their cordial welcome, their patience, their counsel, and their loyal and generous co-operation. Through these men and women, who constitute the abiding leadership of this very great field, God can, and, I doubt not, will accomplish the great things which He has planned.

REPORT OF THE SINGAPORE-MANILA AREA

EDWIN F. LEE, RESIDENT BISHOP

MALAYA

The outstanding event of the past quadrennium was the celebration of the Semi-Centennial of the founding of Methodist Mission work in Singapore in 1885 by Bishop William F. Oldham. It is given to few individuals to have the privilege of returning fifty years after the beginning of such an important task. Despite his eighty years, Bishop Oldham brought to this Semi-Centennial a radiance of spirit which made the occasion a rare experience. The presence of Mrs. Oldham and of Miss Sophia Blackmore, the first Woman's Foreign Missionary Society missionary in this field, made the representation of pioneers complete.

The response on the part of the British Colonial Government and of the various Asiatic communities, far exceeded our fondest expectations. The following quotations from leading editorials appearing in the British press indicate the general appreciation of the work that has been contributed by the Methodist Mission to Malaya. From *The Straits Times*, Singapore:—"Missionary enterprise in Asia has given rise to more controversy than any other subject; but a Singapore newspaper looking at this Methodist Jubilee as an event in Malayan history, and considering only the general good in assessing the work of this Mission, must acknowledge three notable achievements. Firstly, this Mission, together with others, has been a pioneer in the field of Malayan education; secondly, it has been one of the most potent factors in bringing into being the attractive, intelligent and healthy Asiatic girlhood of today; and finally, it has upheld and is still upholding moral standards at a time when Confucius is rejected by the younger generation of China, when domestic and social traditions are becoming steadily weaker among all the Asiatic communities, and when subtle influences such as the cinema are playing upon adolescent minds. These influences are not necessarily bad, but youth needs to be taught how to evaluate them, and in that instruction it may fairly be said that the Christian missions are playing an admirable and necessary part." From *The Malaya Tribune*:—"The work of the Mission has been carried on with benefit to many and offence to none."

The Malaysia Mission has been a Mother of Conferences. In 1900 the Philippine District became an Annual Conference, which has grown so large that it will become two Conferences in February, 1936. In 1905 the work in Java and Sumatra was also an outgrowth, and later was consolidated in the Sumatra

Mission Conference, organized in 1929. In January 1936 the Malaysia Chinese Conference was organized. The Sarawak (Borneo) District hopes that its request through the Malaya Conference for organization as a Mission will be approved by this General Conference.

Attention is invited to the figures below concerning the most important items of work at the end of the first 5 years, at the end of 25 years, and at the end of 50 years:—

	5th Year 1889	25th Year 1909	50th Year 1935
Church Buildings	1	24	96
Church Membership.....	95	3,005	13,234
Raised locally for Churches.....	\$1,136	\$14,191	\$81,762
Value of Churches and Parsonages	\$5,000	\$116,650	\$891,176
Mission School Buildings.....	1	18	119
Pupils in Schools.....	450	4,658	15,661
Annual Budget for Schools.....	.....	\$290,037	\$875,469
Value of School Buildings.....	\$15,000	\$236,600	\$1,729,360

(N.B.—The currency given is the Straits dollar, which is normally equal to 58 cents U. S.)

This material growth has come largely from locally developed resources, for through the years the Malaysia Mission has not been a heavy burden upon our Mission funds. In this field we have had a unique contact in our schools with a large group of students who are carried through the Senior Cambridge Course (High School). Contact with this group is potentially as important as college groups in America. Our church membership therefore represents a high average of education.

The last fifteen years have seen a gratifying emphasis upon the church phase of our work. Our pastors are brought together annually for an intensive summer school of ministerial training under the direction of the General Conference Commission on Courses of Study. This is one of the finest inspirations given to the churches through the pastors.

In the field of RELIGIOUS EDUCATION, some of the most constructive work is being carried on. Many of our Sunday Schools are conducted according to the most modern methods, but we do not scorn to conduct humble church schools where nothing more is possible. The interracial contacts in this cosmopolitan population are valuable contributions to international goodwill.

In the field of CHRISTIAN LITERATURE, progress is being definitely made. Our major publication, the Malaysia Message, is a monthly journal of 28 pages and 2,250 copies are printed each month. The Southern Bell (in Chinese) is a bi-monthly publication of 1,000 copies. The Malay Supplement to the Malaysia Message represents a publication of 4,000 copies per month. Our most recent venture is a Tamil Bulletin of 24 pages and 3,000 copies are printed monthly. In a

country such as this where periodicals are still comparatively few, the printed page has an unusual influence.

The Committee on Church Extension has been able to assist many congregations in securing satisfactory church sites and, as the needs of a community require, to assist in the building of churches and the payment of church debts.

There is ample opportunity for extension of our work in Malaya, for we have just begun to make an impression upon the indigenous group. In 1929, the HOME MISSIONARY SOCIETY was organized by the Malaya Conference. This Society has begun work among the Sakai in the state of Perak, the most primitive mountain tribe in Malaya. Work is also carried on among the Indians and Chinese in the large undeveloped state of Pahang. A missionary family should be located in this State. The Methodists built the first church in the state of Pahang in 1929.

We are apparently entering into a friendly relationship with many Malays. Their present appreciation of our program, especially educational, augurs well for our continued friendship with this indigenous people.

We have avoided a dogmatic approach to those holding other religious faiths and have attempted throughout to impress people that our purpose is to share the good things of the Gospel of Christ, while respecting other religious faiths.

SARAWAK (BORNEO) is one of the most unique pieces of mission work that the Christian Church has to its credit. Thirty-five years ago Chinese Christian colonists began to settle in Sarawak. A year after these people landed, James M. Hoover, a young missionary in the Malaya Conference volunteered to go to BORNEO to work with them. The early service of Mr. and Mrs. Hoover with the sturdy Chinese pioneers represents a tale of heroism and of Christian devotion never excelled and seldom equalled. Working practically alone they have developed a Christian community up and down the Rejang River that is a remarkable achievement. Forty-six school and church centers now stand as a monument to their thirty-four years of faithful and efficient service.

At the age of sixty-four, Brother Hoover shared in the Semi-Centennial meetings in Singapore. Four weeks later on the steamer returning to Borneo, serious illness overtook him and in four days he was the victim of malignant malaria. The following is a paragraph from a letter received by me from Rajah Brooke:—

"His Highness desires me to say that he cannot allow this occasion to pass without putting on record his appreciation of all that Mr. Hoover did for Sarawak. In his work and lasting achievements in this country Mr. Hoover has a monument finer and more enduring than any that could be designed by the friends he has left behind. . . ."

Fortunately, Brother Hoover anticipating the need for younger shoulders to carry on the burden, had shared with me in selecting a missionary couple from Malaya well suited to the task who were to begin work in 1936. At the time of Brother Hoover's death they were engaged in intensive language study and are now enthusiastically serving in this challenging field. Our plans included the establishment of a new station 160 miles up the Rejang River where we hope to enter upon a ministry to the Dyaks too long overdue.

At the Sarawak (Borneo) District Conference held in Sibul last June, by a unanimous vote, a resolution was passed directing that a memorial go to the next General Conference requesting that the work in Sarawak be organized as a MISSION.

MALAYSIA CHINESE CONFERENCE: The last Annual Conference by an almost unanimous vote authorized the setting up in January, 1936, of the Malaysia Chinese Mission Conference. The purpose of this decision was to furnish a center for the vernacular Chinese Church work.

PHILIPPINE ISLANDS

Our Church in the Philippine Islands has grown with remarkable rapidity. This year marks the thirty-sixth since the Methodist Church representatives began work in the Philippine Islands. The latest available statistics record a membership of 84,339. A recent bulletin published under the direction of the eight Filipino District Superintendents, in co-operation with the Mission Treasurer, contains the following report to the February 1935 Conference:—

a. Number of baptisms of children and adults.....	6,939
b. Number of new members received.....	6,325
c. Total membership for 1935.....	84,339
d. Total membership for 1934.....	80,450
e. Total paid for Ministerial Support.....	P45,622.59
f. Total paid for Domestic Missions.....	P3,523.54
Grand total raised locally (exclusive of Mission funds) ..	P72,297.49

N.B.—Including church buildings and parsonages and other benevolences.) The peso equals 50 cents U. S.

The last annual statistics available reveal a very encouraging increase in pastoral support. For the Filipino Church out of its comparative poverty to give in one year toward pastoral support, benevolences and church buildings P72,297.49, indicates that the church has taken root in a most encouraging way. This amount for the Filipino Methodists represents by comparison an equivalent of some \$300,000 for an American Conference.

A small group of recalcitrants took exception to a decision made by an Appellate Committee appointed by the 1932 General Conference to review an appeal sent up by a Filipino minister

who had been expelled in February of that year by the Philippine Conference. The penalty of expulsion was amended to "suspension for one year." The political situation in the islands was rather tense during 1932 and 1933 and feeling over the demand for political independence made it possible to stir up anti-American feeling with comparative ease. This method was cleverly followed by a small but determined group within our church which contained some missionary-led elements. To gain their objectives, a deliberate attempt was made to disparage the entire Methodist Church. Many of our Filipino members in the remote provincial villages who had no access to corrective information, were confused. Printed denunciations were sent broadcast throughout the Philippine Islands and it is understood that much went to America and to other foreign mission fields. The statements were so extreme that soon they were recognized throughout the Philippines as having slight basis in fact. Several congregations were stirred up to declare a congregational ownership of property. For the future protection of our members we have cleared this question satisfactorily in the courts.

No regular method for the correction of any irregularity in the Philippine Islands Conference has been denied to any individual carrying responsibility for the Philippine Church. The ministers have proven themselves time and again to be as ready to mete out discipline as has any like church group in the Philippine Islands or in America.

Many who have known our church in the Philippines through a long period of years have expressed themselves as feeling that it is now in the healthiest general condition in its history.

There has been for several years considerable attention given to the possibility of the development of a single united Evangelical Church in the Philippine Islands. Some seven years ago the Presbyterians, United Brethren and Congregationalists affected such an organization. The Methodists were invited to join. There are many who feel that a united Protestantism is a very essential thing in these days of unfolding independent political life. Our Methodist people are definitely interested in such a possibility in the future, but the present indication is that they wish to establish themselves more thoroughly as an independent Methodist group and later give attention to the advisability of organic union, such as is offered in the United Evangelical Church.

My recommendation is that the General Conference endorse such flexibility and freedom as the situation on the field may seem to require. Our church has already made a contribution to the Philippine Islands which will not be lost even though the continuance as a part of our Methodist Episcopal Church is not to be the program of the future.

Acting upon the authorization of the 1932 General Confer-

ence as per an Enabling Act, paragraphs 501-3, the Philippine Islands Conference voted on February 26, 1935, that the Philippine North Conference be set up in February, 1936.

SUMATRA

The Sumatra Mission Conference which was organized in 1929 as a consolidation of the Sumatra Mission and the Netherlands Indies Conference, represents the concentration of our work in the Dutch East Indies in the island of Sumatra. This island empire 1000 miles long and 300 miles wide provides for an unlimited expansion of Christian effort in the years to come. The present population is about 8 millions but a population of 60 millions could be supported.

Schools have been developed in response to the vital needs; two of the largest being in Medan (North Sumatra) and one in Palembang (South Sumatra). We have carried small schools to the numerous other centers in the Kisaran region south of Medan where, in addition to serving needy people in the towns, schools have been carried to the eager jungle people who are just emerging from a rude, animistic life. Here we run the gamut of missionary service, from the simplest people to those who require an intelligent representation of "the Way of Life."

The shortage of funds and of missionary personnel has seriously retarded our work in Sumatra during the past quadrennium. Our workers have, however, tenaciously and courageously carried on despite many discouraging handicaps. With some release during the next quadrennium there is reason to expect marked achievement in Christian service.

In June, 1934, it was my privilege to be present at the 100th anniversary of the death of the two first missionaries (American) to Sumatra. The names Munson and Lyman are known to every man, woman and child in this region of Sumatra where these men, counting their lives as naught, attempted to carry the Gospel of Life and Love to a tribe of cannibals. With Rheinisch (German) missionaries, Government representatives, Batak pastors and a great company of national Christians, a thousand in all, our little band of American missionaries stood in awe and reverence upon the very spot where our countrymen had been struck down and ceremonially eaten a century before. We listened to the descendants as they begged forgiveness for their ancestors whose ignorance had caused this tragedy, and we heard them declare again and again their gratitude to the martyrs, whose blood had indeed become the seed of the Church—the great Christian fellowship of 400,000 Bataks. Our souls were exalted as these nationals fervently called upon their privileged brethren to take up the challenge of the missionary task still waiting to be done. Men who have been saying that "Christianity is a spent force" could not have uttered such blasphemy had they been present to see the faces

of a people redeemed from a life of savagery because the blood of these martyrs had pointed them to the Christ. This experience of a lifetime was a new revelation to me of the power and reality of God's spirit at work among men.

FINANCIAL CONDITION OF THE AREA

In 1934 one piece of commercial property in Singapore was sold which, because of its recent increase in valuation, offset the entire long standing debt of our Mission in Malaya. The Philippine Islands Mission has an indebtedness of \$30,000 (U. S.). The Sumatra Mission's indebtedness totals \$24,000 (U. S.). In all of these fields there are saleable properties adequate to underwrite all obligations.

Our position relative to CHURCH DEBTS is reasonably satisfactory. The total debts in Malaya on church buildings is \$40,000 (U. S.). In Sumatra the total is \$6,877 (U. S.). A local Church Extension Fund yielding about \$7,000 (U. S.) per year is behind these debts. When needed, local congregations are aided frequently on the basis of dollar for dollar. The total reported for the Philippine Islands for 1935 is \$27,645 (U. S.).

CENTRAL CONFERENCE

The following questionnaire was sent out August 2, 1935, to the Executive Committee of the Southeastern Asia Central Conference, to all District Superintendents in the Philippine Islands, Malaya, and Sumatra, etc. etc., some fifty in all:—

- Q. 1: Is it your judgment that, because of the unusual financial situation which has prevailed, it is advisable to *omit* a session of the Central Conference for this quadrennium?
- Q. 2: Does the suggestion of sending memorials from the several Conferences requesting authorization for two Central Conferences, as per the above, one for the Philippine Islands and the other for Malaysia, represent your judgment?

The answers to the above questions were all in the affirmative. A meeting of the Central Conference was therefore omitted for this quadrennium.

GENERAL

The latest figures available for 1934 show a total membership in this Area of 97,724. Preliminary reports indicate substantial gains for this year. This is especially true in the Malaya Conference where during this 50th anniversary year there has been special emphasis upon evangelism, self-support, and the building of new churches.

Our Church has proceeded for a number of years upon the principle of a close organic unity throughout the world. Recent years have indicated definite questioning of that as an established principle as is evidenced by the independent Methodist

Churches in Japan, Mexico, and Korea, and the enlarged autonomy for Central Conferences. I have been slowly, yet surely, led to the conclusion that our work will be much more effective, in the sharing of the Christian faith throughout the world, if we do not attempt to continue a close organic relationship.

I would respectfully recommend to the Church at large that where feasible we continue the setting up of independent church groups and that our Central Conference areas be given wide latitude in the direction of their own affairs. A wholesome fraternal relationship throughout our churches which will, of course, include those that are the recent outgrowth of our sister Methodist Churches in Great Britain, will apparently offer sufficient opportunity for steadying of emphasis and the maintenance of that evangelical note which must be conserved.

It is with pleasure that I record my appreciation of the privilege of serving as a representative of the Methodist Episcopal Church on this far-flung foreign mission line. With profound gratitude to a loving Heavenly Father, who has not forgotten the young church groups, I present this report for the years 1932-36 on the work of our Church in Malaya, Borneo, Sumatra and the Philippine Islands.

REPORT OF THE STOCKHOLM AREA

RAYMOND J. WADE, Resident Bishop

In 1932, the Stockholm Area was enlarged to include France, Spain; the Madeira Islands, Algeria and Tunisia. During this quadrennium the work has been under thirteen national flags and the gospel has been preached regularly in sixteen major languages.

Conditions have been as various as the national emblems and speech. Religiously, Mohammedanism holds sway in Tunisia and Algeria; Roman Catholicism is dominant in Portugal, Spain, France and Lithuania; Lutheranism predominates in Scandinavia, Finland, Esthonia and Latvia; the U. S. R. R. maintains consistent hostility to all types and organizations of religion. In the several fields the approach must be different, the methods varied and the means effective.

MADEIRA ISLANDS

Sailing from New York by the southern route one may land in sunny Funchal and find oneself practically halfway to Stockholm. Our work in these islands has been subject to many vicissitudes; nevertheless it has been worthy. A merger had been contemplated into an Evangelical Union. It was thought that all arrangements had been satisfactorily worked out with the Scotch Presbyterians and local organizations. It was expected that my first official visit in the spring of 1933 would mark the final Methodist preaching and supervision. Indeed I departed from Funchal with that impression. However, conditions arose to interrupt this union of Protestant forces. While the largest building has been sold, our chapels remain, and although without annual appropriations from the Board of Foreign Missions, our Methodists have sacrificially maintained the work of the Church. Haste and compulsion make waste in mergers.

SPAIN

A most important contribution to the Christian forces in this romantic land is made primarily by maintaining, at Alicante, on the southern coast, that which has been termed the strongest single Protestant unit in Spain. Here the Modele School of approximately 700 students, ranging to High-School age, is successfully conducted by President Franklin Albricias and his capable teacher-brother. The honored founder-father, Rev. Francisco Albricias, passed away during the quadrennium.

The success of the institution has been remarkable. The standing is sufficient to challenge attendance of students of the highest type. In a recent Spanish governmental cabinet, two members

were former students. President Albricias himself, for a considerable period, in addition to the school administration, occupied one of the high official positions of the province.

Our local church is prosperous; our young people's work is active, and the Sunday-school attendance exceeds six hundred.

We co-operate in Europe, through the Interdenominational Committee for the Evangelization of Spain, and in America, through the movement called "The Friends of Spain." Doctor Orts, secretary, in a recent letter, describes the difficulties and the opportunities which Protestantism faces in Spain and concludes, "better days and the victory of the Gospel are ahead."

FRANCE

When, because of lack of funds, appropriations ceased toward the beginning of the quadrennium, there was nothing to do but transfer our virile churches in part to the Switzerland Conference and to the Reformed churches. One congregation remains independent. Our school property has been sold and the Woman's Foreign Missionary Society foyer at Grenoble was closed. A final Annual Conference session was held April 25, 1935, at which time all remaining Conference members were transferred to the North Africa Annual Conference. Thus, inadvertently ended a chapter of our history just when our churches, tested as by fire and evangelistically inspired, were prepared to go forward to accomplish their real mission in this religiously needy country.

NORTH AFRICA

Where Islam holds sway, missionary work is always difficult. It has been the fervent hope and dream of multitudes that the time should come when once again along the northern shores of this great continent the cross might be the real guide for weary pilgrims.

World Sunday School Convention delegates in 1897, journeying through the Mediterranean, concluded that responsibility for missionary effort from the church standpoint ought to be placed on the Methodist Episcopal Church for Algeria, Tunisia, Morocco and Tripoli. They even raised some thousands of dollars to initiate the task. Bishop and Mrs. Hartzell welcomed the opportunity. Our Board of Foreign Missions, and later the Woman's Foreign Missionary Society, accepted the responsibility. Dr. E. F. Frease was summoned from India to give leadership. Trained helpers were secured from existing independent agencies and soon were supplemented by recruits from the United States. Steady growth and success in overcoming opposition was registered. Good buildings were secured and institutions established.

Then came the fateful decline in income of the Board of Foreign Missions. The missionary personnel of the Board was reduced from twenty-four to two families. Probably no greater

reduction of appropriation in the face of need has been observable anywhere. The native groups have refused to become disheartened and have nobly carried on, particularly encouraged by the workers of the Woman's Foreign Missionary Society, who have been unusual co-laborers and extraordinary heroines.

Light is breaking. Inquiries are more frequent. Self-help has marvelously increased. Conversions and decisions have steadily been registered. Christian homes have been established. Co-operation between religious groups has been strengthened. The Norway Conference heard the call. They found and commissioned one of their own members. In January Willy Heggoy landed in Algiers, supported by the Norway Conference through our Board. Dr. Guy Kelly and wife in Tunis have given invaluable service without salary.

Last May a Commission representing the Board of Foreign Missions and the Woman's Foreign Missionary Society made a careful survey of the field. As a consequence of this study certain modifications as to methods and approach will be inaugurated and the work is to be pressed more vigorously. The Woman's Foreign Missionary Society appropriated about \$3,500 additional for the year to strengthen their magnificent work. More funds must be secured to enable the Board adequately to meet the challenge. There is no lack of interest on the field, in Europe or in America. It is God's hour for some Annual Conference, as well as for individuals and churches to make this strategic field a part of their Parish Abroad. We have not entered Morocco or Tripoli. When shall we enter?

The work for women in Tunisia is conducted by the K. M. A. of Scandinavia. Administratively their workers are under our direction, although this woman's organization is independent and above 95 per cent are members of the State Lutheran Churches. Some of their workers on the field are Methodists. This constitutes one of the most beautiful instances of international and interdenominational co-operation to be found in all the world.

RUSSIA

At another extreme of the Area are our hard-pressed work and workers in Russia. There is no surcease in religious opposition and persecution. Whether the Anti-God Society can realize its hope of the liquidation of organized religion in the U. S. R. R. by 1937 is doubtful. History records that essential Christian Brotherhood cannot be exterminated by force.

During the quadrennium, more pastors and workers have been thrown into prison and sentenced to Siberia or the Caucasus. Additional churches have been closed. The method most generally employed is that of exorbitant taxation. The ruling group today seems to be unaware of or fails to regard our glorious record of Russian philanthropic and relief work, or to recall that

the first carload of relief supplies to reach Russia long before the Red Cross or the Hoover Commission was on the field, came from our justly celebrated Centenary. This initial gift arrived in St. Petersburg and was distributed under the direction of our deaconesses and pastors. Headsister, Anna Eklund, in somewhat broken health, lives in Helsingfors.

The future is not without hope. When education has done its perfect work, when intelligence is not limited as it is today, when it is discovered that a sufficient dynamic is needed to carry through ideals, then there will be a turning again to religion, and the time will be ripe for a new interpretation and discovery of our Lord. Meanwhile we wait and pray and sympathize and work. Two recent personal visits have been made into Russia; the first in 1934, in company with Dr. E. Stanley Jones, and the second in September, 1935.

FINLAND

This brave republic is not only faithful to obligations due the United States Government, but it contains a large group of people who are equally devoted to the Methodist Church which has befriended, aided, and which must wisely and generously continue that assistance for years to come. There are two Annual Conferences, one using the Finnish language, and the other the Swedish tongue, since there are resident more than 350,000 people of direct Swedish descent.

Our inherited Finnish Church property-debt-perils were eased and apparently saved by the successful campaign of more than four years ago. However, when nations left the gold standard, obligations were thrown out of balance and much remains to be done.

The excellent Swedish properties in Helsingfors were next imperiled. Rev. Karl Hurtig has so far averted the property loss of our two most excellent churches, but help must be extended. The cause is most deserving. Unquestionably there is a very great opportunity for Christ through our communion in Finland.

BALTIC AND SLAVIC

South of Finland, across the Baltic Sea and west of Russia, lie the three republics of Esthonia, Latvia, and Lithuania, included in this Annual Conference. There are similarities of conditions and the one descriptive term from every viewpoint is that of dire, compelling need. I have never seen anywhere, outside of old Russia, Methodist pastors working under more poverty-stricken conditions, and yet no pastor has withdrawn though his children have been continuously undernourished, clothing has been utterly inadequate, and comforts unknown. Forever enshrined in my memory will be these heroes and heroines of the Cross.

They have been faithful. They have been evangelistic. The unequalled record of membership increase in the preceding quadrennium has been well sustained. Some new churches have been erected in rural fields and two in cities. I know of no place where money will be more immediately productive than in these three countries of diverse languages, low-cost of living and unhidden spiritual need. Nationalism is rampant, but the ties of Christianity are strong. In each land we are ministering to numerous Russian refugees.

SCANDINAVIA

Three Annual Conferences are found in three distinct but related lands. There are both similarities and marked differences in language, customs and temperament. Methodism is a significant factor in the religious life of each land. We are not comparatively numerically strong, but we are qualitatively and influentially active and alert. The quadrennium has been characterized by steady development, missionary zeal and evangelistic endeavor.

DENMARK

Denmark early determined that her jubilee years should be marked by incessant evangelistic emphasis. Some very remarkable community transformations could be cited, some most valuable conversions have been recorded, some long-time enmities and sorrows have been allayed. The Oxford Movement has come to the Kingdom of Denmark for such a time as this; indeed, in Denmark and Norway, as in Switzerland and England, that great movement so akin to Methodism has assumed national proportions.

NORWAY

Norway Methodism possesses to a laudable degree the piety, the fervor, the daring of the early Methodists. It is significant that our early workers were the first to introduce the Sunday School into the country, and that today our Sunday Schools in Stavanger, Bergen, and many smaller places are large and creditable. Oslo, where we have four churches, an old people's home, two children's homes, a very modern and up-to-date Deaconess Hospital, an energetic Book Concern and an Epworth Home or Hostel, welcomes all to the World Sunday School Convention, July 6-12, 1936.

SWEDEN

Sweden presents to the world a good example of a well-tempered life, political action and religious attitudes. Swedish Methodism partakes in this and heartily co-operates with all Free Churches, and ecumenically with the Lutheran, the Church of Sweden. Bishop E. S. Johnson presided helpfully over the Sweden Conference in the first year of the quadrennium.

The Deaconess Movement has developed extensively during the quadrennium in Sweden and Norway. In recent months splendid property has been purchased in Stockholm for a large general hospital and deaconess home.

THEOLOGICAL SCHOOLS

The Finnish Theological School, which has trained leaders for Esthonia and in the Finnish language, has been temporarily closed because of the financial situation. Despite income curtailment, the Union Scandinavian School in Gothenberg has maintained its steady course. About forty students are in attendance and last year one was enrolled from the United States. This is the key institution to the work of the Area.

MISSIONARY UNDERTAKINGS

For three years each Annual Conference has increased the giving for foreign missions through the Board of Foreign Missions as well as through the Scandinavian Unit of the Woman's Foreign Missionary Society. This has not been done without effort, education, zeal and sacrifice. The Sweden Conference has undertaken to make possible the return of Mia Lindquist to Angola. Agnes Nilsen, the first woman to be ordained in Scandinavia, was sent to India, supported entirely by the new Woman's Foreign Missionary Society of Norway. Ingeborg Danielsson, of Sweden, one of our deaconesses, accepted and supported by the K. M. A. to supplement their staff in Tunisia, has been temporarily loaned to Algeria to meet urgent needs which our Board could not supply. The greatest Woman's Foreign Missionary Society achievement of the quadrennium has been the united co-operation of the women of the four countries, Sweden, Norway, Denmark and Finland, in sending out to India the founder of the Woman's Foreign Missionary Society in Sweden, Winnie Gabrielson for a final term of service. Even the Baltic countries have caught the missionary spirit and are gathering their mites to support a Bible woman in India and workers in North Africa. Let it be remembered that outside of North Africa all workers in all lands of the Area are indigenous.

REPORT OF THE WASHINGTON AREA

EDWIN HOLT HUGHES, Resident Bishop

It must not be presumed that these four years have transferred their political nervousness to our Church work. Even though the National Capital is the official center of the Area, our Church life has proceeded in a fairly normal way, save as it has been affected by the general economic conditions. Due in considerable part to the careful and statesmanlike work of my predecessor, Bishop McDowell, the work of the several Conferences was found to be in splendid condition. It is even possible that among all of our hundreds of churches, many of them encumbered with debt from an overbuilding era, we shall have but one loss of property. Even that has already been made good by an adjustment that cares for one local society as well as the foreclosed property could have done. It is difficult for me to believe that any other Area in the denomination has moved out of the depression with fewer crises.

I.

There are two institutions in the Area that really belong to the whole Church. One of these is the Board of Temperance, Prohibition, and Public Morals. As a result of the foresight and sagacity of its long-time Corresponding Secretary, this Board has a splendid property located on a slightly triangle, near the Capitol Building and the new Supreme Court Temple. While this building carries a mortgage of slightly less than \$500,000, it represents a value of at least \$2,000,000. To surrender the property now would be extreme folly. We have paid all interest, upkeep, insurance, and taxes in full, and have reduced the main mortgage debt in the Quadrennium. In addition, though we began with a current expense debt of \$15,000—more than four fifths of that amount has been paid; and the Board comes to the General Conference with its fiscal condition improved in every way. Doctor Wilson and his colleague, Colonel Frank B. Ebbert, have been indefatigable in field and financial endeavors and, with the Executive Committee, have been efficient factors in improving the conditions. The work of this Board in its fullest and most intense meaning was never more needed than at this critical time. The General Conference should strengthen its service in every possible way.

The second general institution is the American University, made peculiarly a connectional interest by various General Conference actions. Chancellor Lucius C. Clark resigned in 1932; served as Dean of the Graduate School for one year; and then asked for and received an emeritus relation to the University

for which he had dedicated many fruitful years. He has been succeeded by Chancellor Joseph M. M. Gray, who continues the work with the promise of amazing efficiency. The institution grows steadily and rapidly; is now being conducted on a balanced budget; and is drawing, both to the College of Liberal Arts and to its graduate departments, a remarkable grade of students. It is our conviction that the American University offers an educational opportunity, not surpassed in all our Church's borders.

II.

We have in Washington Sibley Hospital, conducted with marked efficiency by the Woman's Home Missionary Society, under the superintendency of Dr. Charles S. Cole. The gracious work of this palace of mercy is beyond praise and tends to make proud the heart of every Washington Area Methodist.

III.

The Area is finely institutionalized in its several Conferences. Perhaps a paragraph may be given to the several classes of our service.

Our only crippled institution has been the Wesley Collegiate Institute at Dover, Delaware, a School with a wonderful record of influence in the Wilmington Conference. It was closed in the Fall of 1932. It should by all means be reopened; and the aid and prayer of our friends are solicited for this sacred end.

Of orphanages, we have a lovely abundance; and they are all doing magnificently—Strawbridge for Boys; Kelso for Girls; Swartzell for children; and the Methodist Home for Children in Central Pennsylvania, must all be very pleasing to Christ, the lover of childhood.

No Area is better equipped with Homes for the Aged. That at Baltimore is wonderful; that at Washington is a counterpart; that at Tyrone, in Central Pennsylvania, does God's work surely; while our Home for the Colored Aged, in the Washington Conference, moves from "hard trials and great tribulations" on to larger service.

The Baltimore Conference has a relation to the Maryland General Hospital, under the fine management of Dr. Milton W. Gatch.

Dickinson College is steadily convincing its friends that its great past leads on to a greater future. Under the new President, Dr. Fred P. Corson, all its forces have been unified and its service solidified and extended.

Williamsport Dickinson Seminary has apparently saved itself through the wise Junior College Plan of Dr. John W. Long, and is growing steadily and securely.

Morgan College, for our Negro Youth, goes forward under the presidency of Dr. J. O. Spencer. The good that it is doing is

incalculable; and it should have the liberal support of all our constituencies, of whatever race.

When I think of the way in which the Carpenter of Nazareth built and builds these institutions, my heart is set on fire, "and my glory rejoices."

IV.

The Area's deeper life reveals many tokens of grace. My soul has been made happy as I have taken up the statistics for the period from 1932 to 1935. The results may not reach up to our desires; but they surely do reach up to our expectations for so difficult a period. Indeed, I had to review the figures a third time to convince myself beyond doubt that the arithmetical tables were as gratifying as they really are—as follows:

<i>Conference</i>	<i>Full Members 1932</i>	<i>Full Members 1935</i>
Baltimore.....	75,942	86,888
Central Pennsylvania.....	100,059	106,511
Washington.....	32,926	33,103
Wilmington.....	48,227	52,310
	<hr/>	<hr/>
	257,154	278,812
		<hr/>
Total Increase.....		21,658

This makes an increase of full members for the years from 1932-1935, virtually three years, of only slightly less than nine per cent! We thank God for these reassuring figures and go on to do still better in the Saving Name.

To all the above I could add many reams of report—especially with reference to the distinctly spiritual and evangelistic side of our work. I gladly record that our service in Religious Education, under Drs. Keboch, Million, and Bishop, has taken on more vigorous life—making a distinct recovery from the period of overdone technique and psychology. Much of this renewal is due to the emphasis on definite decision for Christ on the part of our children, and to a more vigorous and prayerful use of Decision Day. Without this our Religious Education work is sure to dwindle toward defeat.

I gratefully record a kindly reception by all the District Superintendents and Pastors of the Area—and their continued and faithful responses to my appeals. God bless them all, together with the splendid laymen of this old, and important, and growing, and hopeful Area of our dear Church!

REPORT OF THE ZURICH AREA

JOHN L. NUELSEN, Resident Bishop

The Zurich Area comprises seven Annual Conferences and four Mission Conferences, in a territory extending from the North Sea and the Baltic Sea to the Mediterranean and the Black Sea, and including four Kingdoms and three Republics. Every one of these countries is a separate entity, differing from the others, politically as well as religiously, economically, and, to a great extent, racially. These differences have become more accentuated during the last four years, even to the point of antagonistic exclusiveness and covert or open distrust and fear. All these countries have never known any other form of organized Christianity than tax-supported State churches, which are under government control and form part of the government machinery. The idea of an international Free Church, binding together citizens of different countries and members of different races, is today viewed with suspicion as antagonistic to racial and national supremacy. Our Church members in the various countries are under a certain cloud as regards their national loyalty. They have to show that patriotism, love for their own country, and sincere devotion to the welfare of the nation are quite compatible with adherence to a world-wide organization.

Several of the countries have passed through a period of upheaval changing all their traditional forms of government and of social life and influencing to a great extent also religious conceptions and ecclesiastical organizations.

In this season of turmoil and fundamental changes the Methodists have endeavored faithfully and courageously to preach and to live the Gospel of Jesus Christ as the only way out of the chaos, the only truth in the uncertainties of conflicting world views and the only life that is worth while. While baffled and hampered by difficulties, our work has not been seriously interfered with. We have been at liberty to proclaim our message and to minister to the spiritual and temporal needs of our people.

The bulk of our work is in Germany, where we have five Annual Conferences, 286 ministers, 42,283 members, one Theological Seminary, one Publishing House, seven Deaconess Hospitals, with a noble army of 905 deaconesses, most of them being trained nurses, three Children's Homes, two Homes for the Aged, three Rest Homes, besides a number of local social enterprises. For our evangelistic campaigns we have two large tents.

I am happy to report that the new government of Germany has in no way interfered with our work. As a Free Church we are not involved in the "Church struggle," since this conflict is the present-day form of the age-long struggle between the State

and the tax-supported churches. We have conducted our public services as in former times, even our tent meetings. At the Annual Conferences and the Central Conference our Sunday services were held in the largest public halls with the consent of the government. Our pastors report of gracious revivals in a number of places. Due to the present uncertainty and disturbance in regard to organized church life, many who have found Christ at our altars hesitate to formally join the Church. Thus our numerical increase does not give the full story of our success. In conformity with the new legislation concerning young people's societies, we had to dissolve our Epworth Leagues as separate organization. The work among the young people, however, continues as heretofore as the work of the Church for the young people. This is quite in harmony with Methodist usage.

The sweeping changes in the fundamental legislation of the Third Reich necessitate changes in our ecclesiastical structure. Under the former regimes the administration of ecclesiastical affairs was left to the various States, composing the German Empire. The Methodist Episcopal Church was legally recognized in nine different States. In the present Germany, the prerogatives of the States have been abolished in favor of the Central Government. Germany has changed from a federation of independent States to a strongly centralized nation. Ecclesiastical jurisdiction having passed from the States to the Reich, the charters granted by the nine States to the Methodist Episcopal Church had to be replaced by a charter or legal recognition granted by the Reich. A commission was appointed by the Bishop and ratified by the legal corporations for the purpose of drafting a constitution which would be in harmony with the laws of the State and the requirements of the *Discipline*. The Methodists in Germany do not wish to separate from the Methodist Episcopal Church. They are loyal members of the world-circling Methodist Episcopal Church, and desire to remain such. But they are confronted with the necessity, as citizens of Germany, to conform to the laws of their country, which demand that the legislative authority of recognized bodies must rest within the country and that the public officials must be German citizens. The provision in our *Discipline* regarding Central Conferences and Central Conference Bishops presented the possibility of harmonizing State law and our Church law. The new constitution as drafted by the Commission for the "Methodist Episcopal Church in Germany" provides that the highest legislative body of the Church is the Central Conference, consisting of ministerial and lay delegates from the German Conferences. The Central Conference is charged with the duty of electing a German citizen as Bishop. A foreigner is not excluded from holding office, but he would need the official confirmation of the German Government. The connection with the Methodist Episcopal Church is maintained by the declaration: "The Methodist Epis-

copal Church in Germany is a part of the Methodist Episcopal Church," and also by the further statement, "The Central Conference enacts laws for the Church in harmony with the *Discipline* of the Methodist Episcopal Church." The representatives of the German Government, having informally given their consent to this draft, it was submitted to the Annual and Lay Conferences, and then to the incorporated bodies, and unanimously adopted.

Desiring to follow, if in any way possible, the disciplinary mode of procedure, the Commission was instructed by the Annual Conferences to submit the draft to the General Conference before submitting it to the Government for formal legal action, provided this delay would not seriously jeopardize the recognition by the Government. However, the administrative unification of Germany proceeded with unexpected rapidity. New laws were constantly enacted, touching the relation of State and Church. Privileges granted by the several States were no longer recognized by the Central Government. Hence the members of the commission, after prolonged deliberation, reached the unanimous conclusion that further delay would seriously imperil our legal status and decided to formally present the draft of the Constitution of the Methodist Episcopal Church in Germany to the German Government and ask for its recognition. The Government complied with the request, and by formal notice has recognized the Methodist Episcopal Church in Germany. Thus the legal status of the Church in Germany is established and the German Conferences as well as the Central Conference that met in the month of September, 1935, petition General Conference to sanction the Constitution, to authorize the organization of a Central Conference, consisting of the five German Conferences, and to authorize this German Central Conference to elect a Bishop. Developments during the last few months have demonstrated the wisdom of this step.

Aside from the five German Conferences, the present Central European Central Conference is composed of the Annual Conference of Switzerland and the two small Mission Conferences of Austria and of Hungary. No practical purpose would be served by maintaining this very small Central Conference, nor by adding to it other Mission Conferences, hence General Conference will be petitioned to dissolve the Central European Central Conference. Switzerland Conference asks that its relation to General Conference be in the future the same as it was previous to the establishment of Central Conferences.

The work in Switzerland is progressing slowly but steadily. The evangelistic as well as the social work of the Church is duly emphasized. A fully equipped Hospital in Zurich, a Sanatorium in Lausanne, two Homes for the Aged, an Orphan Home, two Rest Homes and an army of 273 deaconesses are ministering every year to thousands of people of all ages. To these social

institutions was added recently as center of young people's institutes and vacation camps a large hostel situated between Lucerne and Grindelwald, in one of the most charming spots of the Bernese Alps. The Swiss Methodist Publishing House is a going concern, yielding each year a substantial financial return. The Switzerland Conference is financially self-supporting and contributes liberally to the world-wide missionary program of the Church. The missionary activities are under the direction of a committee consisting of representatives of the Conference and of the Woman's Foreign Missionary Society. Thus while the 177 local Woman's Foreign Missionary Societies are working among the women as a part of the International Department of the Woman's Foreign Missionary Society, the work is unified and heads up in one directing committee. The Swiss Methodists support in full or partially seven ladies of the Woman's Foreign Missionary Society, as workers in the foreign field, grant subsidies to four missionaries of the Board, and have assumed the bulk of the support of our work in Austria, Hungary and Jugoslavia. In fact, we should have been compelled to abandon our work in those countries were it not for the support of the Swiss Methodists. Our people in Germany, willing and eager as they are to help, are restrained by existing laws from sending any money abroad.

In Austria the Protestant Churches have a hard road to travel. The Roman Catholic Church is in control of the Government machinery, the leading men being ardent Catholics. Our evangelistic work is making slow progress, but we have a piece of outstanding social work, namely, our Children's Home at Tuernitz. Since its inception, thirteen years ago, approximately 28,000 children and adults have been taken care of, each for a period extending from three weeks to three months. The medical and educational authorities of Vienna send us each year large numbers of school children, and since the Home is located in one of the best skiing sections in the foothills of the Alps, the High Schools of Vienna have begun to send parties of high-school students, with their instructors, to our Home for ten days' courses in skiing. We hope to make this Home both a center of wholesome Christian influence and a source of revenue for other parts of our work.

In Hungary, in addition to our regular church work, we are doing a unique piece of social work by taking care in our Home at Budakeszi, in a suburb of Budapest, of 42 epileptic children, entrusted to us by the Government. Ours is the only Protestant institution where these poor children can be sent, and the Government is highly appreciative of the service we render. These children, for whose maintenance the Government pays an adequate amount, are housed in three smaller buildings, while the main building is used as a Sanatorium, in charge of a competent physician and our Hungarian deaconesses. The Government has

recognized our Home as a Sanatorium meeting all the requirements.

Immediately after the war, the Board of Foreign Missions started a school for destitute Serbian girls in Novi Sad, the center of our Yugoslavian work. However, the Government having assumed control of all educational institutions, there was no longer need or opportunity for private schools. With the help of the Swiss Methodists who received several of our Yugoslavian girls in the Hospital at Zurich, training them as nurse deaconesses, and also loaning us some of their own deaconesses and assuming the cost of the remodeling of the building, and with the co-operation of several leading physicians of the town, we opened last October on the premises a Sanatorium. Aside from ours there is in the Kingdom of Yugoslavia only one small Protestant hospital. The most interesting part of our work is in Southslavia. That section used to be known as Macedonia; however, for political reasons, the Government has prohibited this appellation and changed the name to Southslavia. We are the only Protestants in that section, where the Greek Catholic Church is the dominant power. Our heroic band of workers had to face all kinds of privations, dangers and persecutions. But now the Government, while not giving us the full standing of a "recognized religion," tolerates and protects us and has granted to our pastors the right to perform marriages, which was formerly reserved to the Greek Catholic priests. Since there is no civil marriage in that country, this newly granted privilege means more to our people than we can imagine. Heretofore our young people had only the choice to be married by a priest, who in that case claimed them and their children as members of his Church, or to live together without the sanction of legal marriage.

For a number of years efforts have been made to unite the two branches of Protestantism in Bulgaria, the Methodist Episcopal Church and the Congregational Church, into one Protestant Church. A commission drafted a plan of union, which was adopted by both parties and consented to by the American Board in Boston and by our own Board. However, the question of property has been an insurmountable difficulty, at least thus far. In the Congregational Church the Church property is owned by the local congregations. In our Church it is owned by the Board of Foreign Missions. The plan of union provides for the transfer of all properties to a joint Central Board in Bulgaria. However, a number of Congregational churches are not willing to do so. Hence the plan of union is held in abeyance. Since the American Board has withdrawn its missionaries and will withdraw its subsidies, and since our own Board has also cut down the appropriation, the chances for a national Protestant Church of respectable size and vigorous evangelistic activity seems rather slim unless those local congregations can be prevailed upon to yield their rights in the interest of the greater work.

The future of the Protestant Churches in Italy, especially those of English and American origin and affiliations, has become exceedingly precarious. The Methodist Episcopal Church has given large amounts of money for evangelistic and educational work, and has spent still larger sums in constructive social work in the years following the World War. Our schools, the splendid Girls' School at Rome, maintained by the Woman's Foreign Missionary Society, the Industrial School for Boys at Venice, the Collegio Internazionale on Monte Mario in Rome, had to be closed one after the other, owing to financial and other difficulties. A plan to unite our work and the Wesleyan work was discussed with the Wesleyan leaders at London. However, we were informed that no plan of union could be consummated without the permission of the Italian Government. On account of the falling income we are compelled to retrench, but according to Italian law, a considerable cash indemnity must be paid to workers who are to be dismissed. The amount needed for that purpose could be realized from the sale of property, and we have offers for several of our properties. However, the Government informed us that in order to transfer property special permission is required. This permission not having been given at the time of this writing, we are without funds to pay salaries or to dismiss our men by paying them the cash indemnity. The situation involves our men in great hardship and involves the administration in a very embarrassing and serious situation. Urgent requests have been made to the Government to grant permission to sell, and we hope that a speedy solution may be achieved. The work will then be reorganized on a more limited scale by developing the most vigorous and promising churches, thus creating centers for a self-supporting and thoroughly evangelistic type of church work as a living witness to the vital gospel of Jesus Christ.

REPORTS OF BOARDS AND SOCIETIES

REPORT OF THE BOOK COMMITTEE

The quadrennium just closing covers surely the most difficult period in the history of The Methodist Book Concern. The full effect of the depression did not register in our affairs until the fiscal year ended December 31, 1931, when the deficit in net produce was \$261,638.27. This was the result of a decrease in sales of \$1,260,049.41 from a high of \$5,001,608.32 in 1929, to \$3,741,558.91 in 1931.

The Committee reduced the annual distribution to the Annual Conferences of \$200,000 per year which had prevailed from 1927 to 1930 inclusive, to \$50,000 in 1931. This was paid from surplus in the hope of better times and as a signal to the church of greatly reduced sales. This was the situation which confronted the Book Committee at the Atlantic City General Conference. During the present four years the sales dropped to a low of \$2,647,743 in 1933, being a decrease of over 50% from the high point reached in 1923 (of \$5,394,668) and a further decrease of over a million dollars during this quadrennium. We are glad to report that the sales have taken an upward turn and register \$3,039,640 for 1935, an increase of \$391,897 over 1933, the low point.

The accumulated deficits from 1931 to 1934, inclusive, amount to \$1,071,880.20, but the largest deficit of \$401,337.14 in 1932 had been cut to \$146,874.52 in 1934. In 1935 we show net produce of \$70,818.22, an increase of \$217,692 in net earnings.

In these trying years we have faced certain disbursements ordered by the General Conference and have absorbed the subsidies we are required to make to certain publications.

It is only because of the financial strength of the institution and the careful and watchful management that we have been able thus far to weather the storm. It is therefore not surprising that during this quadrennium no distribution has been made to the Annual Conferences. It should be emphatically affirmed, however, in view of the upward turn, that The Methodist Book Concern has yet a long way to go to regain its former assured solvency and strong liquid position. Our bank loans must be reduced, our mortgages amortized, and reserves for contingencies and for the conduct of the business established before distribution to the Annual Conferences can be resumed.

It will be illuminating to present some other facts in a fiscal survey to indicate the problems of administration and continued liquid solvency of The Book Concern during the immediate past years:

On December 31, 1931 our bank loans were \$500,000, and on March 1, 1936 they were \$353,000, a decrease of \$147,000. The

last borrowing of the Book Concern was in February, 1933, so that for three years no bank loans have been negotiated, an unprecedented accomplishment these trying times. This means most careful and close supervision to meet cash obligations promptly and regularly. During the quadrennium we reduced our mortgage obligation by \$50,000.

Real Estate and Equipment.

On December 31, 1931, this item was \$5,268,586.25.

On December 31, 1935, this item was \$3,906,808.54, a decrease of \$1,361,777.71.

This reduction of values was due to the appraisal of land and buildings made by the Executive Committee in 1932 according to the Disciplinary provision and by reason of annual allowances for depreciation on equipment, furniture and fixtures.

The chief financial difficulty is the frozen nature of our assets and the depletion of our current net resources. This is illustrated by the following:

December 31, 1931—Excess of Current Assets.....	\$1,475,771
December 31, 1935—Excess of Current Assets.....	674,987
Decrease	<hr/> \$800,784

With accounts receivable and inventories included in this figure it is obvious that the available cash working capital has been dangerously limited. The foregoing financial facts are presented to establish the extremely difficult and trying conditions which have existed and still remain in our business. Further details and statements will appear in the reports of the Publishing Agents and in the reports of the Treasurers of the Episcopal Fund and the General Conference Expense Fund.

Economies.

The chief aims of the Book Committee and the Executive Committee during the four years under review have been economies and increased sales. At the first annual meeting during this quadrennium held May 9-10, 1933, the Executive Committee reported that in addition to savings previously made, further economies amounting to \$323,389 per annum had been inaugurated for the year 1933. This item included a voluntary relinquishment of one month's salary on the part of the staff and salaried employees of the Book Concern.

At the annual meeting of the Book Committee held April 25-26, 1934, the Executive Committee reported that the Publishing Agents had instituted additional savings in the expenses of the Book Concern at the rate of \$92,000 per annum for 1934.

The Annual meeting of the Book Committee held April 29-30, 1935, again confronted an accruing deficit. The Publishing Agents recommended that further economies be considered and suggested the advisability of:

- A. One Manufacturing Plant.
- B. One Accounting Headquarters.
- C. An Advocate for the Whole Church.
- D. Re-adjustment at Depositories.

The Executive Committee appointed a sub-committee of three members to co-operate with the Publishing Agents in the study of these items and other possible economies. This committee consisted of Stanley O. MacMullen, Troy W. Appleby and Fred D. Stone. On October 24, 1934, this committee reported substantially as follows:

1. That the manufacturing departments be continued as at present, but that work be transferred where it can be done most economically and suggested other adjustments. The Publishing Agents estimated this plan would save \$70,000 annually.

2. It recommended changes in the make-up and printing of the editions of *The Christian Advocate* at an approximate saving of \$21,000 per year.

3. It proposed to continue economies in the depositories until such time as each depository can be operated entirely within its gross produce or be discontinued within six months. The plan of handling orders at central points rather than use duplicate stocks at the depositories. It reported these policies would result in additional saving over 1933 of \$40,000 per annum.

4. The Committee recommended that one accounting headquarters be established at New York at a saving of \$40,000 additional per annum.

The aggregate economies proposed amounted to \$171,000, but it later appeared that certain modifications became necessary in the actual conduct of the business which somewhat changed the original proposals.

The Committee on Insurance accomplished savings in premiums of \$2,429.32 for the year 1935 as compared with 1934.

It is therefore apparent that the Book Committee, the Executive Committee and the Publishing Agents have been diligent and active in making every possible saving and at the same time conducting the affairs of the Book Concern in an efficient manner.

Certain figures are presented from our books comparing the expenses under certain categories of 1935 with 1932, the year of our greatest loss in recent years.

Our selling expenses for 1932 were.....	\$790,385
In 1935 they were.....	601,965

A reduction of.....	\$188,420
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General expenses not otherwise allocated were.	\$528,543 in 1932
General expenses not otherwise allocated were	436,744 in 1935

A reduction of.....	\$91,798
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Editorial costs in 1932 were.....	\$322,968
Editorial costs in 1935 were.....	230,423

A reduction of.....	\$92,545
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Reduced volume of business, as well as economies effected, was responsible for the above savings.

A better index of the policies of administrative economy put into effect is shown by the following percentage ratio of manufacturing and purchase costs to total sales:

1932	62.6%
1933	58.1%
1934	56.5%
1935	54.4%

Increased sales and the decreased ratio of expense have brought us out of the red into the black for 1935. The publication and sales of the new *Hymnal* have greatly augmented our recovery program.

It must be apparent that further action must be taken by the General Conference or by its authorization in order to increase the solvency of the Book Concern and perpetuate its services to the church. It is obvious that the greatest need is increased sales, but in order to strengthen the financial condition of the enterprise, every subsidy should be examined and every further economy established. The General Conference is urged to consider a further consolidation of our Advocates as recommended to the Executive Committee by the Publishing Agents, so that the experiment of an Advocate for the church may be tried and the number of editions and editors reduced under the compulsory economy of our present distress.

Relations with Labor Unions.

The Methodist Book Concern now has working agreements with the trade unions affiliated with the American Federation of Labor at all of its publishing plants where union labor is employed. At the beginning of the quadrennium, the plants at Cincinnati and Chicago followed the New York manufacturing plant in completing their unionization, initiated largely by Dr. George C. Douglass, Publishing Agent, Cincinnati, and approved by the Book Committee.

The policy of the Book Concern with respect to labor relations in other respects, such as consideration in the time of sickness and emergency, group insurance and in granting such retiring allowances as could be afforded is on a formula adopted by the Executive Committee. Our labor policy therefore made it impossible to make saving in the cost of labor per man, but economies were of course effected in the efficiency of our workmen and in the reduction of the volume of work available under competitive depression conditions.

A Co-operative Enterprise.

The Methodist Book Concern is really a Christian Co-operative in the best sense. Its plant equipment and investment is the accumulation of its years of service to the church. Its product

has been reasonably priced according to costs. Its management has been without high salaries or bonuses, its labor has been paid at the prevailing scale and its net produce has been distributed to the Conference Claimants of our denomination. The future depends largely upon the patronage and support of the constituency of the church and upon the continued careful management of the Book Committee and the Publishing Agents.

Supervision.

The work of the Book Concern is under the critical direction of the Book Committee (meeting annually) and of the Executive Committee (in session usually bi-monthly). The financial operations are checked and audited by Lybrand, Ross Bros. & Montgomery, well-known accountants, and their reports and the analyses provided by our staff are most complete and exhaustive. These reports are all available to the General Conference and to the Standing Committee on "Book Concern," and will answer questions not specifically referred to in this report.

Commission on Entertainment, of the General Conference of 1936.

At the annual meeting of the Book Committee held April 25-26, 1934, the following were elected to serve on the Commission: Claude C. Hall, John L. Hillman, Matthew S. Davage, Charles E. Allinger, Fred D. Stone. The Commission reported substantially as follows to the Book Committee at New York, April 30, 1935:

1. That the per diem be fixed at \$3.00, and that the remainder of the General Conference Expense Fund available be paid to the delegates for or as a part of their traveling expenses on a percentage basis.
2. That the Commission be given authority to act in matters of emergency which may arise.
3. That the Book Committee suggest to the Committee on Rules that arrangements be made so that the General Conference shall adjourn not later than May 20th at noon.

These recommendations were duly approved by the Book Committee.

At the same meeting the Book Committee heard representations from Columbus, Ohio, and Sioux City, Iowa. The ballot taken for the seat of the General Conference of 1936 resulted in the choice of Columbus, Ohio.

General Conference Expense Fund.

The report of the Treasurer of the General Conference Expense Fund will be found in full in the Handbook. At the annual meetings of the Book Committee held in 1934 and 1935, action was taken with regard to the serious failure of the

churches to pay their apportionments to this fund. It was called "an alarming lack of attention to this important item on the part of the Church at large." In April, 1935, it appeared that only 21.4 per cent of the apportionments had been paid for this quadrennium. The matter was called to the attention of the Bishops and District Superintendents, and the Commission on Entertainment was compelled to take the action referred to previously.

The Book Committee recommends that the General Conference of 1936 refrain from setting up Commissions whose expenses are to be paid from this fund, without providing ways and means of securing the necessary funds for such purposes.

Attention is called to the misnomer of charging to this fund so large a proportion of the miscellaneous expenses of the church, some of the items having little or no reference to the expenses of the General Conference itself. According to the report of the Treasurer of the General Conference Expense Fund, to the Book Committee in 1935, during the quadrennium 1928 to 1932, 60% of the receipts from the Annual Conferences on apportionments were spent on Commissions only very indirectly related to the General Conference and on the appropriation to the Federal Council of Churches of Christ in America. Only because of the former surplus was the Church able to pay the actual expenses of the Atlantic City Conference. In view of proposed legislation in regard to Central and Jurisdictional Conferences and representation in future General Conferences of the Church, it should be pointed out that the expenses of delegates outside of the United States for the General Conference of 1932 amounted to over \$63,000 more than receipts from these Conferences to the fund. This is a grant-in-aid quite generally overlooked and must be taken into account, as is the case with the Episcopal Fund, in any reorganization and the financing of the same.

The Book Committee respectfully recommends that the General Conference give consideration to some other means of defraying the General expenses of the church and the share of our denomination to the Federal Council than to load down this particular fund which is primarily concerned with General Conference expenses.

Episcopal Fund.

The Book Committee in its report to the General Conference of 1932 called the attention of the General Conference to the matter of relieving the Book Concern "of the responsibility of lending its financial credit to obtain funds in order that prompt payment may be made of the Bishops' salaries."

As of June 1, 1932, the Episcopal Fund was indebted to the bank in the sum of \$227,500. This was the aggregate of sundry

notes for which The Methodist Book Concern was accommodation co-maker and endorser. Through the Standing Committees on Episcopacy and Book Concern, careful consideration was given to this important matter with the result that the salary of each General Superintendent, effective and retired, was reduced by 16 2/3% as of June 1, 1932. Bishops were no longer authorized to draw drafts on the Treasurer of the Episcopal Fund and, by order of the General Conference, bank borrowings on account of the Fund were stopped. Furthermore, the Bishops of the respective areas and the District Superintendents were instructed to co-operate in the collection of the apportionment.

Immediately upon the adjournment of the General Conference, plans were mutually agreed upon by and between the Board of Bishops and the Administrative Committee of the Episcopal Fund, to secure through co-operative efforts, quarterly payments from the Churches to the Fund, and to apply 20% of the receipts to the liquidation of the bank borrowings. It was also mutually understood that no payment on the borrowings would be made to the bank in any month in which the Bishops were not receiving the authorized salaries and allowances in full.

The bank indebtedness was finally paid in full on October 1, 1935. With the limitations upon the Episcopal Fund by action of the General Conference, the treasury was unable to meet the demands upon it for authorized salaries and allowances by the sum of \$98,513, as follows:

1932, \$25,535.83; 1933, \$49,490.32; 1934, \$23,486.85. In 1935 the authorized salaries and allowances were paid in full.

The inability of the Fund to meet these authorized salaries and allowances in full was due primarily to the fact that the Church is not adequately meeting the apportionment for the Episcopal Fund, as the following table shows:

Conference Year	Apportionment by Annual Conferences	Amount of Apportionment raised	Deficit	Percentage Apportionment raised
1931-1932	\$536,869	\$354,513	\$182,356	66.03
1932-1933	499,659	340,048	159,611	68.05
1933-1934	443,461	357,939	85,522	80.71
1934-1935	428,365	362,001	66,364	84.50

There is still a liability upon the Episcopal Fund of \$98,513 for unpaid salaries and allowances for the quadrennium. It remains for the General Conference to determine whether this deficiency shall be carried as an obligation of the Episcopal Fund into the next quadrennium, and the Book Committee recommends that the General Conference take action authorizing the Book Committee to discharge this obligation during the next quadrennium if and when the Church makes it possible in its support of the Episcopal Fund.

Attention is called to the fact that the contingent liability of The Methodist Book Concern for the bank borrowings for the Episcopal Fund is now fully discharged.

Personnel.

In accordance with the Disciplinary provisions, the Book Committee as constituted by the General Conference of 1932, met at Atlantic City, N. J., on May 25, 1932.

The Committee was organized by the election of Frank A. Horne as Chairman and Ezra S. Tipple as Secretary. The Book Committee assigned the Publishing Agents to their places of residence as follows: John H. Race, New York; George C. Douglass, Cincinnati; O. Grant Markham, Chicago.

The following changes in the membership of the Book Committee as constituted by the General Conference of 1932, have occurred during the quadrennium: *May 25, 1932*—J. Luther Taylor was succeeded by T. O. Cunningham, Kansas City Area. *May 9, 1933*—W. T. Rich was succeeded by Stanley O. MacMullen, member of Executive Committee. James E. Holmes was succeeded by Wallace H. Finch, member of Executive Committee. Wallace H. Finch was succeeded by Fred P. Corson, New York Area. *April 25, 1934*—Lewis N. Gatch was succeeded by Troy W. Appleby, member of Executive Committee. *April 26, 1934*—Stanley E. Grannum was succeeded by Rev. John B. Redmond, Covington Area. *April 30, 1935*—Louis M. Potter having passed to his reward, the Committee voted: "Without wishing to raise here any legal question with reference to the membership on this Committee vacated by the death of Louis M. Potter, but solely because no name has been proposed for the place from the locality of Buffalo and the time between now and the next General Conference is so short, we recommend that no election in this case be now held." By reason of removal from the Area, Wilbert Dowson was succeeded by Jabez C. Harrison, Portland Area. On August 27, 1935, Professor William A. Elliott, Area representative from the Pittsburgh Area, died triumphantly. In view of the proximity of the meeting of the General Conference, this vacancy was not filled by the Book Committee.

At the meeting of the Book Committee held in Chicago, March 18, 1936, Dr. John H. Race, Senior Publishing Agent, announced his retirement at the session of the General Conference of 1936. Dr. Race was elected by the Book Committee in 1913 and was re-elected by the General Conferences of 1916 to 1932, inclusive. The Book Committee recommends that the General Conference elect him Publishing Agent Emeritus.

At the same meeting of the Book Committee, Dr. James R. Joy announced his retirement from the Editorship of *The Christian Advocate*, New York, to take effect at the close of the General Conference of 1936. Dr. Joy has spent his entire professional career in the employ of The Methodist Book Concern and was elected Editor of the *New York Christian Advocate* in 1915 by the Book Committee, and subsequently re-elected by the General Conference for five consecutive quadrenniums.

For further information and details concerning the activities of the Book Committee during the period 1932-1936, reference is made to the reports of the Publishing Agents and to the financial statements of the Treasurers of the Episcopal Fund and the Treasurers of the General Conference Expense Fund.

For the Book Committee,

FRANK A. HORNE, *Chairman*,
EZRA S. TIPPLE, *Secretary*.

REPORT OF THE PUBLISHING AGENTS FOR THE QUADRENNIUM, 1932-1935

To the General Conference.

Dear Brothers and Sisters:

The Publishing Agents submit the following quadrennial report of the financial and business condition of The Methodist Book Concern and Depositories for the fiscal years ending December 31, 1932, 1933, 1934, and 1935:

INCOME ACCOUNT OF 1935

Sales and Earnings.....	\$3,950,432.51
Deduct—	
Cost of Goods Sold, Selling, Administrative, Operating Expenses.....	3,924,920.64
Produce From the Business.....	\$25,511.87
Add—	
Produce From Real Estate.....	93,333.42
Income From Investments.....	3,185.05
	<hr/>
	\$122,030.34
Deduct—	
Interest Paid and Accrued, Mortgages and Notes for conduct of the business.....	51,212.12
	<hr/>
	\$70,818.22

The business of The Methodist Book Concern in 1935 showed continued improvement. The total sales for 1935 were \$3,039,640.01, which is 10.2 per cent more than they were in 1934, but 39.2 per cent less than they were in 1929.

The 1935 sales were divided as follows:

Merchandise	\$769,077.57
Church School Periodicals.....	534,855.36
Story Papers.....	545,901.56
Graded Lessons.....	263,997.19
Manufacturing	593,659.37
Advocates and Other Budget Publications.....	225,637.65
Advertising	53,407.42
Miscellaneous	53,103.89

The larger volume of business reported in 1935 resulted from the sale of the Hymnals and the increase in outside work. The net produce for 1935 was \$70,818.22. This was the first year since 1930 that net earnings have been sufficient to show a produce.

THE METHODIST BOOK CONCERN

CONSOLIDATED BALANCE SHEET

December 31, 1935

ASSETS

CURRENT ASSETS:		
Cash in banks and on hand.....		\$83,908.85
Notes receivable.....		4,566.41
Accounts receivable.....	\$932,371.97	
Less, Allowance for doubtful accounts.....	100,661.24	
		831,710.73
Inventories, at cost or less:		
Manufacturing (raw materials and work in process)....	\$276,689.93	
Merchandise, finished stock, plates, etc.....	251,251.35	
Graded Lessons.....	44,952.14	
Periodicals.....	2,499.81	
Manuscripts, illustrations, etc.....	42,196.96	
Supplies.....	11,285.85	
		628,876.04
Accrued interest receivable.....		595.21
Total Current Assets.....		\$1,549,657.24

INVESTMENTS AT QUOTED MARKET OR BID PRICES:

United States Government securities.....	\$21,600.00	
Bonds.....	34,521.25	
Stocks.....	20,773.50	
		76,894.75

LAND, BUILDINGS AND EQUIPMENT:

Land and buildings, as appraised by Executive Committee for 1932 quadrennium (no allowance made for depreciation of buildings).....		
	\$3,597,023.78	
Less Amount Received for Easement Granted.....	7,250.00	
		\$3,589,773.78
Electric light and power plant, Cincinnati (at cost).....		
	\$111,101.22	
Less, Allowance for depreciation....	106,365.27	
		4,735.95
Manufacturing equipment, motor trucks, etc. (at cost or less).....		
	\$1,267,161.35	
Less, Allowance for depreciation....	993,039.08	
		274,072.27
Furniture and fixtures (at cost).....		
	\$361,780.78	
Less, Allowance for depreciation....	323,554.24	
		38,226.54
		3,906,808.54
Deferred charges, prepaid interest, unexpired insurance premiums, etc...		28,420.72
		\$5,561,781.25

LIABILITIES

CURRENT LIABILITIES:		
Notes payable due banks.....		\$375,000.00
Accounts payable:		
Trade.....	\$193,484.48	
Other.....	32,878.28	
		226,362.76
Accrued salaries, wages, taxes, interest, royalties, etc.....		36,381.16
Unfilled subscriptions.....		236,925.66
Total Current Liabilities, exclusive of open mortgage and mortgage installment shown below.....		\$874,669.58
MORTGAGES PAYABLE:		
Due November 1, 1935 (open mortgage).....	\$480,000.00	
Due February 12, 1936 (renewed during January, 1936, and subject to installments of \$12,500 due February 12, 1936, and annually thereafter to February 12, 1947)....	137,500.00	
		617,500.00
CAPITAL AND RESERVES:		
Fixed Capital.....	\$3,000,000.00	
Reserve appropriated for distribution to Annual Conferences representing tax exemptions on property at Cincinnati, Ohio.....	30,506.00	
Reserve for restricted endowment.....	1,000.00	
Reserve for working capital.....	1,038,105.67	
		4,069,611.67
		\$5,561,781.25

CONSOLIDATED RESERVE FOR WORKING CAPITAL

FOR THE YEAR ENDED DECEMBER 31, 1935

Balance, January 1, 1935.....	\$975,658.00
Adjustments ascertained to be applicable to prior years	
Inventory Write-Down.....	15,000.00
	<u>\$960,658.00</u>

INCREASE:

Profit on sale of capital assets.....	\$220.80
Increase in quoted market or bid prices of investments.	6,408.65
Net profit for the year ended December 31, 1935 (no allowance made for depreciation of buildings).....	70,818.22
	<u>77,447.67</u>

Balance, December 31, 1935.....\$1,038,105.67

NOTE: Subsequent to December 31, 1935, the inventories at the Pittsburgh depository were damaged by flood. No provision has been made in the above balance sheet for the loss, as the amount has not yet been ascertained.

COMMITTEE ON AUDITS AND ACCOUNTS,

THE METHODIST BOOK CONCERN:

We have made an examination of the balance sheet of The Methodist Book Concern as at December 31, 1935, and of the statement of Consolidated Reserve for Working Capital for the year 1935. In connection therewith we examined or tested accounting records of the company and other supporting evidence, and obtained information and explanations from officers and employees of the company; we also made a general review of the accounting methods and of the operating and income accounts for the year, but we did not make a detailed audit of the transactions.

In our opinion, based upon such examination, the above balance sheet and related statement of Consolidated Reserve for Working Capital fairly present the position of The Methodist Book Concern at December 31, 1935.

LYBRAND, ROSS BROS. & MONTGOMERY.

New York, April 8, 1936.

NET WORKING CAPITAL

CURRENT ASSETS:

Cash.....	\$83,908.85
Accounts and notes receivable.	
Less allowance for doubtful accounts.....	836,277.14
Inventories, at cost or less.....	628,876.04
Accrued interest receivable.....	595.21

Total Current Assets.....\$1,549,657.24

CURRENT LIABILITIES:

*Notes payable.....	\$375,000.00
Accounts payable.....	226,362.76
Accrued salaries, wages, taxes, interest, royalty, etc.....	36,381.16
Unfilled subscriptions.....	236,925.66

Total Current Liabilities.....874,669.58

Net Working Capital.....\$674,987.66

OTHER ASSETS—LESS LIABILITIES:

Land, buildings, and equipment.....	\$3,906,808.54
Less mortgages on land and buildings.....	617,500.00
	<u>\$3,289,308.54</u>
Investments at market (restricted).....	76,894.75
Deferred charges.....	28,420.72

\$3,394,624.01
Less capital and reserves.....3,031,506.00

Net reserve for working capital.....\$1,038,105.67

This table indicates that if we converted our liquid assets into cash, we could pay our debts and have a balance of \$674,987.66 in cash. In addition to this cash balance we would own the real estate of The Methodist Book Concern, subject to existing mortgages and our investments.

It will be seen from the above table that the total current

* For information: Notes payable May 1, 1932, \$635,000.

Notes payable May 1, 1936, \$328,000.

assets are \$1,549,657.24, as against total current liabilities of \$874,669.58, or \$1.77 for each dollar of current liabilities owed.

RESERVES

Reserve for Restricted Endowment.....	\$1,000.00
Reserve for distribution to Annual Conferences..	30,506.00
Reserve for unfilled subscriptions.....	236,925.66
Reserve for depreciation.....	1,318,187.87
Reserve for Power Plant.....	106,365.27
Total Reserves, December 31, 1935.....	<u>\$1,692,984.80</u>

LOSSES ON RECEIVABLES—1935

Balance, December, 1934.....	\$73,701.60
Increase Allowance for bad debts.....	33,087.85
Balance	<u>\$106,789.45</u>
Less Accounts removed 1935.....	6,128.21
Reserve for Doubtful Accounts.....	<u>\$100,661.24</u>

The Methodist Book Concern has followed its established practice in charging off against its "doubtful accounts" determined during the year to be worthless, and adding to the reserve an amount deemed adequate to provide for future losses.

Amount set up, December 31, 1935, for doubtful accounts	\$100,661.24
Reserve for doubtful accounts, December 31, 1931	<u>41,618.82</u>

We have added during the quadrennium..... \$59,042.42

The increase in the reserve for doubtful accounts is due to the effect of economic disturbances on the collections of receivables of the current and prior years.

REDUCTION OF EXPENSES

During the quadrennium we have made a saving in selling costs and general expenses of \$296,132.42, as will be shown by the following table.

The following table shows the decrease in expenses for the quadrennium:

SELLING COSTS

1932	\$1,049,056.07
1933	918,879.48
1934	843,217.92
1935	<u>844,722.57</u>

Total Decrease, 1935, as compared with 1932 \$204,333.50

GENERAL EXPENSES

1932	\$528,543.72
1933	458,989.87
1934	454,480.55
1935	<u>436,744.80</u>

Total Decrease, 1935, as compared with 1932 \$91,798.92

REAL ESTATE

Real Estate Valuations, December 31, 1931..... \$4,742,838.78

Appraised as follows:

New York, 150 Fifth Avenue.....	\$1,325,000.00
New York, Dobbs Ferry.....	1,225,000.00
Cincinnati, Fourth Street.....	164,300.00
Cincinnati, Plum Street.....	661,240.00
Chicago, 740 Rush Street.....	1,093,900.00
Kansas City.....	146,500.00
San Francisco.....	215,000.00
New Orleans.....	23,000.00

\$4,853,940.00

Deduction for Power Plants..... 111,101.22

Total\$4,742,838.78

Appraisement for quadrennium ending December 31, 1935:

New York, 150 Fifth Avenue.....	\$915,000.00
New York, Dobbs Ferry.....	900,000.00
Cincinnati, Fourth Street.....	122,793.00
Cincinnati, Plum Street.....	534,904.00
Chicago, 740 Rush Street.....	958,428.00
Kansas City.....	104,000.00
San Francisco.....	160,000.00
New Orleans.....	13,000.00

\$3,708,125.00

Deduct:

Power Plant, Cincinnati. \$111,101.22

Easement, Westchester

Sewer, Dobbs Ferry.. 7,250.00

118,351.22

\$3,589,773.78Appraised value of real estate, December 31, 1935 \$3,589,773.78

Decrease in appraised value of Real Estate..... \$1,153,065.00

(See *Discipline*, Paragraph 396, Section 2.)

New York—The building at Fifth Avenue and Twentieth Street is in good repair and well occupied, being 80 per cent rented, and 2 and 4 West Twentieth Street is 100 per cent rented.

Dobbs Ferry—Our own manufacturing and shipping requirements occupy this building. All necessary repairs are promptly made. The Westchester Sanitary Sewer is being constructed diagonally through our property.

Cincinnati—The Plum Street Building is occupied solely by our own activities, or by other Boards of the Church. It is in first-class condition. The Fourth Street Building is rented to commercial concerns and will be sold by authority of the Book Committee at the first favorable opportunity. The property is in good condition.

Chicago—The location at 740 Rush Street maintains a strong position in its real-estate value. The property is in excellent condition and the rental return is reasonable.

Kansas City—No space is rented in this building, as it was so constructed that it can only be used for our own business, unless very expensive alterations are made. The condition is good.

San Francisco—This valuable property is strategically located. The ground floor is entirely occupied. It is 52 per cent occupied above the ground floor. Necessary repairs are made so that condition is good.

New Orleans—Our property at 631 Baronne Street is a three-story building. The first floor is rented to a commercial concern, and the balance of the building is occupied by the Advocate office and Bishop's headquarters.

Our building indebtedness at New York and Dobbs Ferry has been reduced \$120,000, and our mortgage indebtedness at Chicago has been reduced \$50,000 during the quadrennium.

READJUSTMENTS

Since 1932 our efforts have been directed to a readjustment and realignment of our activities, looking toward (1) one manufacturing plant, (2) one accounting headquarters, (3) an Advocate for the whole Church, (4) readjustments at depositories.

Manufacturing—After careful study and advice, we came to the conclusion regarding the one factory proposal to continue manufacturing activities in the places where now established under the direction and supervision of one authority; transferring work from one location to another, either on a temporary or permanent basis, where such work can be more economically performed, and the elimination of departments where and when the amount of available work does not justify the maintenance of duplicate departments.

We have now had one full year of operation of the combined factory. It has worked out satisfactorily.

Rising Costs—As we come to the close of the quadrennium we face an increase in the price of paper, other materials and of labor, but we shall endeavor, by adjustments, to avoid increased hour costs. In the interest of social justice and to maintain our efficiency, the rise in union labor costs makes it imperative that we give due attention to the compensation of our other workers.

Equipment—We call attention to the fact that our equipment has depreciated each year until now it stands at one fifth its original cost. In order to keep abreast of present-day methods, new equipment will be needed.

Social Security—At the close of the year 1935, it became

necessary to make plans regarding the unemployment compensation and old-age acts of the Federal Government. In summing up the situation we may say at the present time it seems definite that before December 31, 1936, every employee will be required to register with the Federal Government, give his full name, age, and date of birth. The government will then assign him a registry number (as they do in the army); this number to assure proper identification and credit, also tax contributions made by him and for him through his employer.

Under the plan the employer will be required to show the registry number as well as the name of each of his employees, when reporting wages paid in the Old-Age Annuity tax return.

Further, every employer will, starting January, 1937, be required to make deductions from wages as paid to employees at regular intervals (to be determined later). He will be required to give his local collector of internal revenue a list of his employees, showing names, registration numbers, and the amount of wages paid to each individual employee.

We believe that we are exempt from this tax, since our employees are connected with a nonprofit organization. Inquiry at authoritative sources expresses a like conviction; no assurance has yet been given that we are exempt. Each case will have to be decided on its merits. Realizing the uncertainty of this situation, we have taken steps to comply with the law directed to "every employer."

In case we are finally exempt our employees will be placed during their period of employment by us in an isolated, unprotected group, so far as the Federal Security Act is concerned.

When final decision is made in this matter, we believe we should take advantage of the present federal and state psychology to set up for ourselves a fund for unemployment insurance and old age, based upon the principle announced by the Federal Government.

Budgets—*The Christian Advocate*—*A National Weekly*, *The Epworth Herald*, the *Apologete*, Church School Periodicals, and Epworth League Publications have all been supervised throughout the quadrennium by the means of an executive budget. The above named periodicals and publications in each year of the quadrennium were produced at considerably less than the estimated cost. Savings in actual cost below estimated cost have only been made possible through economies and cooperation of each of our departmental activities.

DEPOSITORIES

During the quadrennium much attention has been given to readjustments respecting the several depositories at Boston, Pittsburgh, Detroit, Kansas City, San Francisco, and Portland. Expenses of operation have been materially reduced. The prin-

ciple of restricting expenses to income has been constantly in our thought.

Depository Readjustments

The Publishing Agents suggested many far-reaching changes in our depository organizations which were approved by the Executive Committee of the Book Committee.

All accounts, as far as practicable, were transferred to the central counting room at New York. This adjustment leaves the depository managers more time to promote the sale of all of our publications in their territory. Thus, instead of confining themselves to desk work, the managers visit Conferences, institutes, colleges, churches, pastors, etc., where our product is used and where our publications are not used an endeavor is made to secure such use.

The result of this work has contributed largely to our maintaining the circulation of our church-school periodicals, story papers, graded lessons, and merchandise generally, securing new customers and in introducing rapidly the use of the new Methodist Hymnal in our churches.

One Accounting Headquarters

After a very careful investigation, and report by our auditors, Lybrand, Ross Bros. & Montgomery, the Executive Committee approved one accounting headquarters, to be organized and maintained at New York. This has now been accomplished and is in operation.

The most striking result is the saving in expense and the increased and more rapid collection of accounts receivable.

Each depository has a duplicate of the accounts due in its territory, and any customer choosing to do so may settle his account at the local depository.

This method of centralizing the accounting is in line with the practice of all large business organizations.

An Advocate for the Whole Church—After conferences, it was discovered that this objective could be furthered by the centralization of the composition and plate work of all the Advocates at Cincinnati. The Editorial Board suggested a plan for the Advocate, so that twelve pages would be common material and twelve pages would be devoted to local interests.

The editors selected a representative at Cincinnati.

Reports reaching us from the field have indicated that the subscribers appreciate the improvement in the content and make-up of the Advocate.

Increased economy resulting from this method and increased sales in some fields have reduced the deficits on the Advocates. The limited deficits authorized by the General Conference of 1932 for The Christian Advocate—A National Weekly were not

to exceed \$50,000 annually. The following table shows the deficit for The Christian Advocate—A National Weekly:

	1932	1933	1934	1935
New York.....	\$7,807	\$15,237	\$2,287	\$914
Cincinnati.....	3,161	3,131	2,560	148
Kansas City and Chicago.....	19,483	6,480	7,471	401
San Francisco and Portland.....	18,588	9,698	7,830	9,044
	<u>\$49,039</u>	<u>\$34,547</u>	<u>\$20,150</u>	<u>\$7,581</u>
Deficits on other budgeted publications:				
Epworth Herald.....	\$18,841	\$13,018	\$8,752	\$11,492
Southwestern.....	15,946	11,668	8,268	9,371
Apologete.....	9,856	5,071	3,545	3,510

BOOK PUBLISHING

The Methodist Book Concern issues many outstanding publications in book form for the use of our denomination over the imprint of The Methodist Book Concern. The Methodist Hymnal is the leading publication for the quadrennium for our Church. It has been received with enthusiasm and wide acclaim from all sections of the country. Two other Methodist denominations have their editions of this book with the necessary changes for the use of their churches.

The books published for general circulation and use are issued under the imprint of The Abingdon Press. The name, The Abingdon Press, is of the highest standing in publishing circles the world round, and we are constantly being congratulated on the splendid books that we issue.

Abingdon, the town where the name originated, lies only six miles south of Oxford, England, and the standards of the famous Oxford University are well known. The Abingdon Press has its own high standards of excellence, and these standards consistently are maintained. The Abingdon Press publications cover a large field of subjects that touch closely the life and thought of our population.

The list of publications bearing our imprint is included at the close of this report and will give some idea of the wide scope and the scholarly presentations which are available to the reading world.

Our imprint appears on over 75 per cent of the books in the Preachers' Course of Study. Many of our publications are widely used in study courses of other denominations. In the Leadership Training Courses of the International Council of Religious Education, used in some 40 Protestant denominations, 28 per cent of the titles bear our imprint.

In addition to the books issued under imprints as indicated, a full line of church and church-school requisites is published for the use of our schools and churches.

CLOSELY GRADED LESSONS

The Closely Graded Lessons are indispensable in modern church-school curricula. The main objective of all religious education is to help children and youth in the formation of Christian attitudes and the development of Christian character.

This is the aim of all the Closely Graded Courses, whatever the subject of the lesson or the nature of the lesson material.

If the principle of grading pupils according to age and capacity is valuable in the public school, it must have equal value in the church school. It is no more reasonable for a normal boy of twelve years to be placed with ten-year-old boys in the church school than in the day school. Why? Because the needs and interests of twelve-year-olds are not those of six- or eight- or ten-year-olds. If any teaching is to be of the utmost value, it must use the language and deal with the interests of the age group for whom it is intended.

This is primarily true of religious teaching because it concerns what is most intimate and personal in the pupil's life. The Closely Graded Lessons are prepared to fit this standard. From the Nursery on through the Senior Departments, they meet the need of each successive age with a distinctive appeal to that period of life.

Seven years have elapsed since the last general rewriting of these courses. So many changes have occurred in the world's life and in educational ideas that it became necessary to make some revision if these courses were to be kept vital and usable. These new teacher's texts are based upon certain well-defined principles of revision, as follows:

First, new authors were chosen that they might bring to the task a new approach, embodying up-to-date pedagogical methods and a fresh point of view.

Second, the texts were to be simplified and abbreviated.

Third, the biblical material was to be made more prominent and detailed suggestions of how to use this material were included in the teaching plans. New methods in Bible teaching which have evolved in the period since 1928 have been incorporated.

Fourth, the religious values of the material were always to be kept uppermost.

Fifth, simple and detailed teaching plans were to be incorporated, so that untrained workers might more readily use the lessons.

Sixth, the organization into teaching units or blocks of material centering in certain religious needs, interests, and problems is made more apparent by the inclusion of detailed synopses. These will be especially valuable to departmental superintendents.

With these principles in mind, it was decided to undertake first a revision of the three junior courses. These are now completed.

The beginners courses are already in process of revision. Following this we hope to undertake the primary, intermediate, and senior courses.

ELECTIVE COURSES

The principle which has given us the Graded Lessons for

the use of children and youth has been an influential factor leading to the preparation of special elective courses adapted to the interests and needs of widely differing groups of young people and adults. There has been a growing demand among such classes in the church school for special courses of study in the Bible, and for topical courses on various phases of Christian living which will prepare men and women for intelligent and efficient participation in all the varied activities of Christian life and service. It is entirely proper to say that these special courses provide the basis for a graded program of study for adults. As this tendency to specialize increases, it is inevitable that the output of any one type of standard lesson material will be reduced, and undoubtedly this is one of the explanations of the decreased circulation of our standardized publications. It is, however, a tendency that must be recognized and met by improved facilities for elective study.

EPWORTH LEAGUE UNITS

now comprise over eighty titles used in the joint program of the Epworth League, and the Church School, Junior, Intermediate and Senior grades. Many of the titles are also used by other denominations.

CHURCH SCHOOL PERIODICALS AND STORY PAPERS

The Church School Periodicals and Story Papers are our most widely circulated product and continue to be among our most serviceable and helpful publications.

One new paper has been brought out during this quadrennium, namely, the Junior Weekly, which started favorably with an initial paid circulation of 50,000.

The process of cost reduction has been continued throughout the years of the depression, and now that adjustments of activities have been made, sales will be pushed in the field as a major service task, in order to show to our schools, large and small, rural and city, the superiority of the publications of The Methodist Book Concern.

RELIGION IN LIFE

During the quadrennium "Religion in Life" has grown in strength and influence. The Methodists upon its Editorial Board are assisted by leaders from three other communions and on its Advisory Council from four different communions. The writers are representative of the front line of Christian thinking in all parts of the world.

"Religion in Life" is distinguished by the excellence of its articles and especially by the spiritual emphasis which it maintains. Competent reviewers encourage and guide its readers in the selection of the best of the new books. It is frankly edited for the ministers and laymen who want to be thoughtful, and

we are gratified to receive acknowledgments of helpfulness from all parts of our membership. It is making a distinct contribution to the enrichment of our church and is extending our publishing ministry to many appreciative persons who had not been reached by our other publications.

RETIREMENT OF DR. JAMES R. JOY

It is known to the members of the General Conference that Dr. Joy has announced his intention to retire as Editor of *The Christian Advocate*, a National Weekly, published at New York.

James R. Joy became associated with the Book Concern in 1888 and was related to the editorial department of Sunday School literature. In 1904 he became assistant editor of *The Christian Advocate* under Dr. James M. Buckley and continued in this office with Dr. George P. Eckman. In 1915, on the resignation of Dr. Eckman, he was elected by the Book Committee as Editor of *The Christian Advocate*, and subsequently was elected by five General Conferences.

His facile and pleasing literary style; his wide knowledge of the movements within the Christian Church, particularly in the Methodist Church throughout its history; his keenness for accuracy in editing news; and his courage in espousing causes which have seemed to him to be vital to the Kingdom of God, have enabled him to render distinguished service to the Church of Jesus Christ.

The Publishing Agents record their deep appreciation of Dr. Joy as one who at all times has co-operated with them.

THE ADVOCATE

The value and importance of a religious periodical for the home, coming each week with its message of instruction, information and comfort, is an accepted ideal. Our own church has given unstinted attention to this truth, throughout the years. *The Christian Advocate* and *The Epworth Herald* are planned to provide for this situation. During the quadrennium the plans for religious periodicals, including increased circulation and decreased deficits, have resulted in certain gratifying results, as shown in the circulation and financial reports. The creation of an Editorial Board for *The Advocate* was constructive and helpful. From the co-ordinating work of this group there have been increasingly desirable results, as reflected in the selection of common material, in the varying content of the papers, and in the lowering of production costs. The possibility in these advantages suggests the continuation of this feature. The weekly contributions from the National Methodist Press are widely read and appreciated.

The circulation of the several ADVOCATES, including other weekly papers, as of December 31, of each year, has been as follows:

	1932	1933	1934	1935
The Christian Advocate—New York.	41,626	35,323	33,500	32,173
The Christian Advocate—Pacific.	10,726	9,491	10,100	10,917
The Christian Advocate—Central— Northwestern.	30,246	29,003	53,122	78,431
The Christian Advocate—Cincinnati.	23,921	21,111	23,872	25,848
	106,519	94,928	120,594	147,369
The Christian Advocate—South- western.	7,065	7,589	8,968	8,707
The Epworth Herald.	29,438	25,243	25,298	23,693
Christian Apologist.	6,297	5,339	4,686	4,169
Sandebudet.	2,190	1,827	1,482	....
Evangelisk Tidende.	1,394	1,081	855	....

The quadrennial average circulation of these papers, as of December 31 of each year, has been as follows:

	1924-1927	1928-1931	1932-1935
The Christian Advocate—New York.	52,385	41,416	35,655
The Christian Advocate—California.	8,183	7,625	....
The Christian Advocate—Pacific.	6,487	6,787	10,308
The Christian Advocate—Central.	23,508	20,059	....
The Christian Advocate—Northwestern.	28,392	22,965	....
The Christian Advocate—Central—North- western.	....	....	47,700
The Christian Advocate—Cincinnati.	33,817	29,031	23,688
The Christian Advocate—Southern.	4,164	1,788	....
The Christian Advocate—Southwestern.	13,102	7,745	8,015
The Epworth Herald.	63,885	52,155	25,918
Christian Apologist.	9,602	7,798	5,123

SUMMARY DATA CONCERNING ADVOCATE CIRCULATION METHODIST EPISCOPAL CHURCH

JULY 1, 1935

Showing for each Advocate, in its territory, the total number of subscribers, the number of church members, and the ratio of subscribers to church members; also, the number of subscribers resident outside of the territory of the paper in the United States and in foreign countries; and the total circulation.

The Christian Advocate	Subscribers in Its Territory	Number Church Members (not including Inactive)	Ratio Subscribers to Members	Number Outside In U.S.	Subscribers Territory Foreign	Total Circu- lation
New York.	26,522	1,060,259	1 to 39.9	3,275	352	30,149
Cincinnati.	23,095	748,599	1 to 32.4	666	67	23,828
Kansas City—Chicago						
Central.	31,286*	437,403	1 to 13.9	880	89	32,255
Northwestern.	38,761*	663,654	1 to 17.1	1,208	72	40,041
San Francisco.	9,723	218,094	1 to 22.4	353	76	10,152
Southwestern.	7,683	263,502	1 to 34.2	256	10	7,949
	137,070	3,391,511	1 to 24.7	6,638	666	144,374

* Subscribers on Dollar Club Plan:

Central.	27,541
Northwestern.	34,245

"ADVOCATE SUNDAY" AND CIRCULATION

In brief, the circulation of The Christian Advocate and The Epworth Herald is successful or not as may be determined by the activity and fruitfulness of our pastoral leadership in the local church, the district, and the area. There must be the conviction that the church cannot do its work without the extensive use of periodical publications.

The observance of "Advocate Sunday" in the first week of November and "Herald Sunday" in the first week of December makes a practical use of these dates as the beginning of the

circulation campaign, so that January may be entry date for subscriptions.

In the territory of the Central-Northwestern Edition, in the fall months of 1933, a preliminary experiment was tried to advance the circulation of that paper. A special subscription rate, \$1.00 for the year, was made for those particular Pastoral Charges, in this limited experiment, where the total minimum subscription list would be one tenth of the membership of that Charge. The pastors who took up this proposal, voluntarily, later reported their Charges were pleased with the plan, and desired to continue it. For the circulation campaign of 1934, this experiment was extended to the entire territory of this paper, and each Annual Conference formally commended its introduction and trial. The participation in it was quite general throughout all the Conferences, and the results were favorable, both in circulation and finance. Therefore, a further extension of this effort was made in the circulation campaign of 1935. This procedure is still in process. These comments seem appropriate: to meet the financial expense likely to be incurred, this special subscription rate must be conditioned on very large church membership, a minimum subscription list of one tenth of the membership, and a pastoral leadership voluntarily committed to securing these subscriptions. The Book Committee has made provision to approve the plan of quantity circulation for each of the other editions for such units as may elect to use it.

The financial responsibility of Sandebudet and Evangelisk Tidende, beginning with October, 1934, was taken over by the Annual Conferences contributory to those publications. These papers have been continued with a strong circulation, compared to the membership of those Annual Conferences.

EXHIBIT AT CENTURY OF PROGRESS EXPOSITION

The Methodist Book Concern was an active agency among the denominational publishing houses in having an exhibit in the Hall of Religion at the Century of Progress Exposition, Chicago, in 1933 and 1934. Five denominational boards participated co-operatively—Congregational Publishing Society, Christian Board of Publication, Board of Christian Education of the Presbyterian Church, The American Baptist Publication Society, and The Methodist Book Concern. It was believed that an appropriate exhibit would be helpful and instructive in behalf of the publishing interests of the Church. The millions who visited these exhibits expressed their interest, which clearly fulfilled that belief.

CLAUDIUS B. SPENCER

October 20, 1856—July 14, 1934

Whatever Doctor Spencer touched with his pen became rich, interesting, and instructive. Few men possessed such insight

into the genius of Methodism. His frequent journeyings furnished material for a fascinating travel literature to his readers. He was clear and frank in expressions of convictions. He was characterized by a breadth of vision, a penetrating outlook, and a constant alertness to current demands upon the church.

DAVID G. DOWNEY

September 21, 1858—March 7, 1935

Very early in his ministry, Doctor Downey attracted the attention of church leaders. He became a member of the Board of Foreign Missions, a manager of the Methodist Episcopal Hospital in Brooklyn, a Trustee of Drew University. He was a member of the Commission on Unification, a member of two Ecumenical Methodist Conferences, and a member of six successive General Conferences, in the last four of which he headed his delegation. There he became a commanding power as a courteous Christian gentleman, a resourceful debater, a forceful administrator, and always a devoted and loyal servant of the church. Under his manifold responsibilities, he grew unceasingly, and acquired multitudes of staunch admiring friends. By many he is regarded as the most influential American Methodist of his generation. He was a lover of literature and beauty. Dr. Downey served as Book Editor from 1912 to 1928.

CONCLUDING STATEMENT

Foremost of all the problems confronting us during the past quadrennium has been that of keeping our avenues of distribution open. In all readjustments proposed and carried out, looking toward economy, all our employees have shown enthusiasm, efficiency, and alertness. There has been on the part of the executives, editors, and managers everywhere a desire to advance the position of The Methodist Book Concern in all of its services to the Church by improving the product, increasing production, decreasing costs, and increasing sales. The endeavors of the individuals connected with our institution are praiseworthy and are hereby jointly and gratefully recognized by us.

The Publishing Agents desire to express their appreciation to the Book Committee, Executive Committee, and their Committee on Economies, for their co-operation and assistance in carrying out the proposals which the Publishing Agents have made throughout the quadrennium.

We are sincerely grateful for the protection Providence has afforded. We have had the experience of the doughty warrior of long ago, who declared to his associates, "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff."

Respectfully submitted,

JOHN H. RACE,
GEORGE C. DOUGLASS,
O. GRANT MARKHAM.

THE METHODIST BOOK CONCERN—COMBINED NET SALES AND ADVERTISING REVENUE

	1932	1933	1934	1935	Totals 1932-1935	Totals 1928-1931	1932-1935 Compared With 1928-1931
							<i>Decrease</i>
New York—							
Periodicals.....	\$281,908.69	\$230,849.16	\$224,989.28	\$220,419.19	\$858,166.32	\$1,229,295.76	\$271,129.44
Books and Graded Lessons.....	283,561.38	250,779.92	253,867.14	338,993.36	1,127,201.80	1,874,487.63	747,285.83
Job Work.....	334,001.80	262,807.50	354,872.37	400,087.12	1,351,768.79	2,538,756.19	1,186,987.40
Advertising.....	15,654.64	9,748.54	8,123.81	9,380.96	42,913.65	97,167.42	54,253.77
Total.....	\$915,126.51	\$754,185.12	\$841,852.60	\$968,886.33	\$3,480,050.56	\$5,739,707.00	\$2,259,656.44
Boston—							
Periodicals.....	\$30,168.18	\$26,619.62	\$25,338.82	\$23,146.78	\$105,273.40	\$141,115.08	\$35,842.58
Books and Graded Lessons.....	50,181.16	42,802.81	43,196.06	52,970.70	189,150.73	281,506.84	92,356.11
Total.....	\$80,349.34	\$69,422.43	\$68,534.88	\$76,117.48	\$294,424.13	\$422,622.82	\$128,198.69
Pittsburgh—							
Periodicals.....	\$127,536.24	\$112,751.07	\$110,081.18	\$108,131.49	\$458,499.98	\$577,001.07	\$118,501.09
Books and Graded Lessons.....	65,279.08	57,000.58	54,649.32	63,846.75	240,775.73	417,112.79	176,337.06
Total.....	\$192,815.32	\$169,751.65	\$164,730.50	\$171,978.24	\$699,275.71	\$994,113.86	\$294,838.15
Detroit—							
Periodicals.....	\$66,394.32	\$57,678.18	\$56,338.20	\$55,206.65	\$235,620.35	\$295,902.68	\$60,282.33
Books and Graded Lessons.....	60,041.11	47,825.75	52,690.98	65,896.23	226,454.07	353,323.56	126,869.49
Total.....	\$126,435.43	\$105,503.93	\$109,029.18	\$121,105.88	\$462,074.42	\$649,226.24	\$187,151.82
Cincinnati—							
Periodicals.....	\$355,744.70	\$320,286.61	\$314,732.81	\$316,470.67	\$1,307,234.79	\$1,622,639.64	\$315,404.85
Books and Graded Lessons.....	130,463.43	111,159.26	118,234.20	150,950.16	510,807.05	792,127.80	281,320.75
Job Work.....	214,481.92	117,577.14	122,535.68	137,447.57	591,842.31	1,154,613.54	562,771.23
Advertising.....	25,847.74	23,097.99	30,719.12	32,965.37	112,630.22	131,681.41	19,051.19
Miscellaneous.....	.....	.....	.....	.....	.....	.....	.....
Total.....	\$726,537.79	\$572,121.00	\$586,021.81	\$637,833.77	\$2,522,514.37	\$3,701,062.39	\$1,178,548.02

	1932	1933	1934	1935	Totals 1932-1935	Totals 1928-1931	1932-1935 Compared With 1928-1931
							<i>Decrease</i>
Chicago—							
Periodicals.....	\$318,206.42	\$273,289.82	\$270,297.02	\$262,842.47	\$1,124,685.73	\$1,543,062.41	\$418,426.68
Books and Graded Lessons.....	176,939.46	148,565.13	155,927.81	169,930.79	651,363.19	1,168,315.94	516,952.75
Job Work.....	91,084.49	45,374.72	52,566.54	56,124.68	245,150.43	763,286.96	518,136.53
Advertising.....	7,024.56	2,187.60	1,881.38	1,794.04	12,887.58	67,609.73	54,722.15
Miscellaneous.....	.....	.....	.....	117,385.14	17,385.14	.....	*17,385.14
Total.....	\$593,254.93	\$469,417.27	\$480,672.75	\$508,077.12	\$2,051,422.07	\$3,542,275.04	\$1,490,852.97
Kansas City—							
Periodicals.....	\$237,436.52	\$217,781.56	\$218,631.43	\$247,721.34	\$921,570.85	\$1,051,570.09	\$129,999.24
Books and Graded Lessons.....	112,608.32	94,052.89	93,408.27	102,634.89	402,704.37	724,173.02	321,468.65
Advertising.....	5,249.92	6,564.62	5,293.44	7,488.98	24,596.96	23,294.11	*1,302.85
Total.....	\$355,294.76	\$318,399.07	\$317,333.14	\$357,845.21	\$1,348,872.18	\$1,799,037.22	\$450,165.04
San Francisco—							
Periodicals.....	\$75,264.26	\$67,580.58	\$67,678.67	\$66,156.32	\$276,679.83	\$387,300.58	\$110,620.75
Books and Graded Lessons.....	51,331.10	43,631.58	41,282.80	49,390.47	186,235.95	417,107.18	230,871.23
Advertising.....	2,694.38	2,732.50	2,097.29	1,772.37	9,296.54	18,675.95	9,379.41
Total.....	\$129,889.74	\$113,944.66	\$111,058.76	\$117,319.16	\$472,212.32	\$823,083.71	\$350,871.39
Portland—							
Periodicals.....	\$51,971.82	\$43,288.63	\$43,169.15	\$42,015.41	\$180,445.01	\$197,445.37	\$17,000.36
Books and Graded Lessons.....	35,364.43	31,709.95	33,542.79	38,461.41	139,078.58	173,115.92	34,037.34
Advertising.....	1,445.29	.....	.....	.....	1,445.29	13,110.57	11,665.28
Total.....	\$88,781.54	\$74,998.58	\$76,711.94	\$80,476.82	\$320,968.88	\$383,671.86	\$62,702.98
TOTALS—							
Periodicals.....	\$1,544,631.15	\$1,350,125.23	\$1,331,256.56	\$1,342,113.32	\$5,568,126.26	\$7,045,333.58	\$1,477,207.32
Books and Graded Lessons.....	966,369.47	827,527.87	846,799.37	1,033,074.76	3,673,771.47	6,201,270.68	2,527,499.21
Job Work.....	639,568.21	425,759.36	529,774.59	593,659.37	2,188,761.53	4,456,656.69	2,267,895.16
Advertising.....	57,916.53	44,331.25	48,115.04	53,407.42	203,770.24	351,539.19	147,768.95
Miscellaneous.....	.....	.....	.....	17,385.14	17,385.14	.....	*17,385.14
GRAND TOTALS.....	\$3,208,485.36	\$2,647,743.71	\$2,755,945.56	\$3,039,640.01	\$11,651,814.64	\$18,054,800.14	\$6,402,985.50

* Increase. † Ch. Coll. Envs.

BALANCE SHEET—THE METHODIST BOOK CONCERN

	Dec. 31, 1931	Dec. 31, 1932	Dec. 31, 1933	Dec. 31, 1934	Dec. 31, 1935	1935 COMPARED WITH 1931	
						INCREASE	DECREASE
ASSETS—							
Real Estate and Buildings.....	\$4,742,838.78	\$3,597,023.78	\$3,597,023.78	\$3,597,023.78	\$3,589,773.78	\$.....	\$1,153,065.00
Electric Light and Power Plant.....	111,101.22	111,101.22	111,101.22	111,101.22	111,101.22	.....	.....
Manufacturing Equipment.....	1,271,305.65	1,290,328.85	1,291,864.81	1,289,343.01	1,267,161.35	.....	4,144.30
Furniture and Fixtures.....	358,043.87	360,952.39	361,445.69	360,171.78	361,780.78	3,736.91	.....
Less Allowance for Depreciation.....	\$6,483,289.52	\$5,359,406.24	\$5,361,435.50	\$5,357,639.79	\$5,329,817.13	\$.....	\$1,153,472.39
	1,214,703.27	1,276,396.92	1,342,083.70	1,397,812.40	1,423,008.59	208,305.32	.....
Net Valuation.....	\$5,268,586.25	\$4,083,009.32	\$4,019,371.80	\$3,959,827.39	\$3,906,808.54	\$.....	\$1,361,777.71
Cash.	140,947.00	171,196.20	108,985.13	97,547.18	83,908.85	.....	57,038.15
Accounts and Notes Receivable.....	1,067,324.64	920,538.88	869,335.16	771,798.27	836,277.14	.....	231,047.50
Invested Surplus.....	126,149.75	125,647.75	118,653.00	79,786.10	76,894.75	.....	49,255.00
Stock.....	923,023.25	750,032.01	648,005.26	599,238.87	628,876.04	.....	294,147.21
Accrued Interest Receivable.....	1,498.92	1,291.06	1,250.95	1,028.55	595.21	.....	903.71
*Prepaid Insurance and Other Deferred Charges	86,414.17	80,518.13	60,379.01	20,313.80	28,420.72	.....	57,993.45
Total Assets.....	\$7,613,943.98	\$6,132,233.35	\$5,825,980.31	\$5,529,540.16	\$5,561,781.25	\$.....	\$2,052,162.73
LIABILITIES—							
Notes Payable.....	\$500,000.00	\$650,000.00	\$590,000.00	\$465,000.00	\$375,000.00	\$.....	\$125,000.00
Accounts Payable.....	95,074.35	99,057.71	141,814.47	138,370.21	226,362.76	131,288.41	.....
Accrued Salaries, Wages, Taxes, and Interest.	40,805.40	15,384.20	29,377.70	35,359.47	36,381.16	.....	4,674.24
Unpaid Distribution to Annual Conferences.	16,078.21	.....	.....	.....	.....	.....	16,078.21
Reserved for Unfilled Subscriptions.....	91,478.75	232,545.30	226,581.19	254,646.48	236,925.66	145,446.91	.....
Total Current Liabilities.....	\$743,436.71	\$996,987.21	\$989,773.36	\$893,376.16	\$874,669.58	\$131,232.87	\$.....
Mortgages Payable.....	667,500.00	655,000.00	642,500.00	630,000.00	617,500.00	.....	50,000.00
Capital.....	3,000,000.00	3,000,000.00	3,000,000.00	3,000,000.00	3,000,000.00	.....	.....
Reserve for Working Capital.....	3,203,007.27	1,480,246.14	7,173,650.59	975,658.00	1,038,105.67	.....	2,164,901.60
Reserve Appropriated for Distributing to Annual Conferences representing tax exemption on property at Cincinnati, Ohio.....	.....	.....	22,056.36	30,506.00	30,506.00	30,506.00	.....
Restricted Endowment.....	.....	.....	.....	.....	1,000.00	1,000.00	.....
	\$7,613,943.98	\$6,132,233.35	\$5,825,980.31	\$5,529,540.16	\$5,561,781.25	\$.....	\$2,052,162.73

* In the years 1931, 1932, and 1933 Manuscripts and Illustrations were included in "Prepaid Insurance and Other Deferred Charges"; in 1934 and 1935 these items were included in stock.

NET PRODUCE—THE METHODIST BOOK CONCERN

	1932	1933	1934	1935	TOTALS 1932-1935	TOTALS 1928-1931	TOTALS 1932-1935 COMPARED WITH 1928-1931	
							Increase	Decrease
Produce from the Business	\$510,412.56	\$332,982.94	\$173,899.69	\$59,299.30	\$957,995.89	\$298,452.02	Dr.\$659,543.87	\$.....
Less: Disbursements Authorized by General Conference	†45,545.49	†39,976.99	†33,658.90	33,787.43	†152,968.81	†200,843.40	.....	47,874.59
Net Produce from the Business.	\$555,958.05	\$372,959.93	\$207,558.59	\$25,511.87	\$1,110,964.70	\$499,295.42	Dr.\$611,669.28	\$.....
Net Produce from Real Estate	211,597.09	171,246.57	115,159.24	93,333.42	591,336.32	908,510.19	.....	317,173.87
Net Produce from Sale of Real Estate.	.....	.....	4,848.76	3,185.05	.....	32,269.58	.....	12,120.33
Net Produce from Invested Surplus...	6,059.76	6,055.68	†59,323.93	51,212.12	†239,944.58	245,486.37	.....	6,541.79
Deduct Interest Paid and Accrued...	†63,035.94	†66,372.59	†59,323.93	51,212.12	.....	.....	.....	.....
Total Net Produce	\$401,337.14	\$262,030.27	\$146,874.52	\$70,818.22	\$739,423.71	\$195,997.98	\$.....	\$935,421.69
Appropriation for Distribution to An- nual Conferences	\$.....	\$.....	\$.....	\$.....	\$.....	\$650,000.00	\$.....	\$650,000.00
Book Committee Expenses	8,776.45	6,517.83	8,137.57	6,876.32	\$30,308.17	38,979.45	.....	8,671.28

* Deficit.

† Add.

**REPORT ON IMPROVED UNIFORM LESSONS PERIODICALS PUBLISHED AT CINCINNATI, 1932-1935
INCLUSIVE**

PUBLICATIONS	NUMBER COPIES PRINTED	NUMBER PAGES PER COPY	TOTAL NUMBER PAGES IN ALL COPIES	COMPARING 1935 QUAD- RENNIUM WITH 1931 QUADRENNIUM	
				Number Copies Decrease	Number of Pages Decrease
CLASSMATE	80,084,000	8 for 210 Issues	640,672,000	26,256,000	210,048,000
TARGET	54,174,000	8 for 210 "	433,392,000	10,634,000	85,072,000
PORTAL	58,900,000	8 for 210 "	471,200,000	13,223,500	105,788,000
PICTURE STORY PAPER	8,929,000	16 for 32 "	166,674,668	1,644,000	17,381,332
		20 for 16 "			
		48 for 18 "			
CHURCH SCHOOL JOURNAL	3,606,400	64 for 18 "	221,192,544	520,600	27,175,456
		56 for 4 "			
		88 for 8 "			
ELEMENTARY	1,845,900	56 for 48 "	103,370,400	73,600	3,149,600
A. B. C.	3,595,000	32 for 37 "	128,221,664	1,287,768	48,823,200
HOME QUARTERLY	1,957,000	48 for 11 "	187,872,000	729,000	69,984,000
HOME VISITOR	96,000	96 for 16 "	9,984,000	34,700	3,608,800
FIRST STEPS	111,500	104 for 16 "	2,843,248	59,000	2,612,752
		24 for 13 "			
		32 for 3 "			
WORLD NEIGHBORS				39,500	2,008,000
SERVICE AND LESSON LEAF	4,533,000	26 for 16 "	117,858,000	†57,000	†1,482,000
PRIMARY	1,557,000	52 for 16 "	80,964,000	105,000	†14,120,000
BOYS AND GIRLS	2,385,000	32 for 16 "	76,320,000	159,000	5,088,000
INTERMEDIATE PUPILS' EDITION	863,500	48 for 4 "	51,810,000	†148,900	†6,075,600
		64 for 12 "			
INTERMEDIATE TEACHERS' EDITION	89,800	64 for 4 "	6,800,848	†89,800	†6,800,848
		80 for 11 "			
ILLUSTRATED	3,852,000	48 for 4 "	231,120,000	578,000	52,400,000
		64 for 12 "			
STUDIES FOR YOUTH—PUPILS' EDITION	264,400	48 for 4 "	15,863,200	16,600	2,120,800
		64 for 12 "			
STUDIES FOR YOUTH—TEACHERS' EDITION	35,700	64 for 4 "	2,703,680	†35,700	†2,703,680
		80 for 11 "			
SENIOR	11,870,000	64 for 16 "	759,680,000	1,680,000	107,520,000
BIBELFORSCHER	104,850	32 for 16 "	3,355,200	45,200	1,446,400
TOTAL	238,854,050		3,711,897,452		
NET DECREASE				56,754,068	713,044,212

† Increase.

OFFICIAL PUBLICATIONS

	1932	1933	1934	1935	Total Deficit 1932-1935	1932-1935 Deficit Compared With 1928-1931	1932-1935 Deficit Including Overhead	1932-1935 Deficit Including Overhead Compared With 1928-1931	Increase
Christian Advocate, Southeastern Edition.....	\$7,807.90	\$15,297.46	\$2,287.92	Cr. \$914.32	\$3,985.77	\$3,985.77	\$29,568.81	\$75,439.64	\$30,022.30
Christian Advocate, Western Edition.....	15,166.00	3,198.70	6,268.33	9,371.02	67,871.96	67,871.96	22,617.31	64,894.36	25,349.07
Christian Advocate, Southern Edition.....	3,161.50	3,191.28	2,666.77	Cr. 148.56	3,740.30	3,740.30	33,136.30	22,118.37	35,807.25
Christian Advocate, Northwestern Edition.....	4,150.84	6,518.45	2,919.30	6,108.94	62,952.23	62,952.23	29,419.88	4,400.81	31,681.56
Christian Advocate, Central Edition.....	12,965.81	6,480.15	7,471.02	Cr. 401.95	56,811.91	56,811.91	30,316.88	68,430.42	92,648.17
Christian Advocate, California Edition.....	11,737.47	9,698.87	7,830.46	9,044.62	40,203.25	40,203.25	10,301.88	45,906.54	47,440.26
Christian Advocate, Pacific Edition.....	6,852.41	.....	.....	6,832.41	44,143.55	44,143.55	37,291.14	13,539.84	113,539.84
Christian Advocate, Pittsburgh Edition.....	9,430.84	.....	.....	9,430.84	.....	.....	19,430.84	.....	.....
Methodist Review.....	\$78,571.22	\$46,216.46	\$28,413.50	\$16,951.47	\$170,157.65	\$400,200.32	\$230,042.67	\$274,789.98	\$249,408.77
Epworth Herald.....	18,841.48	13,018.78	8,752.29	11,492.77	52,105.32	52,105.32	25,103.15	.....	33,904.30
Christian Apologist.....	9,856.57	5,071.37	2,478.75	3,510.53	20,917.22	34,665.50	44,188.71	71,480.95	57,918.63
Religion in Life.....	7,703.14	4,417.12	3,392.49	2,348.80	17,921.55	.....	17,921.55	17,921.55	17,921.55
Slide Lesson (German).....	796.19	2,732.61	1,481.13	8,808.38	2,026.92	18,706.19	1,230.73	796.19	2,394.73
Evangelical Tidings.....	5,579.24	3,663.22	1,728.21	10,970.57	15,700.64	15,700.64	9,892.26	10,330.88	11,311.24
Total Budgeted Publications.....	\$126,002.48	\$75,119.56	\$46,251.37	\$34,303.57	\$381,676.98	\$900,061.28	\$313,082.81	\$378,732.40	\$390,553.79
La Voce.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Philippine Observer.....	1,250.00	500.00	500.00	875.00	3,125.00	6,000.00	14,400.00	.....	14,400.00
Kristelig Tidende.....	250.00	.....	.....	.....	250.00	4,000.00	3,750.00	3,125.00	2,875.00
Hawaiian-Korean Christian Advocate.....	900.00	225.00	.....	.....	1,125.00	3,600.00	2,475.00	2,000.00	2,750.00
Svealand Sunday School Quarterly.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Senior Epworth League Quarterly.....	Cr. 28.19	Cr. 21.05	Cr. 24.29	Cr. 73.53	Cr. 432.79	Cr. 359.29	Cr. 359.29	Cr. 73.53	Cr. 359.29
Junior Epworth League Quarterly.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total Deficit.....	\$128,374.29	\$75,823.51	\$46,727.08	\$35,178.57	\$286,103.45	\$626,144.63	\$340,041.18	\$424,422.11	\$391,061.42

† Increase.

THE TOTAL BUDGET ALLOWANCE FOR THE ADVOCATES AND OTHER BUDGETED PUBLICATIONS WAS:

	Allowance	Expenditures	Saving in Expense Over Allowance
1932.....	\$399,441.77	\$393,906.42	\$5,535.35
1933.....	318,610.12	282,571.61	36,038.51
1934.....	261,599.10	253,961.82	7,637.28
1935.....	298,067.06	282,703.08	15,363.98
The Deficit on The Advocates 1932-1935 was.....	.....	.....	.....
For the period 1928-1931.....	.....	.....	.....
Or a decrease of deficit for this Quadrennium of.....	.....	.....	.....
The Deficit on The Advocates 1932-1935 was.....	.....	.....	.....
For the period 1928-1931.....	.....	.....	.....
Or a decrease of deficit for this Quadrennium of.....	.....	.....	.....

\$170,157.65 } Overhead Not
440,200.32 } Included in
230,042.67 } These Figures

\$274,789.98 } Including
524,198.75 } Overhead
249,408.77 }

LIST OF NEW PUBLICATIONS

BOUND LAST FOUR YEARS

TITLE	AUTHOR	PAGES	COPIES
Aids to Christian Belief.....	McConnell.....	178	2,000
Blue Highway.....	Owen.....	140	1,502
Book of Service.....		152	11,399
Book We Love.....	Goodell.....	108	2,498
Can Christ Save Society.....	Garvie.....	244	2,514
Carmelita Sings.....	Thomas.....	112	1,500
Christ and His Time.....	Sharp.....	256	1,550
Christ and Human Suffering.....	Jones.....	235	52,442
Christ In The Silence.....	Andrews.....	299	3,715
Christ's Alternative to Communism..	Jones.....	302	18,210
Christian Manifesto, A.....	Lewis.....	245	7,888
Christian Mass Movement In India..	Pickett.....	382	2,257
Christian Mission In the Modern World.....	Schermerhorn.....	360	1,250
Christian Parenthood in a Changing World.....	Montgomery.....	96	3,407
Christianity Tested.....	Buck.....	257	1,509
Church and Society.....	Johnson.....	224	2,000
Creative Men.....	McDowell.....	246	998
Cubby In Wonderland.....	Farnsworth.....	140	6,569
Cubby Returns.....	Farnsworth.....	170	2,100
Dear Bob.....	Cushman.....	104	2,012
Decisive Days In Social and Religious Progress.....	Leonard.....	155	1,600
Diagnosing To-Day.....	Rice.....	195	5,051
Diana.....	Perry.....	196	1,000
Difficulties in Religious Thinking....	Lankard.....	271	1,400
Directions and Helps, Conference Course of Study for Traveling Preachers:			
Admission on Trial.....		202	1,500
First Year.....		221	1,251
Second Year.....		212	1,000
Third Year.....		162	1,000
Fourth Year.....		205	1,000
Directions and Helps—Local Preach- ers' Course of Study:			
First and Second Years.....		401	1,005
Third and Fourth Years.....		226	1,007
Discipleship.....	Weatherhead.....	152	8,724
Discipline of the Methodist Episcopal Church (1932), Cloth.....		719	33,541
Discipline of the Methodist Episcopal Church (1932), India Paper, Leather.....		719	350
Discipline of the Methodist Episcopal Church (1932), India Paper, Morocco.....		719	200
Distinction of the Indistinguished....	Rice.....	170	2,100
Doctrine of Redemption.....	Knudson.....	512	1,526
Drums of Dawn.....	Boreham.....	272	1,500
Education for Life With God.....	Powell.....	264	1,300
Facing Our Day.....	Covert.....	183	3,294
Fatherly Rule of God.....	Garvie.....	256	1,500
Four Years Program, The.....		15	5,120
General Conference Journal, 1932....		1815	1,299

TITLE	AUTHOR	PAGES	COPIES
Glad Days In Galilee	<i>Keith</i>	141	2,000
God Does Guide Us	<i>Sangster</i>	147	2,700
Great Christian Teachings	<i>Lewis</i>	121	9,244
Growing Together in the Family	<i>Wood</i>	127	1,600
Growth of the Gospels	<i>Grant</i>	226	1,500
Guiding the Experience of Worship	<i>Powell</i>	263	2,517
Hebrew Heritage	<i>Harris</i>	370	1,497
Heroism of the Unheroic	<i>Bowie</i>	36	3,055
His Life and Ours	<i>Weatherhead</i>	361	3,612
History of the English Hymn	<i>Brawley</i>	256	1,500
House That Took Root	<i>Millikin</i>	204	1,500
How Washington Prayed	<i>Johnstone</i>	106	1,501
I Follow The Road	<i>Payson</i>	210	20,388
Importunate Questions	<i>Skinner</i>	63	5,123
Ivory Spires	<i>Boreham</i>	279	1,500
Jesus After Nineteen Centuries	<i>Tittle</i>	217	5,082
Jesus and Human Personality	<i>Day</i>	269	3,015
Learning to Live for God: Pupil's Work Book	<i>Charlton-Jordan</i>	64	20,290
Learning to Live for God: Teachers' Book	<i>Charlton-Jordan</i>	228	2,365
Lee, Robert E., The Christian	<i>Johnstone</i>	301	1,000
Luke, The Evangelist	<i>Hannam</i>	238	1,491
Markham, Edwin	<i>Stidger</i>	287	1,985
Men of Zeal	<i>Sweet</i>	208	1,004
Methodism in American History	<i>Sweet</i>	434	1,995
Methodist Year Book (1932)		331	4,036
Methodist Year Book (1933)		158	5,026
Minutes of Annual Conferences, Fall 1931		589	1,108
Minutes of Annual Conferences, Spring 1932		394	1,109
Minutes of Annual Conferences, Fall 1932		548	1,078
Minutes of Annual Conferences, Spring 1933		419	896
Minutes of Annual Conferences, Fall 1933		561	901
Minutes of Annual Conferences, Spring 1934		375	811
Minutes of Annual Conferences, Fall 1934		591	890
Minutes of Annual Conferences, Spring 1935		386	901
Moral Laws	<i>Brightman</i>	322	2,033
Mother's Story Box	<i>DuBois</i>	171	1,750
Music of the Gospel	<i>Hunter</i>	344	1,500
Nayka, The Indian Boy	<i>Lyback</i>	57	2,017
Old Testament as It Concerns Women	<i>Clapp</i>	128	1,999
Paul's Secret of Power	<i>Walker</i>	181	2,713
Personality and Religion	<i>Brightman</i>	160	1,509
Portrait of Peter	<i>Findlay</i>	214	1,500
Practical Church School Music	<i>McAll</i>	237	1,500
Preaching the Apocalypse	<i>Russell</i>	254	1,650
Preaching and the Social Crisis	<i>Oznam</i>	234	1,250
Preaching Values in the Old Testament	<i>Luccock</i>	332	7,069
Psychology and Life	<i>Weatherhead</i>	280	6,097
Rabbit Advises the Clock	<i>Ward</i>	219	1,509
Ritual of the Methodist Episcopal Church, Paper		124	4,968

TITLE	AUTHOR	PAGES	COPIES
Ritual of the Methodist Episcopal Church, Cloth.....		240	950
Ritual of the Methodist Episcopal Church, Leather.....		240	750
Romances from the Old Testament..	<i>Sharp</i>	171	1,500
Russia Challenges Religion.....	<i>Mecklenburg</i>	128	2,417
Seeking the Living Way.....	<i>Burkhart</i>	157	7,085
Ships of Pearl.....	<i>Boreham</i>	288	1,501
Orders of Worship.....		44	5,134
(Significance of Jesus Christ in the Modern World.)			
Sixth Ecumenical Conference, 1931..		439	255
Social and Religious Problems of Young People.....	<i>Weston & Harlow</i> ..	304	3,432
Spiritual Hilltops.....	<i>Cushman</i>	159	8,441
Story of The Bible.....	<i>Bowie</i>	557	6,038
Synopsis of the Organization and Working Plan of the M. E. Church	<i>Lockwood</i>	15	10,280
Teaching Function of the District Superintendency.....	<i>Ford</i>	28	508
Teaching Junior Boys and Girls.....	<i>Eakin</i>	277	4,434
Temperance and The Changing Liquor Situation.....	<i>Pickett</i>	176	3,300
Testament of Love.....	<i>Simpson</i>	125	2,050
That Strange Man Upon His Cross..	<i>Roberts</i>	139	3,047
Though Thousands Fall.....	<i>Guptill</i>	94	4,070
Through Experience to Faith.....	<i>Stamm</i>	213	1,500
Varieties of Present-Day Preaching..	<i>Oznam</i>	244	1,500
Vital Control.....	<i>Hough</i>	260	1,769
We Have An Altar.....	<i>Craig</i>	105	2,025
Wesley, Charles, Evangelist and Poet	<i>Wiseman</i>	231	1,002
What I Owe To Christ.....	<i>Andrews</i>	281	5,501
When Half-Gods Go.....	<i>Kingdon</i>	206	1,250
Winners.....	<i>Chamberlain</i>	286	1,500
Winning Ways for Working Churches	<i>Smith</i>	240	2,000
Witch's Brewing.....	<i>Boreham</i>	265	1,500

ABINGDON RELIGIOUS EDUCATION MONOGRAPHS

Building a Girl's Personality.....	<i>Cavan</i>	175	2,000
New Tendencies in Teaching Religion	<i>Sheridan</i>	112	1,500
Possible Self.....	<i>Hickman</i>	128	1,500
Religion and the Good Life.....	<i>Bower</i>	231	1,500

ABINGDON RELIGIOUS EDUCATION TEXTS

GUIDES TO CHRISTIAN LEADERSHIP SERIES:

Guiding Individual Growth.....	<i>Burkhart</i>	205	1,400
Leadership Education in the Church	<i>Knapp</i>	278	1,800
Teaching Religion To-Day.....	<i>Betts</i>	268	3,003
Young People's Method in the Church.....	<i>Hayward-Burkhart</i> ..	353	2,822

WEEK-DAY CHURCH SCHOOL SERIES:

Living To-day and To-morrow....	<i>Ball</i>	143	2,000
Teacher's Manual.....	<i>Ball</i>	128	2,000
Looking at Life With Boys and Girls	<i>Hawthorne</i>	140	1,500
Teacher's Manual.....	<i>Hawthorne</i>	127	1,030

CO-OPERATIVE SERIES OF VACATION CHURCH SCHOOL TEXTS:

Friends at Work.....	<i>Ball</i>	184	5,459
We All Need Each Other.....	<i>Jenness</i>	164	3,559

TITLE	AUTHOR	PAGES	COPIES
THE NEW METHODIST HYMNAL:			
No. 901. 16mo. Words only.....		766	1,659
No. 904. 16mo. Words only.....		766	501
No. 701. 8vo. With Music.....		695	197,003
No. 702. 8vo. With Music.....		695	14,681
No. 704. 8vo. With Music.....		695	2,372
No. 805. 8vo. With Music.....		695	497
No. 806. 8vo. With Music.....		695	349
No. 807. 8vo. With Music.....		695	352
An Order of Worship for the Dedication of the Methodist Hymnal..		4	108,547
Book Plate No. 1.....			10,150
Book Plate No. 2.....			30,650
Book Plate No. 3.....			10,150
MUSIC BOOKS:			
Choral Responses.....		61	504
Musical Moments in Worship.....	Thomas	24	3,025
Singing Worship.....	Thomas	126	3,000
CHURCH REQUISITES, CARDS, ETC.:			
Order of Worship No. 1. Per hundred.....		4	18,236
Order of Worship No. 2. Per hundred.....		4	7,015
Order of Worship No. 3. Per hundred.....		4	5,000
Worship Service Booklet. Per hundred.....		16	7,729
Spiritual Recovery Covenant (Card).....			153,115
MISCELLANEOUS RECORDS:			
Official Record Book for Official Boards or Leaders and Stewards' Meeting.....		142	500
Official Record Book for the Financial Secretary—No. 1. 600 Subscribers' Names.....		500	749
Combination Record Book for Church Treasurer. No. 2. 600 Subscribers' Names.....		368	251
QUARTERLY CONFERENCE REQUISITES:			
Auditing Committee's Report.....			827
Benevolences, Treasurer of.....			412
Church School Superintendent's Report.....			2,770
Class or Unit Leader's Report.....			1,640
Committee on Church Records' Report.....			723
Epworth League President's Report.....			1,253
Exhorter's Report.....			618
Financial Secretary's Report.....			820
Junior League Superintendent's Report.....			307
Ladies' Aid Society Report.....			2,141
Local Expenses Fund, Treasurer of.....			1,229
Local Preacher's Report.....			829
Membership Committee Report.....			709
Nominating Committee Report.....			615
Pastor's Report.....			1,957
Retired Minister, Report of.....			309
Supernumerary Minister, Report of.....			309
Trustees' Report.....			1,225
Woman's Foreign Missionary Society Report.....			931
Woman's Home Missionary Society Report.....			721
Packages Eighty-one Assorted Conference Reports.....			2,001
Fourth Quarterly Conference Business Blanks.....			61,649
QUARTERLY CONFERENCE MINUTES:			
Permanent Binder, Minutes and Reports.....			4,134
Minutes of the First Quarterly Conference.....			30,966

TITLE	AUTHOR	PAGES	COPIES
Minutes of the Second or Third Quarterly Conference..		...	18,018
Minutes of the Fourth Quarterly Conference.....		...	38,303
DISTRICT SUPERINTENDENT'S REQUISITES:			
Record Leaves for Roll and Minutes of the Quarterly Conference.....		16	44,157
Permanent Record Book for the Quarterly Conference..		80	750
PREACHER'S REQUISITES:			
Living Hope.....	<i>Halsey</i>	503	3,015
Pastor's Official Vest Pocket Assistant.....		237	2,301
Pastor's Vade Mecum.....	<i>Willman</i>	148	1,249
Holy Communion. Large size for Hymnal.....		8	144,497
Holy Communion.....		16	26,532
The Message of the Angel.....		...	472,810
Then Came the Dawn.....		...	303,490
ABSENTEE POST CARDS:			
Form MBU. Beginners' Department.....		...	25,000
Form MBV. Primary Department.....		...	25,000
Form MBW. Junior Department.....		...	25,000
Form MBX. Young People's Department.....		...	25,000
Form MBY. Senior Department.....		...	25,000
CRADLE ROLL REQUISITES:			
Cradle Roll Enrollment Certificate. Form MB1.....		...	12,200
Nursery Roll Enrollment Certificate. Form MB2.....		...	12,507
Certificate of Admission to Nursery Roll. Form N.C.....		...	30,344
Nursery Department Enrollment Certificate. Form N.R.....		...	41,773
Invitation to Membership in the Nursery Department..		...	15,000
TEMPERANCE REQUISITES:			
Temperance Pledge Card.....		...	10,411
CERTIFICATES OF PROMOTION:			
Form MB3. From Cradle Roll to Beginners' Department.....		...	12,165
Form MB4. From Nursery Roll to Beginners' Department.....		...	12,224
Form MB5. From Beginners' Department to Primary Department.....		...	13,000
Form MB6. From Primary Department to Junior Department.....		...	13,000
Form MB7. From Junior Department to Intermediate Department.....		...	13,000
Form MB8. From Intermediate Department to Senior Department.....		...	12,040
Form MB9. General Promotion Certificate for Any Department.....		...	11,829
Form ND. From Nursery Department to Beginners' Department.....		...	30,573
BIRTHDAY CARDS:			
Form MBA. First Birthday.....		...	25,000
Form MBB. Second Birthday Girls.....		...	25,000
Form MBD. Second Birthday Boys.....		...	25,000
Form MBE. Third Birthday Girls.....		...	25,000
Form MBF. Third Birthday Boys.....		...	25,000
Form MBG. General Birthday Card.....		...	25,000

TITLE	AUTHOR	PAGES	COPIES
CHURCH SCHOOL CARDS, ETC.:			
Outline of the Literary History of the Bible (Chart Form in Envelope).....	<i>Crook</i>.....	...	1,061
Bible Pictures.....	...	...	6,845
REWARD CARDS:			
Twelve Cent Series.....	...	...	7,824
Eighteen Cent Series.....	...	...	150
REWARD TICKETS:			
Twelve Cent Series.....	...	...	20,000
PAGEANTS AND DRAMAS:			
Children of Galilee.....	<i>Edland</i>	16	5,080
Children of the Way.....	<i>Ryan</i>	8	6,087
Christmas Manger Service.....	<i>Benton</i>	13	4,038
Christmas Rehearsal.....	<i>Owen</i>	8	5,025
Daughter of the Dawn.....	<i>Miller</i>	32	4,038
Golden Hill.....	<i>Culver</i>	47	3,081
His Cross.....	<i>Claggett</i>	31	6,099
Plays to Live By.....	<i>Ehrensperger</i>	48	3,050
Rose, The.....	<i>Hykes</i>	8	3,100
Spreading Flame.....	<i>Ehrensperger</i>	40	5,083
Starflower.....	<i>Hayden</i>	16	7,098
Worthy His Hire.....	<i>Claggett</i>	32	3,060
RALLY DAY SERVICES:			
Second Chance.....	...	...	7,150
Kingdom of To-morrow.....	...	...	25,500
Rebuilding Christ's World. Service.....	...	...	102,644
Rebuilding Christ's World. Pageant.....	...	...	12,890
Out of the Fog.....	...	...	90,790
Out of the Fog. Supplement.....	...	...	15,300
EASTER SERVICES:			
Shining Armor.....	...	...	75,720
Shining Armor. Supplement.....	...	...	7,160
CHILDREN'S DAY SERVICES:			
Saint Christopher's Children.....	...	...	10,345
A Service of Worship for Children's Day.....	...	...	44,268
Pageant of the Helping Hands.....	...	...	16,954
MISCELLANEOUS:			
Service for Such as Would Make or Renew Their Covenant With God.....	...	8	35,555
MISCELLANEOUS PUBLICATIONS WITH THE IMPRINT OF THE HOUSE:			
Concerning the Bible.....	<i>Skinner</i>	305	498
Meaning and Message of the Fourth Gospel.....	<i>Wright</i>	253	259
Three Years Old.....	<i>Danielson-Moore</i> ...	214	605
Wesley, John and the 18th Century.....	<i>Edwards</i>	220	508
EPWORTH LEAGUE PUBLICATIONS:			
Hymns and Songs of Christian Comradeship.....	...	72	35,456
Toward World Comradeship.....	<i>Goddard</i>	79	2,983
EPWORTH LEAGUE UNITS—LIST A:			
Getting Acquainted With the Out of Doors.....	...	23	1,400
Our Everyday Beliefs.....	...	19	900

TITLE	AUTHOR	PAGES	COPIES
Right and Wrong.....		31	3,010
You and Your Future.....		27	700
LIST B—UNDATED SERIES:			
Boy and Girl Friendships.....		23	3,021
How Can We Have Better Meetings.....		23	5,000
How Shall I Choose Movies.....		23	3,035
How Shall We Think of God.....		23	3,100
Meaning of Jesus for My Life.....		23	3,041
Newspapers We Read.....		23	3,000
Our Quest for Life's Meaning.....		27	3,125
Pathways to Personality.....		19	4,960
What Can We Do About Poverty and Wealth.....		31	5,187
Working With Other Young People.....		31	5,064
LIST C:			
Learning to Live With Machines.....		31	3,060
Liquor Problem.....		55	3,000
Seeking a New World Through Co-operatives.....		62	7,123
Sources of Power for Everyday Living.....		31	3,081
JUNIOR ADVENTURES IN CHRISTIAN LIVING:			
Building a Christian Neighborhood.....		28	2,030
Exploring the Bible With Juniors.....		32	2,097
The Junior and His Money.....		27	1,025
Makers of Peace.....		32	1,004
Our Junior Meetings.....		32	1,065
Studying the Liquor Problem.....		28	1,012
EPWORTH LEAGUE REQUISITES:			
Epworth League Binder.....		...	3,193
Filler.....		...	7,138
COURSE OF STUDIES FOR TRAVELING PREACHERS:			
Christian Faith and Life.....	<i>Temple</i>	139	425
Introduction to Philosophy.....	<i>Brightman</i>	393	400
Rural Billion (Paper).....	<i>McConnell</i>	171	250
Rural Billion (Cloth).....	<i>McConnell</i>	171	825
MISCELLANEOUS PUBLICATIONS WITH IMPRINT OF OTHER PUBLISHERS:			
Discovering God in the Beautiful..	<i>Clyde</i>	205	1,025
Exploring God's Out-of-Doors.....	<i>Rice</i>	154	450
Forty-four Sermons.....	<i>Wesley</i>	638	100
Learning About Our Church.....	<i>Fraser</i>	160	1,005
Lets Go Out-of-Doors.....	<i>Milton</i>	151	450
Living in Our Community.....	<i>Martin</i>	204	500
Our Happy World.....	<i>Freiwogel</i>	142	860
STANDARD COURSE IN TEACHER TRAINING:			
Experience in Church School, Kindergarten.....	<i>Moore</i>	144	100
Leading Youth to Abundant Life..	<i>Miller</i>	235	100
PREACHER'S REQUISITES:			
Christmas Pastor Folder No. 2454.....		...	40,000
Christmas Pastor Folder No. 2455.....		...	42,000
CHURCH SCHOOL REQUISITES:			
Attendance Plan—Biblical No. 29.....		...	100
Attendance Plan—Biblical No. 30.....		...	100
Attendance Plan—Biblical No. 31.....		...	100
Attendance Plan—Biblical No. 32.....		...	300

TITLE	AUTHOR	PAGES	COPIES
CHILDREN'S DAY:			
Children's Day Post Card No. 971.....		...	16,000
Children's Day Post Card No. 972.....		...	3,800
Children's Day Tags No. 975.....		...	3,100
Children's Day Tags No. 977.....		...	4,000
Children's Day Tags No. 978.....		...	5,000
RALLY DAY:			
Rally Day Post Card No. 105.....		...	25,000
Rally Day Post Card No. 107.....		...	36,000
Rally Day Post Card No. 108.....		...	21,450
Rally Day Post Card No. 109.....		...	17,000
Rally Day Post Card No. 110.....		...	28,000
Rally Day Post Card No. 111.....		...	22,000
Rally Day Post Card No. 112.....		...	25,000
Rally Day Post Card No. 116.....		...	5,000
Rally Day Post Card No. 202.....		...	20,000
Rally Day Post Card No. 203.....		...	14,000
Rally Day Post Card No. 1091.....		...	3,000
Rally Day Post Card No. 1093.....		...	13,000
Rally Day Post Card No. 1094.....		...	15,000
Rally Day Post Card No. 1095.....		...	20,000
Rally Day Post Card No. 1097.....		...	24,000
Rally Day Post Card No. 1098.....		...	23,000
Rally Day Post Card No. 1902.....		...	14,000
Rally Day Post Card No. 1903.....		...	16,000
Rally Day Post Card No. 1908.....		...	8,000
Rally Day Post Card No. 1909.....		...	15,000
Rally Day Post Card No. 1910.....		...	15,000
Rally Day Post Card No. 1911.....		...	25,000
Rally Day Post Card No. 1912.....		...	25,000
Rally Day Post Card No. 1913.....		...	18,000
Rally Day Post Card No. 1914.....		...	55,000
Rally Day Post Card No. 1915.....		...	9,000
Rally Day Post Card No. 1916.....		...	8,000
Rally Day Post Card No. 1917.....		...	19,000
Rally Day Post Card No. 1918.....		...	19,000
Rally Day Post Card No. 1919.....		...	60,000
Rally Day Souvenirs No. 1034.....		...	11,000
Rally Day Souvenirs No. 1038.....		...	11,000
Rally Day Souvenirs No. 1041.....		...	10,000
Rally Day Souvenirs No. 1045.....		...	5,000

THE WORLD SERVICE COMMISSION

Our Church has been endeavoring to affect a satisfactory and efficient correlation of the General Benevolences since the General Conference of 1912. Such correlation has been more fully achieved through the organization and work of the World Service Commission, which was created by the General Conference of 1924. The Commission is the legal successor of the Council of Boards of Benevolence which in turn had succeeded the Joint Centenary Committee and the Commission in Finance.

The World Service Commission has continued much as it was organized by the General Conference of 1924, except that it is much reduced in size. It now has twenty-four members, two bishops, eleven ministers and eleven laymen. It has one member from each Area in the United States. The Board Secretaries are advisory members of the Commission.

The authority and functions of the Commission, as set forth in the *Discipline*, are as follows:

(1) Determine what projects and activities should be included by the Church as a whole in its Benevolence and Missionary program.

(2) Fix the total budget askings for the Constituent Boards.

(3) Fix the plan and ratios for the division of funds and determine all questions involved in designated and undesignated gifts.

(4) Provide out of undesignated moneys for the relief of any Board which, through shortage of income, is suffering hardship.

(5) Maintain a Central Treasury which shall receive all World Service funds in cash or vouchers and distribute them to the several Boards according to designation or according to the ratios established by the Commission.

(6) Determine questions of policy in which the several boards do not come to agreement, and decide upon all the complaints that come for the contributing field.

(7) Aid in standardizing annuity rates and formulating policies for the writing of annuities by institutions or agencies operating under the auspices of the Methodist Episcopal Church.

(8) Receive, take title to, sell, dispose of, or hold absolutely or in trust, property, real and personal, for the benefit of the General Benevolences of the Church and for distribution thereto.

(9) Present to the next General Conference a report of its activities, with recommendations.

The co-operating constituent Boards are seven in number, and as set forth in the *Discipline* are as follows:

(1) Board of Foreign Missions.

(2) Board of Home Missions and Church Extension.

(3) Board of Education.

(4) Board of Pensions and Relief.

(5) Board of Temperance, Prohibition and Public Morals.

(6) Board of Hospitals, Homes and Deaconess Work.

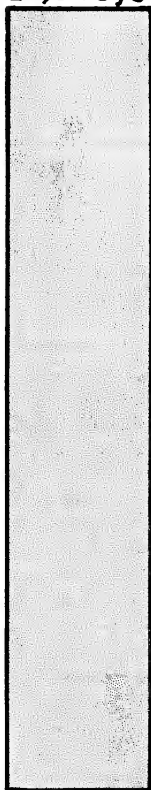
(7) The responsibility of the Methodist Episcopal Church to the American Bible Society.

A formal report of its work and activities during the quadrennium will be presented to the General Conference by the Commission, with recommendations early in the General Conference session. In this space the Commission wishes to present its report on income only.

If the receipts from December 31, 1935, to May 31, 1936, should equal those for the same period of last year, the total income for the quadrennium will be \$13,044,954.73. The total income for the quadrennium ending in 1932 was \$26,963,845.93. The income for the current quadrennium will, therefore, be only 48.38 per cent of the income for the previous quadrennium. This means that the missionary, educational and benevolence work of the Church in this quadrennium has been reduced by more than one-half of its former standard and extent. This decline is so serious that the General Conference will, no doubt, wish to devote much time and thought to the consideration of this most vital and important matter. This is a question of major significance to the entire life and work of the Church.

The chart which follows shows graphically the extent of the work our Church was doing during the last quadrennium, but which has been left undone during the quadrennium just closing.

**WORLD SERVICE RECEIPTS
IN
TWO QUADRENNIUMS
\$ 26,963,845**

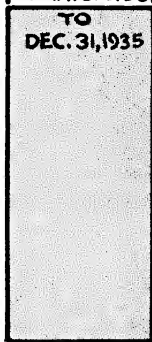


1929-1932

\$ 13,044,954

**ESTIMATED
TO MAY 31, 1936**

**TO
DEC. 31, 1935**

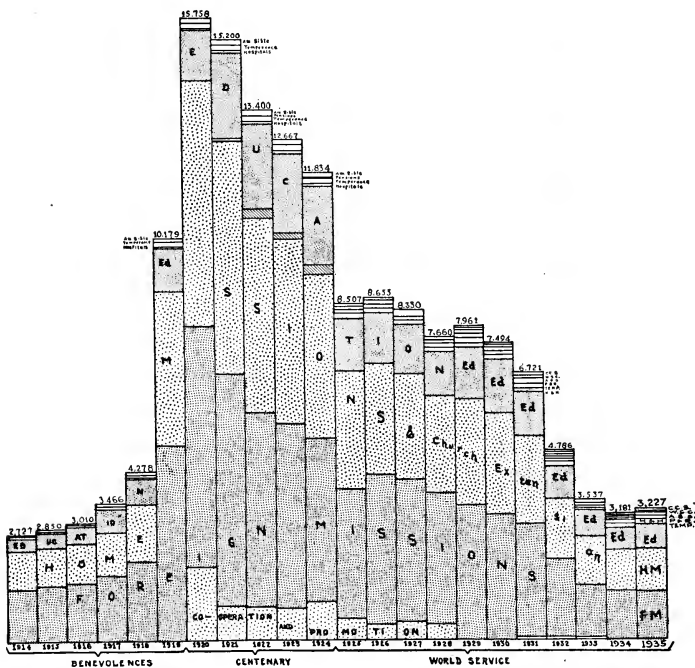


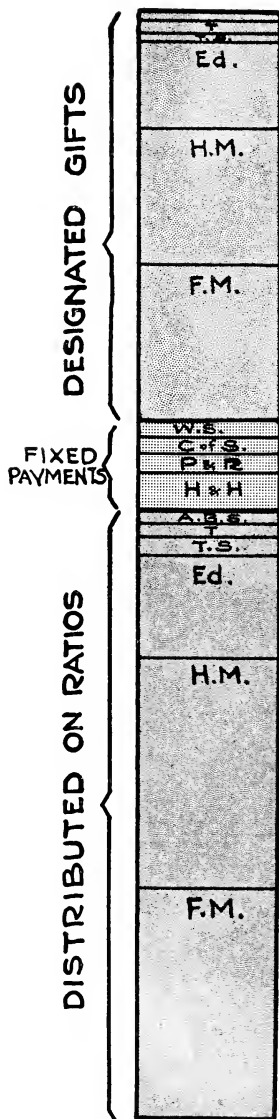
1933-1936

The contributions of our Church to the support of its general benevolences since 1914 is graphically shown in the following chart. It will be observed that the Church gave less for the support of its general benevolences in 1935 than it gave in 1917.

BENEVOLENCE RECEIPTS AND DISTRIBUTION—1914-1935

(Figures at top of columns represent thousands of dollars.
Add three ciphers.)





HOW THE WORLD SERVICE FUNDS WERE DISTRIBUTED IN THE ELEVENTH WORLD SERVICE YEAR, JUNE 1, 1934, TO MAY 31, 1935

The chart shown at the left shows clearly the proportionate distribution of the benevolence funds of the Church in the last World Service year, showing the proportionate amounts distributed as designated gifts, as fixed payments and as distributed on the ratios.

DISTRIBUTION OF THE WORLD SERVICE FUNDS FOR THE FIRST THREE YEARS OF THIS QUADRENNIUM

		June 1, 1932 to May 31, 1933		June 1, 1933 to May 31, 1934		June 1, 1934 to May 31, 1935	
Distributed on Ratios.....	(a)	\$1,727,847.99	51.4%	\$1,378,219.79	48.0%	\$1,586,106.49	53.3%
Designated within the Ratios...	(aa)	35,435.63		101,710.43		83,430.48	
Fixed Payments.....	(b)	19,311.76	.6%	140,000.00	4.5%	144,250.00	4.6%
Designated Gifts.....	(c)	1,521,162.95	44.4%	1,334,414.57	43.2%	1,125,678.60	35.9%
Annuities, Bequests, etc. (Honor Vouchers).....	(d)	75,048.57	3.6%	131,691.76	4.3%	193,075.04	6.2%
Total.....		\$3,378,806.90		\$3,086,036.55		\$3,132,540.61	
Decrease 1934, Increase 1935				292,770.36	8.7%	46,504.06	1.5%
BOARD OF FOREIGN MISSIONS							
Distributed on Ratio.....	(a)	\$652,545.93		\$545,221.75		\$611,581.22	
Designated within the Ratio.....	(aa)	5,378.69		17,151.75		22,842.83	
Designated Gifts.....	(c)	664,251.36		564,479.56		431,277.29	
Annuities, Bequests, etc.....	(d)	47,092.28		95,016.61		117,264.87	
Total.....		\$1,369,268.26	39.9%	\$1,221,869.67	39.6%	\$1,182,966.21	37.8%
Decrease.....				147,398.59	10.8%	38,903.46	3.2%
BOARD OF HOME MISSIONS AND CHURCH EXTENSION							
Distributed on Ratio.....	(a)	\$627,867.68		\$477,814.82		\$573,836.40	
Designated within the Ratio.....	(aa)	30,056.94		84,558.68		60,587.65	
Designated Gifts.....	(c)	473,049.41		442,563.54		375,388.64*	
Annuities, Bequests, etc.....	(d)	24,534.56		28,781.65		62,710.37	
Total.....		\$1,155,508.59	35.2%	\$1,033,718.69	33.5%	\$1,072,523.06	34.2%
Decrease 1934, Increase 1935				121,789.90	10.5%	38,804.37	3.8%
BOARD OF EDUCATION							
Distributed on Ratio.....	(a)	\$287,086.66		\$251,588.14		\$283,821.28	
Designated Gifts.....	(c)	303,961.52		259,472.57		241,018.34	
Annuities, Bequests, etc.....	(d)	401.73		5,700.00		7,367.00	
Total.....		\$591,449.91	17.3%	\$516,760.71	16.8%	\$532,206.62	17.0%
Decrease 1934, Increase 1935				74,689.20	12.6%	15,445.91	3.0%
THEOLOGICAL SCHOOLS							
Distributed on Ratio.....	(a)	\$49,337.42		\$44,397.88		\$50,086.11	
Designated Gifts.....	(c)	31,279.16		24,920.52		23,413.46	
Total.....		\$80,616.58	2.3%	\$69,318.40	2.2%	\$73,499.57	2.4%
Decrease 1934, Increase 1935				11,298.18	14.0%	4,181.17	6.1%
BOARD OF HOSPITALS, HOMES, AND DEACONESS WORK							
Distributed on Ratio.....	(a)	\$30,852.33		\$.....		\$.....	
Fixed Payment.....	(b)	5,147.67		90,000.00		93,000.00	
Designated Gifts.....	(c)	15,538.74		4,805.85		12,412.78	
Annuities, Bequests, etc.....	(d)	135.00		393.50		2,282.80	
Total.....		\$51,673.74	1.5%	\$95,199.35	3.1%	\$107,705.58	3.4%
Increase.....				43,525.61	84.2%	12,506.23	13.2%
BOARD OF TEMPERANCE, PROHIBITION, AND PUBLIC MORALS							
Distributed on Ratio.....	(a)	\$29,439.96		\$29,598.60		\$33,390.74	
Fixed Payment.....	(b)	6,560.04		.....		.....
Designated Gifts.....	(c)	28,044.35		33,728.47		38,349.19	
Annuities, Bequests, etc.....	(d)	1,185.00		200.00		540.00	
Total.....		\$65,229.35	1.9%	\$63,527.07	2.1%	\$72,279.93	2.3%
Decrease 1934, Increase 1935				1,702.28	2.6%	8,752.86	13.8%
BOARD OF PENSIONS AND RELIEF							
Distributed on Ratio.....	(a)	\$28,395.95		\$.....		\$.....	
Fixed Payment.....	(b)	7,604.05		50,000.00		51,250.00	
Designated Gifts.....	(c)	2,777.38		226.76		.....
Total.....		\$38,777.38	1.1%	\$50,226.76	1.6%	\$51,250.00	1.6%
Increase.....				11,449.38	29.5%	1,023.24	2.1%
AMERICAN BIBLE SOCIETY							
Distributed on Ratio.....	(a)	\$22,322.06		\$29,598.60		\$33,390.74	
Designated Gifts.....	(c)	2,261.03		4,217.30		3,818.90	
Annuities, Bequests, etc.....	(d)	1,700.00		1,600.00		2,900.00	
Total.....		\$26,283.09	.8%	\$35,415.90	1.1%	\$40,109.64	1.3%
Increase.....				9,132.81	34.7%	4,693.74	13.3%
OTHER FIXED PAYMENTS							
Commission on Courses of Study.....		\$42,500.00		\$40,000.00		\$40,000.00	
Federal Council of Churches.....		3,000.00		3,000.00		3,000.00	
World Service Commission.....		4,152.12		3,175.79		3,946.23	
Central Receiving Treasury.....		41,835.11		39,941.39		41,114.84	
Liquidation Joint Office.....		17,593.07		.....		.....

* Includes "Save the Sanctuary" Fund, \$64,843.57.

THE BOARD OF FOREIGN MISSIONS

To the General Conference of 1936:

At the close of the five year celebration of Methodist Foreign Missions, The World Mission found itself in the middle of a perplexing decade. In America, the exaltation of spirit that accompanied the war had run out drop by drop till the bucket was empty. It is true there was a returning tolerance, but it was a negative tolerance, growing from the discovery that the poisonous hatreds of the war had been artificial, stupid, reasonless and futile. There was real hunger for peace and for the unity of the world but it too was negative. In this country, it was a child's fear of the hot stove. In Europe, it was utter exhaustion and the psychosis of terror. There was disavowal of war, revulsion from it, renunciation of it, even. But when a year later France and Germany clasped hands at Locarno, it was with the pallid fervor of convalescents.

Meanwhile the worst of all the war's diseases spread over the world like a plague: the deflation of all ideal values. In America, which had not even the memory of tragic suffering to sober it, life for most thoughtful people and, by a sort of sifting down, for the masses, became meaningless in any ideal terms. It came to be thought of as physiological living. Behaviorism rose to a cult for millions who had never read a syllable of John Watson. True, a few intellectuals and "radicals" were transforming the social gospel and social reform into social revolution, and in any college the keenest minds in faculty and student body were passionately discussing social problems from sex to communism. But in these same student bodies the overwhelming majority, like the overwhelming majority in the small towns from which they had come, were making life a coarser, more stupid, less discriminating and less imaginative indulgence in sensation than had ever been the case in America since its colonization. The Harding administration with its shame still unrevealed, had just closed in a purple cloud of rising "prosperity." There were signs enough of the abyss which that cloud concealed but hardly anyone could read them and those who did were laughed out of court. The unprecedented apparent wealth of this country was only the fuel for unprecedented vulgarity.

Abroad it was different. The British nursed the sorrow of a war casualty in every home and moved toward socialism. The Germans cried out and starved and killed themselves and festered at the bottom of their souls under the Treaty of Versailles. Mussolini had marched on Rome in 1922, and Mustapha Kemal on Constantinople in 1923. The Russian experiment had passed through its most terrible fires within and without, and Lenin

died already a saint in 1924. In that same year, while Mr. Gandhi as a prisoner, with a spirit the world had never before seen in politics, went under the knife of an enemy surgeon, his non-co-operation movement was goading India to a religious ecstasy of rebellion. South China patriots in the pure lineage of Sun Yat Sen gathered their men for a second revolution, while the Japanese nursed their rebuffs in Shantung. In America, the Senate worked away at navy building.

That was the scene in 1924. Year by year that scene was changed in swift, fierce strokes; incredibly changed. In March, 1927, the Chinese Nationalists entered Nanking on the heels of the retreating Northern soldiers and were fired on by white men's gunboats. Before that year had closed, Leon Trotsky had been expelled from the Communist Party. Russian communism, thereby indefinitely shelving world revolution, settled down for the long haul of adjustment to a capitalist world, of the Five Year Plan and of a nationalism not very different in outward effect from capitalist nationalisms.

There is no need to write here of what began in 1929.

Two years later the Japanese shelled Shanghai. One year after that they hung Manchuria from their belts. On January 30, 1933, a little Austrian house-painter became the Chancellor of Germany. It remained for 1935 to see the whole white and non-white groups of the world come to a preliminary and symbolic trial of strength in Ethiopia.

These dated events are after all only the indicators of social movements, upon which they float. Out of the terrors and despairs of this latest illness of modern civilization has come a new temper of thought and feeling. It is a partisan temper. It is less incandescent than the temper of the war but it is all the deeper and more lasting for that. Men are having it burned slowly into the texture of their spirits by such practical things as hunger, frustration of life-purpose and fear. It has eaten away on all sides the ground on which liberals and neutrals used to stand. It has made of nearly everyone in the world a more or less intolerant partisan of something—a communist or fascist or nationalist or racialist—all or nearly all professing the wish for peace but riding allegiances that lead inescapably to war. Within the Christian Church there is prophetic talk about the world unity of Christians but in practice men who once stood together are apparently moving farther away from one another into newly accentuated groups of crusaders.

It is this world—baffled and divided—in which your Board of Foreign Missions and all Boards have had to carry on world missions from 1924 to this moment.

The Church, in 1924, was confronted with another scene which must be painted here before the nature of its problem can be understood. Methodists had observed in 1918 and 1919, the Centenary of the foundation of their Missionary Society. A

hundred million dollars had been pledged for payment during the following five years. Methodist Foreign Missions were expanded throughout the world to the point where it was believed world service giving might be expected to remain even after the close of that period. It did not remain there. In the fiscal year, 1923-24, the closing year of the Centenary, the Board's income fell by nearly two million, two hundred thousand dollars. It was of course impossible to cancel at a stroke the work which was relying for its continued existence upon the expectation of this money. Year by year, the program was reduced.

On October 31, 1924, the Board's debt was \$3,101,330.27, which amount was practically paid off by a preferential on general benevolence funds during the ensuing eight years. The Board has already expressed to the Church, through the General Conference of 1932, its appreciation for this payment. Looking back upon this effort, the Board and the Church should feel gratified that this was achieved before the financial crisis of 1929.

The Board's income from 1924 to 1929 was slightly rising again, but expenditures from 1924 to 1929 were greater than income because actual field work simply could not be reduced fast enough to equalize the income figures. With the economic debacle in October, 1929, it began again to fall.

The dismantling of work which these facts required seemed too wicked and pitiful to be endured. It looked as if beam after beam of a structure that had just been put up with painstaking affection must be torn down again and burned on a rubbish pile. The policy of the Board during the Centenary years had been to increase the number of missionaries upon the principle that the personality of a missionary would maintain the interest of the Church at home better than property or endowments. This proved to be partly true but not powerful enough to fulfill inflated expectations of the Centenary. Six hundred missionaries had to be recalled within the decade. That demobilization alone carried wrapped up in it more heartbreak, frustration, sense of loss and actual loss, as well as more thrilling victories of the spirit, than any official report can put into words. But this financial picture should not here be taken emotionally. It must simply be seen as the strongest limiting factor to Methodist Missions of the past decade.

In view of these facts within and without the Church, it is the purpose of this report to observe what shape the Board of Foreign Missions gave to the work under their administration from 1924 to the present time.

First, standing in the confusion of the decade, the Board reassured themselves of the permanent value of Jesus Christ. It was not until some years later that they shared in two formal expressions of what Christians must stand upon. But all that was then said was implicit in many sentences in the reports of

the secretaries and in statements from Board members in 1924. In 1928, they shared a statement with the General Conference:

"The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour, to persuade them to become His disciples, and to gather these disciples into Christian churches which shall be, under God, self-propagating, self-supporting and self-governing; to co-operate as long as necessary with these churches in the evangelizing of their respective countries, and to bring to bear on all human life the spirit and principles of Christ."

Again in 1932, they shared in a statement of the International Missionary Council:

"In face of the powerful anti-Christian forces operating in the world today, we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that it alone can provide the foundation for an order of society that will be according to the will of God. We need continually to ask ourselves whether everything contained in the present missionary activity serves the one dominant purpose of making clear the Message of Jesus Christ in all its fulness."

Next the Board foresaw the radical changes that the following years would exact from Christian missions. "The modern missionary enterprise," wrote the corresponding secretaries in their 1924 report (seven years before the Commissioners of the Laymen's Inquiry made their report), "will probably be subjected to more careful scrutiny as to its motives, aims, ideals, policies and program, and a more critical analysis in the years just ahead than during any period of its history. It may be a trying period for all those in positions of responsibility in the offices of the Boards, and particularly for our missionaries and national leaders on the field. . . . We should be in a position to welcome all inquiries, and to face patiently and constructively all criticisms from whatever sources, and should be willing to make such adaptations of policy and program as are consistent with the true purpose of foreign missions in the exaltation of Jesus Christ throughout the world."

In the third place the Board determined that these changes should not be made grudgingly, with reluctant yielding inch by inch. They should be made in anticipation of the forces that were moving to compel them and in such a way as to ride these forces and not to be ridden by them. Financial retrenchment, your secretaries determined, should be transformed into an intenser and finer quality of work. It was in the same 1924 report, that the secretaries proposed and the Board accepted ten principles for making this transformation:

1. Satisfy commitments of honor.
2. Be slow to destroy investments already made in property or life.
3. Retrench in unproductive fields.
4. Retrench in departments of work that have already yielded their maximum of service.

5. Conserve all processes that make for the independent growth of the indigenous Christian Church.
6. Disavow procedure based on organizational or denominational pride.
7. Withdraw from work which can equally well be done by some other society or communion.
8. Withdraw from forms of education which can equally well be carried on by governments.
9. Take full advantage of union and co-operative enterprises.
10. Adapt the foregoing principles sensitively to each mission field.

Less immediate than the debt but far more baffling were the complex and intangible forces of human society. To meet these, no program of preconceived strategy would do. The Board recognized that only by constant study of the world and of the mission could those forces be ridden. They moved immediately toward the appointment of a Commission "to study the policies and method of operation of our work in the fields with a view to making recommendations to the Executive Committee of any changes in policy or method that will more rapidly advance the Kingdom of God on earth and will more speedily build up national self-supporting and self-governing churches in the various fields of our activities." In 1925 the commission was appointed.

From that year throughout the decade no board was more alert than ours to participate in every commission or conference, under whatever auspices, which seemed likely to make the Christian task more understandable and more efficient. Such a conference met that same year in Montevideo, Uruguay. It brought together representatives of all the North American Mission Boards working in Latin America and of all the Latin American Christians resident there. Its recommendations called for an enlarged co-operative program in Latin America covering the whole range of human needs: specialists in social service, public health, student leadership, religious lecturing; a continental evangelistic campaign; a survey of religious education; union schools of several types; studies on immigration, social and economic movements, war; the federation of national churches; and many other forward-looking contributions of the Church to the surging life of Latin America. All these subjects were matters of deliberate study. Prominent among the unstudied discoveries of the conference was this: that North and South American Christians could share such an experience with an easy sense of equality.

The following year a similar conference met in Belgium to confer upon the Christian mission in Africa. It reached less deeply into the African community than the Montevideo Conference reached into the Latin American community; but in the opposite direction it drew in officials, administrators and educators of the colonial governments. It too, ranged the eco-

nomic, intellectual, moral and religious needs of men. It recommended a type of Mission that should with ever-increasing sensitivity fit the African heritage of thought and feeling, African village life, and the new and disintegrating conditions under which Africans live as the exploited of an alien race.

In 1928, the Board participated in the nearest approach to an ecumenical council of the Protestant World that has yet been held. That, as all who are familiar with modern missions will know, was the Jerusalem Meeting of the International Missionary Council. This far-reaching body drew together 250 delegates representing the Protestant Churches of practically every country in the world. Before it, came studies and lectures on seven aspects of the world-wide life of the church of Christ, which had been prepared in many countries many months in advance: namely, the Christian message, religious education, the younger churches, the race conflict, industrial problems, rural problems and international missionary co-operation. Out of it came searching re-definitions of the nature and function of the Christian Faith among men. Out of it also came permanent commissions of research into such subjects as the Christian message, religious liberty, rural life, industrial life and many others. This was the most thorough and comprehensive of all the studies in which the Board shared, during the decade.

In 1929, the Board turned again to Latin America. A conference at Havana considered the needs of the Caribbean area and brought in findings similar to those of the Montevideo Conference. Again from the point of view of our Board, the greatest finding was the implicit one that such a conference could be initiated, prepared and conducted by the Spanish-speaking churches. Another, and hardly secondary discovery was the temper of these churches, expressed in the words of a Mexican leader: "We have come to work for a larger realization of the ideals of our people. We come with open minds, ready to adjust our system and our practices in the social, educational and religious world according to the particular needs of our racial psychology. Social questions, relations between capital and labor, industrial problems, the place of women in the modern world, the civilization and Christianization of the Indian population, the position of university students and the questions revolving round international peace are some of the many perplexing questions which all must face."

In 1929, also began the preparations for the so-called Laymen's Inquiry which proved to be the most penetrating, and necessarily the most disputed, study of Protestant missions ever undertaken. The Board took a hospitable attitude toward this Inquiry from start to finish, although it by no means assented to all its points of view or to all its findings. One of the secretaries was sent to India with the "Fact Finders" in 1930 in order to enlist the cordial co-operation of the missionaries of all denominations

there. When the Commissioners of the Inquiry had reported in 1932, the Board, in concurrence with the Women's Society, issued a statement of appreciation and of promise that was equalled only by the statement of one other foreign mission board. They pointed out that the adjustments recommended by the Commissioners "to meet the demands of the modern world" were "in line with" their own thinking; that the missionary undertaking ought always to welcome "critical analysis and searching examination"; that the "search for reality and courageous facing of issues" were in "full accord with the temper of youth"; and they offered to join the other boards immediately in steps toward further co-operation.

Such were the special instruments of study which the Board used either singly or jointly with other denominations in fulfilling their resolve of 1924. In addition, they cemented ever more solidly their continuous relationships with dozens of interdenominational movements which in lesser or greater degrees were approaching their work in the spirit of objective analysis: The International Missionary Council, the Foreign Missions Conference of North America, The Committee on Co-operation in Latin America, the Associated Boards of the Christian Colleges in China, the Association of Agricultural Missions, and many others which it would be tedious here to name. Finally, the Board sent its secretaries from time to time during the decade for personal, firsthand studies of the fields.

Out of this entire method of study emerged gradually what may be called the major strategies and the major techniques of the decade. If these words sound too cold and rigid for such a movement of the Spirit as Christian Missions must finally be, let it be remembered that these strategies and techniques were at no time supposed to be more than the skeleton clothed by the warm flesh of the Spirit. On the other hand, the Board has firmly taken the position that the flesh *without* an underlying frame is a sorry and helpless spectacle. It must further be remembered that while these procedures were growing up and being carried into effect, they were not at all the clear and facile plans which they now appear in a historical perspective. They were forged in a fire. They were hammered out, year by year and month by month, under breaking stresses of doubt and anxiety. They were put together and taken apart and put together again piece by piece in a struggle of Faith to save the World Mission of the Methodist Church from being ground to powder. They were what emerged, proved by trial and error, as the means of coping with financial loss on the one side and a changing world on the other. If, as written down here, they appear to be victories, it must not be overlooked that they were snatched out of defeat.

First, then, the strategies. Four of them may be distinguished. The Commission of Ten, which, as has already been stated,

was ordered in 1924 and chartered in 1925, returned a report in 1927. Foremost among its objects of study had been the relation of the American Mission to the indigenous church, especially in India, and foremost among its recommendations were those upon this subject. The aim of our church, they said in effect, is to do our part in helping India to see and to acknowledge Christ. We should work for a church that is thoroughly Indian, in leadership, in mode of worship, in art and architecture, in forms of organization, in the interpretation of Christ. The Indian church must become as soon as possible self-directing, self-propagating and self-supporting. The Church must retard its program of expansion and turn to the development of a stronger, more intelligent Christian community—to (for example) the education of nearly 70,000 boys and girls of that community who in three Annual Conferences alone were found to be attending no school of any kind. And the Church must stop piling up a plant too expensive and a type of organization too alien for Indian Christians to carry on.

These recommendations the Board adopted. Though they applied only to India, the Board recognized them as marking the most important of all the strategies which must be followed throughout the World Mission. Within a year, the General Conference itself passed legislation greatly enlarging the powers of "Central Conferences" in Asia, Europe and Latin America. These constituted the framework upon which in the future the complete structure of the younger churches could be built. Within the following four years, three of them had elected their own bishops.

The full and free development of the younger churches along lines native to the culture and the temper of each country may thus be called the foremost of all the strategies of the Methodist Church for its work in the world of today.

Co-operation with other missionary bodies has become a close second to it. One type of instrument for such co-operation has already been named in describing the study procedures of the decade. That is, the many interdenominational movements and organizations which are today either the common meeting grounds or the common tools of all Mission Boards willing to share in them. The Journal of the Board for 1925 lists fourteen such organizations. Another and somewhat more specific type of instrument for co-operation is the managing bodies in this country of specific co-operative institutions abroad: union universities, joint committees on education and the like. The same Journal lists nineteen such bodies. The union institutions and committees on the field were already sixty-nine in number in 1925. They have since reached the extraordinary total of ninety-eight. The Methodist Board is without doubt in the vanguard in respect to their participation in all these types of Christian work across denominational lines.

One such piece of work should be mentioned by name because it was initiated by this Board and because it is an exceptionally well-developed fruit of the studies of recent years. After the Board's offer in 1932, to join other boards in immediate steps toward co-operative missions, they made that offer specific by proposing a conference on co-operation in the Philippines. Such a conference was held in 1933. The outcome is a new co-operative organization for Philippine Missions, now in full operation, called "The American Council of Missionary Boards Related to the Philippine Islands."

A form of co-operation very close home, about which the Board feels happy is that with the Women's Society of our own Church. The decade has shown, as it ought in a social milieu the world over in which men and women have come to make places of equal strength and leadership, a record of increasing consultation in the home offices and increasing joint planning on the fields. This process is now being carried out most perfectly in Malaysia. There, the Board and the Society are re-studying their work together and are committed to a unified program for the whole field.

The studies of the decade, in the third place, made the Board keenly aware that the mission is conditioned in the end by the missionary. The organization, no matter how well built, can be no bigger, no more sensitive, no more adjustable to the currents of world life, no more loved than the men who are its life-blood. The Laymen's Report was severe, and seemed severer than its intention, toward the mission personnel. Its strictures, aggravated by the man-on-the-street's criticism of missionaries, led to the view even on the part of Christian people that the day of the missionary was over. The Board satisfied itself during the decade that this was the very opposite of the truth. In addition to insistent calls for the help of missionaries from our own Methodist Nationals, there came from even the most independent-minded Christian leaders in the receiving countries, eager reassurances that the younger Christian churches must have the personal aid of American Christians for many years to come. Mr. Kagawa spoke so. So did A. Ralla Ram, Secretary of the Student Christian Movement in India, who might be expected to voice young rebellion if anyone would: "The Indian Church," he said, "cannot begin to touch the problem. She cannot carry the message to all the people." Even Mr. Gandhi spoke out conditionally for missionaries—of the right kind. In short, the decade brought to the Board the conclusion that in that phrase lay the core of the whole matter and perhaps the life or death of the World Mission as well. Missionaries must, even more than historically, be of the right kind.

The question became, what is the right kind? There is not yet a perfect answer to it and perhaps never will be in a swiftly changing human society. But a few indispensables became clear

and these the Board have done all in their power to find and to cultivate in the persons who were to incarnate afresh in today's world, the Living Christ. They have insisted that missionaries must have, in Stanley Jones' words, "an experience of Christ that is communicable, the best education they can get, and the will to become the servants, not the masters of the people among whom they live." The Board has interpreted the "best education" in a very wide and exacting way: they have made it mean high technical training in some special type of work; theology, agriculture, education, and the like; they have made it mean also intelligent orientation amid the very confusing lights and dark-nesses of world-wide social movements. And they have made it mean re-education, on the field and in successive furloughs, to meet the swift changes of knowledge and environment. They feel that, however successful they have or have not been in their cultivation of missionaries, that cultivation, thoughtful, pains-taking, sympathetic, and exacting, has been one of their con-scious strategies throughout the decade.

At the root of the whole Mission lies the American Church. If the axe is laid to that, the Board well knows, the Mission can only shrivel. This is not to say that the Kingdom of Christ and the World Church may not go marching on leaving the American Church to rot in the ground, but the World Mission as a Mission will then have to be left out of account and re-placed by some better instrument of God. So the fourth chief strategy of the decade has been to cultivate the American churches.

The Board has tried to bring to these churches both the knowledge of what the World Mission is and torches from its fire. They have felt the home Christians must have both things. They must understand the World Mission; but this would not at all be enough unless they were themselves kindled by the same flame; fed by the same food; impassioned by the same inner dis-covery of what is *worth living for*, which gave rise to foreign missions to begin with and still impel all who remain in the Movement. One of the things the Board especially tried to do was to bring to them the most significant Protestant gathering the world had ever seen—the Jerusalem Meeting of the Inter-national Missionary Council; to bring it into their spirits as the reverend and almost mystical thing it was, as the most impres-sive symbol of a World Body of Christ crosscutting all human walls which has yet appeared outside the Catholic Church. They made this attempt first through pastors' conferences in New York and Chicago in 1929; then by sixty discussion groups over the country led by men who had attended the conferences. Next they arranged for a much more thorough and longer conference in the summer of 1931. After two years of preparatory study on the part of fourteen commissions, this conference met at Delaware, Ohio, with 312 delegates—chiefly ministers—from

forty-eight states and nine countries. The theme lay in a stratum far below the specifics of missionary techniques. It was "The Significance of Jesus Christ in the Modern World." It was subdivided into "The Effects of Modern World Trends on Human Life," "The Christian Message to the Modern World," and "The Christian Approach to the Modern World."

Meanwhile, in 1930, the Board had also called together a group of laymen. Its size and range were quite different—intentionally so. The thirty men who sat together for three days of intimate practical discussion issued some very forward-looking statements. These were not new or original; it could not be expected that they should be; they did not arise from any process of research. The strength of these men lay in the fact that they addressed as from a loud speaker to all other laymen of the Methodist Church the conception of the Christian World Mission which has already been expressed in these pages. They told the general body of laymen what missionary leaders in the decade felt themselves to be about, and they expressed their own approval of such developments within the mission as the rising leadership of the younger churches, the appointment of tolerant-spirited missionaries and greater co-operation between the Christian communions.

The Board took a still more practical way of helping the American churches to make the mission field and the younger churches seem near and tangible. They extended the plan called "The Parish Abroad." Under this plan an Annual Conference, as formerly, in some cases an individual church, is assigned a particular section of a mission field as its responsibility. This is more than a device for financial support. It expresses symbolically the nature of the World Church: not an American church giving more or less gracious charity, if and when they can spare it, to Indians, Chinese and Sumatrans, but a single "international" having, quite as the communist international has, cells in America, China, India, Sumatra and every other country. The Board believes that as this practical scheme of support works its way by silent inference into the thought of American Methodists, they will stop thinking of an American church as having any reason-for-existence in and for itself: they will think of it as having its reason-for-existence only as one small piece of a world body.

Of prime importance within the home church are students. Yet from the moment they ceased to be of immediate use to the Board as missionary candidates they were dropped out of the focus of attention. Late in the decade it became clear to the Board that this was a short-sighted omission. Students, it was remembered, are not chiefly important as candidates, but as the new leaders of the home church: yet they were being left to develop grotesque views of what the World Mission of Christianity is and indifferent, suspicious or hostile attitudes. Students

of the crusading temper such as offered themselves to Foreign Mission Boards fifty years ago were offering themselves to the new causes of various sorts—of social revolution and the like, to which they felt the missions of the church to be irrelevant. Accordingly in the fall of 1933, Mr. and Mrs. DeWitt Baldwin, after ten years in Burma, were asked to pay extended visits to typical colleges in the east and middle west to make an inquiry into the attitudes of students toward the World Mission and to interpret to them the true nature and objectives of that Mission. This approach proved so valuable that it has been continued during the two following years and Mr. Maurice Ballenger of India is using his furlough for similar work on the Pacific coast.

So much for strategies. When translated into specific pieces of work—schools, hospitals, farms, committees, churches, meetings, and the like—strategies give rise to what may be termed techniques. It is possible to recognize in the Methodist missions of the decade, some eight or ten of these: for example, evangelism, rural work, projects in understanding the cultures of other peoples, the guidance of mass movements, schools, the production of Christian literature, medical work, participation in social and economic movements. But these distinctions prove to be artificial in practice. Any given piece of mission work crosses the walls between at least two or three of them. It must do so because human life crosses those walls. In fact, with the growing conception of the unity of human personality and of human society, it may be said that most pieces of mission work ought to cross as many of these walls as possible. The number that it crosses will be the measure of its service to "the whole life of all men."

The Board wishes therefore to call attention to a series of case studies in modern missions. Each clusters about one of the foregoing "techniques" but each embraces one or more additional techniques. Each also shows one or more of the strategies of the decade in its applied form. Each has been chosen purposely from a different field or country. They are by no means the only, nor necessarily the best, examples of their types, but representative cases chosen for the clarity with which they can here be seen "under the microscope." Together, the Board believes, they make up a clear, even a brilliant, picture of what the missionary undertaking is today: of what, in the teeth of both hostile and just criticisms and in the most confusing period that this generation of men has yet experienced, the missionary undertaking has succeeded in becoming.

At the close of the Jerusalem Meeting of the International Missionary Council, one of the permanent commissions set up—and therefore shared in by your Board—was concerned with rural life. That subject had not originally been included as a distinct one in the plans for the Meeting, but as those plans grew and the program makers surveyed more and more care-

fully the world in which the Christian Mission was at work, they could not escape seeing that nine tenths of the people in the world, whose lives the Mission wished to save and recreate, were in fact imbedded in a rural culture. They could not escape seeing also that the weight of the missionary approach was on the contrary, urban and intellectual. Missionaries were the products of University centers and of a theological education which had separated them almost entirely from the flavor of life as it comes to farmers. They in turn set up schools in the mission fields on the model of the schools they had themselves attended or schools demanded by the sophisticated leadership of countries suddenly being drawn into a new world civilization.

With this realization, the study of the rural life of the world quickly rose to a leading place in the Jerusalem program. The Commission that emerged from this study invited Dr. Kenyon S. Butterfield, formerly president of the Massachusetts Agricultural College, to make a survey of rural life in relation to the Christian Mission in five countries. In India he found already growing in nucleus form a type of Christian Mission which came to be called "The Rural Reconstruction Unit." This was a sort of many-celled battery. Each cell was built to serve one aspect of men's lives in the region where it was placed. There was a church, a medical center, an agricultural adviser, an expert in rural sociology, a school or a small system of schools. The Mission itself might not, probably would not, be well enough financed to comprise all these departments within itself, but would co-operate with other agencies: government, local public committees, and the like. It would often invite these agencies into co-operation or call them into existence to do what the Mission as a Mission could not undertake. Always the Mission, or better yet, the local Indian church, would be the center. Each of the branching ministries to the lives of men would be an expression of Jesus Christ. He would thus be not merely an object of belief but the living Spirit within the forms of individual and public life. Dr. Butterfield made the Rural Reconstruction Unit the center of his report. Thence it became the ideal for mission units all over the world. It may be said that a dozen or more Methodist mission stations not only in the countries Dr. Butterfield surveyed but in Africa and South America, approximate this ideal form which he recommended.

Another of the permanent instruments created by the Jerusalem Conference was a Bureau of Social and Industrial Research. It was set up with an office in Geneva and with orders to give its services to missionaries wherever it was invited. It was invited first in the newly opened "copper belt" of central Africa. The problem was, how can Christians be made, and what does being a Christian involve, in the disintegrated and exploited native society about the mines? A Commission of the Bureau spent the better part of a year in the most careful survey of native life

under these conditions and issued in 1933 an invaluable report called "Modern Industry and the African." These words from the American Secretary of the Bureau (whom our Board supports by its participation in the International Missionary Council) show what issues were raised by this survey:

"The Copper Belt, with its concentration of Christian natives from twenty different denominations, calls for a uniting and pooling of mission resources and programs. Above all, the experience of the Gold Rand Mines at Johannesburg must be avoided. Here, standing side by side in front of the compounds of some of the great mines are as many as thirty sectarian chapels, each striving to minister to the spiritual needs of the native workers. A by-product of this denominational rivalry is seen in the more than three hundred separatist native Christian denominations registered with the government of the Union of South Africa."

The growth of great modern industries dependent upon native labor, the development of a white population of skilled artisans jealous of native competition, and the presence of a European public opinion unfriendly to and fearful of the black man and opposed to measures for his development, present modern African missions with many difficult questions. Of what avail is it to try to prepare African youth for self-respecting participation in a social and economic order which debars him from any but the lowest levels? What should be the policy of the mission in co-operating with a great industry which is exploiting the poverty and helplessness of the black man? In assisting such an industry in its social-welfare work is the mission unwittingly strengthening the hold of capital upon black labor? To what extent should missions consider themselves creatures of a capitalistic order whose task is to mitigate the ills of that order, rather than to take a position of protest against the system and its methods? How far and under what circumstances should the missionary protest at what he considers un-Christian and unjust acts and policies of the government under which he is working? Toward what sort of a world-order should he be preparing the youth entrusted to his care—one which upholds the status quo, economic, political and social, or one which he may be convinced is a more Christian order though subversive of the present system? How far can Christianity use the basic principles of Bantu custom, and its social and tribal sanctions, and incorporate these into the Christian superstructure? Can Christianity take deep root in the African village, in African economy and in the African social and tribal framework, or must the Christian way of life wean the African away from those things which have made him "African"?

These are questions that the modern missionary who would fundamentally help the African cannot avoid. To answer them calls for a new training and technique, for prophets who are also

craftsmen; for artists with the gift of insight, imagination and patience and, above all, for people who with courage and optimism can look out upon an imperfect world through the eyes of the African and help him to find therein a place of opportunity and growth, consistent with his belief in himself and with God's purpose for him.

Upon the completion of the copper mine study the Bureau was asked to consider the effect of Western motion picture films upon Bantu culture and life. After some exploration, the Bureau set up in 1935 a project whose keywords are, "Films of Africans, made in Africa, for Africans." As soon as the first films have been made, the response of African audiences to them will be studied and used as a guide for the next procedure in the project.

If the younger churches are soon to become independent branches of the World Church, literacy and then a literature adequate for literate people should be one of our chief bequests to the new Christians of the world. The Board is keenly aware that this is so and within the decade they have fostered many such pieces of work. Through the International Missionary Council they are co-operating in the support of Miss Margaret Wrong. It has been picturesquely said that Miss Wrong is "teaching a continent to read." As secretary of an International Committee on Christian Literature for Africa, she is undertaking to have produced, in or outside of Africa, in native languages or in European languages for later translation, whatever books the African missionaries request. Here is her own description of the requests:

"Missionaries who have been pioneers in the transcription of African languages, by reason of their desire to give the African the Bible in his own tongue, are now asking for books of all kinds. How catholic are their demands may be illustrated by a list of some of the recent inquiries and requests which have come to the International Committee. A missionary doctor from the Congo who, in addition to his medical work, is working on references for the New Testament, with abbreviations which will be comprehensible to all people speaking Bantu languages, comes for a list of missionaries and teachers all over Africa whose criticism of the scheme he is anxious to obtain. An outline of graded Bible lessons arrives from Nigeria with a letter from the author asking for criticism and inquiring whether anything of the sort has been produced by someone else. Evidence as to what Christian literature is needed is received from those who are training African teachers and evangelists in many missions all over the continent, and is circulated to those who are working on plans for books that should be written. An American missionary in the Cameroons sends the outline of a hygiene book and inquires about possible illustrations for it. A woman missionary brings suggestions for a series of simple illustrated hygiene leaflets needed for health work in a large area. A doctor

in East Africa asks for a simple book on diet if his work on preventive medicines is to bear full fruit. A missionary educationist inquires about elementary arithmetics and produces a series of examples for such books collected by his African teachers, "For," says he, "what is the use of papering square rooms when the people live in round huts and have no paper?" The manuscript of "A Village Teacher's Guide" arrives, a book written for African teachers who may be cut off for months from the encouragement and help of a supervisor. A young science graduate sends a tirade about antiquated science textbooks and asks for modern books adapted to African needs. He asks whether the land is to remain in darkness until he produced such books himself—in which case he fears the millennium may be upon us before they appear, because he has so much else on hand. Requests for Bible and other pictures for schools and huts are persistent as are those for information on suitable books in European languages for people who can read them."

Miss Wrong has also begun publishing a magazine for village people. It has the quaint-and-primitive sounding title of "Listen: News from Far and Near." It is now printed in English, and later will be printed also in French and Portuguese, for translation into hundreds of vernaculars. It meets villagers—teachers, evangelists, men and women, boys and girls—"where they live"; and by being read aloud, as it will be in every village, will enrich the life and thought of the illiterate as well as of the literate.

The strategy of developing the younger churches and making them their own masters as soon as feasible has made the Board aware that the education of the Christian community is of very great importance. Such education, they have come to believe, must not be "gilt-edged." It must not aim at producing government officials or new capitalists, but members of a new society within Society, who will know how to keep the means of production in their own hands while they build a satisfying life of the spirit upon a sound economic base.

Ushagram—"The Village of the New Day"—is a community of Indian boys and girls and teachers and missionaries engaged in a co-operative project in practical Christianity adapted to rural conditions in Bengal. The adults are members of the community teaching the students how to live the richest sort of a life not by autocratic compulsion within the bounds of strict discipline, but by sympathetic guidance in self-directed activities initiated by the boys and girls themselves.

It is a village built on a campus of fifty acres out among other villages some 138 miles from Calcutta. Boys and girls from distant villages where there are no schools come to Ushagram for an education, and in Ushagram they live in small adobe cottages which they themselves have helped to build. We have

developed a village organization truly Indian from the homes (about twenty-six cottages now) to the government.

If you visit Ushagram you'll find almost everyone busy at something in the hours of the morning before ten when school begins. You'll find two boys, manager and cashier, in the bank and perhaps some student either making a deposit or withdrawing some money from his account. The bank has a capital, issues its own check books and pass books, makes loans, gives interest on fixed deposits of three months or more, and does most of the regular work of any bank. You will find the postmaster (a high school boy) stamping the morning mail preparatory to making the house-to-house delivery. You will find two more boys in the store with a teacher, and there are always customers coming and going. The store has some sixty shareholders (boys, girls and teachers), and a board of five directors. A dividend is declared once a year (last year it was 25 per cent). Because the Directors buy in wholesale lots, the store can sell things below the prices of outside stores. It is open to all and many people from the outside come in to buy. The girls and boys buy all their needs here from food and clothing to textbooks and fish-hooks.

You will find two girls helping in the Public Library where a regular loan system is maintained to members on a small monthly fee of one anna (two cents). There are some 200 members, living in eight or ten villages. Most of the books are in Bengali and Hindi. You will find Rubee, student in first year high school and Headman of the village, in a corner of the Art Cottage binding books, earning his way through school. Probanjan and Daniel will be painting, or making illustrations for a new textbook, or moulding decorative friezes in concrete; and in another room will be girls decorating pottery, painting wall borders or making posters. Elsewhere girls and boys will be singing or practicing on Indian musical instruments. Other girls will be in their gardens, or in the weaving shop making lamp wick or saree borders or towels or rugs or sarees or yard cloth; and surely there will be two girls in each cottage getting the morning meal cooked, and feeding the chickens and cleaning house. Boys will be on the farm working in large fields of vegetables, or harvesting the rice crop, or irrigating the fields. Others may be building a new cottage (for new cottages are being built every year) or repairing the roof of some house, or grading streets, or setting out trees, or cleaning the septic tank. Others will be in the carpentry shop making doors and windows for new cottages. Or if you were out very early in the morning, say at five, you would hear the singing of various small groups as they hold their morning worship under the large trees of the campus.

And this is life! Not the geography and the history and the math of the classroom, but the everyday activities of normal

living. Of course there is school work too—two very efficient high schools, one for boys and one for girls, form a part of the life of Ushagram, and from ten till four each day, classroom routine takes charge. There is plenty of time for play and all sorts of games, Indian and western, Boy Scouts, Girl Guides, Social Service Committees into the surrounding villages, dramas on the new open air stage and evening singsongs.

Religion is life in Ushagram, but there are regular times when all turn to Him who is the source of this richness of life we enjoy. The Ushagram church is Indian, not only in structure but in service. Everything is very simple. The congregation as well as the pastor sits on rugs on the floor in true Indian village fashion. There is no furniture except a small, low pulpit for the pastor. The missionaries wear Indian dress and sit cross-legged on the floor with the other residents of Ushagram. The deep-throated drum and the sonorous Bengali esraj (similar in some ways to the cello) accompany the congregation in the singing of Bengali spirituals. The church, no Gothic structure, is simply a wide elevated Indian verandah, with a red tile-roofed colonade leading to the white domed chancel.

It cannot be left untold how near to ruin the financial stress of the decade brought even such many-sided and successful pieces of work as this. There was a time when some of these projects were all but abandoned for the lack of \$100 a month. Even now they are pitifully limited.

El Vergel—in Chile—is a farm and a great deal more. As a farm it is a rich and beautiful tract of nearly 4,000 acres lying across the hills and river bottoms of Chile's great agricultural valley. The hills are being planted to forest trees. The bottoms contain vegetable gardens, orchards which in 1933 sold 100,000 fruit trees the length and breadth of the country, and fields producing the best lentils in the world. El Vergel has also won fame and gratitude throughout the country for importing and distributing the *Aphelinus Mali*—a minute wasp, parasite of the wooly aphid, which in turn is the worst of apple pests. In this and other ways the farm pays every penny toward its own improvements, in soil, buildings and equipment and pays, besides, the salaries of its missionary staff of four families.

But El Vergel is also the sprout of a future Christian community. It was bought, to begin with, because a missionary saw the families of the poor pawning their furniture and decaying in their hovels, in the Chilean towns and on the haciendas. Fifty such families live on its land, occupying comfortable and permanent homes, sharing the profits of the lentils cultivated. Twenty-eight boys from sixteen to twenty-two attend the agricultural school. There is a primary school for the children of the resident families, and two new schools are planned for the near future if the additional money can be found: a rural school for girls, and a combined theological-agricultural school for

rural ministers. At the center of the whole is a small but growing Evangelical church.

In East Africa, there is Kambini. It was visited in 1926 by one of the Board's Secretaries. Here is his picture of it:

"The missionary dreamed of what it might mean to East Africa to carry on, in this fertile valley, a demonstration that the African could be clean, that he could be industrious, that he could study and learn, that he could live righteously and shape his personal and village ideals after those of Christ. And Kambini—in particular the Central Training School of the Methodist Episcopal Church at Kambini—is the result.

"First, a word as to what the missionaries did with the physical facilities. One among them is a practical engineer. He built a brick kiln and began to quarry building stone from the hills. He discovered a miniature falls on the river that flowed through the farm. Aid from home made it possible for him to harness those falls. A small electric light and power plant was installed. A sawmill went up. A hydraulic ram was installed and water pumped up the hill to irrigate the garden plot a third of a mile away.

"Another missionary, who arrived later on the field, is an agriculturist. He went over the 1,200-acre farm. More aid from home and he began its cultivation with modern methods; plows and a tractor—the first in this corner of the world; good seed; crop rotation.

"The third missionary is an educator. Under his direction Kambini has become a Training School for the preparation of native leaders. The students who come are nominated by the quarterly conferences of the East African Conference of the Methodist Church. The new arrivals are enrolled in the regular four-year classes. The curriculum taught there is provided by the Portuguese Government. At the end of the four years, the students go up for the government examinations which, if passed, entitle them to teachers' certificates.

"Then, having finished the government requirements, the students, if they choose, go on to the Normal Training Department—the Kambini Teachers' College. Here, in a two-year course, they are prepared for village teaching.

"A third group is directed into the Theological Department. The Kambini pastors-to-be are either graduates of the Central Training School or sent up directly from the quarterly conferences. Theology—it is much more than that at Kambini—is a three-year course. From its graduates the Christian evangelists for this territory are recruited.

"But this is the merest outline. The real story of Kambini is not found in the industries or the farm or the schools, themselves, but in the way they operate together and in what they are producing.

"Take the students in the theological school, for example. Most

of them come to Kambini with families. Self-support is a necessity for them. The lessons of self-support are essential to their leadership. Consequently, in the first year, they are put to work. There are no rice Christians among them. In the first few months they are given some aid. But after the first crops they help to cultivate are harvested, they are self-supporting; made self-supporting under the leadership of the agricultural missionary on the farm that he manages.

"The missionary in charge of the industries also has a hand in their practical preparation. He teaches them to make brick; to weave baskets; to build houses; to tan hides.

"And their wives, at the same time, are taught to read and write, to sew, to care for children; in short, to provide that kind of domestic example and leadership that Africa so sorely needs.

"When the evangelist goes out to preach, therefore, he is at once a center for a new type of life in the village. He preaches on Sunday—and very effective preaching it is, too. And the remaining six days of the week he is at a variety of odd, but significant jobs. He helps his parishioners to build better homes. He teaches them the importance of cleanliness. His wife sets up a crude dispensary and becomes the town's physician. His little field is well-tilled and what he has learned at Kambini makes it possible to give the other villagers essential lessons in the business of agriculture.

"The Christian evangelism sent out from Kambini becomes, thus, an agency for the community-wide transformation of his primitive parish.

"The other departments of the Central Training School are as practically important as this. The work of the 'undergraduate' school is, just now, being put upon a twelve-month basis. The student body is divided into family groups. Each group has its own houses, its own bit of farmland to cultivate, and its own garden to tend, and is self-supporting. For one term the students, in addition to the prescribed school work, will learn carpentry; for another, masonry; a third term will be spent in actual teaching in a village school. Government in the school will be in the hands of a council, one member being selected from each family group."

In 1934, the Central Government of China found themselves with an area of one province on their hands, from which the communist armies had been expelled. General and Mrs. Chiang Kai Shek recognized that the communists had commanded the following of peasant farmers as they had because they had sincerely begun to build such a peasant life as no one else had ever undertaken. General Chiang made a study of that district. He found desperate poverty, landlordism, crushing taxation, illiteracy and bottomless ignorance of even the soil itself. He planned a program of mass education, co-operative societies, loans, community activities, and he asked the National Christian

Council of China to provide the leadership for the program. A Chinese and an American secretary were loaned to the Government for this purpose. They and the many Christian Chinese on their staff are eager to participate in this work because it seems to them an opportunity to live their Christianity, to prove it in a human laboratory.

The approach of Stanley Jones to the non-Christians of the world is well known. Its uniqueness has always lain in his intense and simple devotion to Christ as living Master, combined with his wish fully to understand and respect the culture and the personal experience of every man. During this decade, Dr. Jones has grown both in the depth and range of his own spirit and the Board has made it possible for him to be heard by many thousands of people outside India. In 1928, he spent two months in Brazil, Uruguay, Argentina and Chile. In 1933, he spent six months in China, stopping in all the larger cities of the coastal provinces. In all five countries the cultured and intellectual people responded to his sympathetic understanding as eagerly as they had done in his own India. In all, he met courtesy, friendliness and the evidences of deep and earnest quest.

Long ago, Dr. Jones accepted from Indian culture, the religious discipline and center known as the "Ashram." This is a community of persons cultivating together the "presence of God." It is possible for such a community to be a socially intraverted thing—reclusive, even monastic, having no bearing on the life of the people around it. Dr. Jones' "Ashram" in the hills has never been this. It has been a temporary retreat, a reservoir of rest, quiet, self-examination, new spiritual power. Now Dr. Jones has created an additional Ashram that shall be even more closely related to the daily needs of men. It is in the city of Lucknow. It is to be a "demonstration of the Christian Way of Life," and it will be the center for a many-sided program of Christian service:

"The property is splendidly adapted for this purpose and it will center the following activities: the religious instruction of the Lucknow Christian College; newspaper evangelism, funds for which are now being provided by the Board from the Williams Loan Fund; a spiritual home for Lucknow University students for whom practically nothing is being done except endeavors to make them more skeptical; a place where prospective converts may come and study the Christian Way; a language school for new missionaries, where they can begin their missionary careers on the basis of equality with the Indians and where they will learn to love the culture and language of the people; a Community Center; a Dispensary for the poor with a qualified doctor in charge; and roadside dispensaries for the outlying villages, with a Dispensary Ambulance. This latter will meet the medical needs of the villagers who cannot come so far into the city. The area around Lucknow is one of the

most thickly populated in India and its medical needs are desperate."

Dr. Jones spent but a few weeks in South America: Dr. George P. Howard has spent over twenty-six years there. Within the decade, Dr. Howard was released for general evangelistic work on behalf of all denominations wherever on the continent he might be invited. Dr. Howard has given to "evangelism" the same meaning as Dr. Jones. He has tried with patient and receptive spirit to understand and appreciate the culture amid which he was living and to place the personality and the message of Christ *in* the texture of that culture. In the case of South America it has been within the decade, a deeply broken and seething culture. The intellectual classes have been increasingly alienated from the Catholic Church, yet hungry, unconsciously hungry, for an ultra-rational interpretation of life. The working classes with a leading of intellectuals have been driving hard toward communism. Dr. Howard has tried to show the place of the simple and obscured Christ in a society disturbed by these two radical hungers. His reception has been surprising to himself and to the Protestant missionaries familiar with the Latin American of the past. Officials, educators, scholars, and business men, have crowded large halls and given him hearings not formerly accorded to a Protestant or a North American. They appear to feel that the insights into the meaning of God and the nature of Christ which he shares with them have a *relevance* to South American life which they have never before ascribed to religion.

The work of Dr. Jones and Dr. Howard of the Christian world community may be thought of as reaching out sensitive antennae toward the thoughts and ways in which ethnic groups have been rooted from their infancy. The institute of African Languages and Cultures is a slower and more penetrating form of the same rapprochement. It is maintained by the co-operating Mission Boards, including our own, but the bulk of its support comes from one of the educational funds and from scientific societies and governments. The Institute studies the African languages in order to solve the many problems of translators; it seeks to discover and make known the distinctive contributions of African peoples to the life of humanity, and to create in the colonial governments a respect for the African vernaculars and the African cultural heritage. In short, it is an instrument with which an African window may be saved from shattering and built into the world culture of the future.

By 1857, the year of the Mutiny, Methodist Missions in India found "mass movements" on their hands. These movements consisted of whole "mohullas" or wards in villages—usually of the outcast class—who came as a body by group consent asking entrance into the Christian Church. At first, they caused the missionaries astonished happiness and gratitude. With closer

and more realistic thought, they were seen to create problems: Were individual decision and responsibility conserved in them? Could spiritual motives be disentangled from economic and social ones? Could converts who came in this way be relied on under new conditions or later stresses? How could such numbers of people even be taught, examined and shepherded out of the Church's small resources and personnel? What would be the effect on the future church and on the attitudes of the higher classes if the Indian Christian community consisted so largely of the lowest social class? In spite of these misgivings, the earlier groups were somehow assimilated with greater or less success. Eighty per cent or more of the Protestant Christians of India are their descendants. But with the Indian Nationalist Movement and the leadership of Mr. Gandhi, the whole matter took on during the 1920's, a new color. The whole outcast class was rapidly made self-conscious. They were given a name about which their self-respect could at last integrate itself: Harijan, "God's man." They became the center of a grand drama. At first that drama took the form of their own struggle against their superiors for recognition and equal privilege. But as the political strategy of Nationalism became more complex, the struggle shifted; with strange irony the outcasts became the eagerly desired of all the other conflicting groups. Orthodox Hindus needed them against the radicals, radicals and orthodox needed them against the British; Mohammedan and Christian communities stood at the edge of the field holding out their arms to them. The so-called "mass movements" of the nineteenth century became pale and small beside what is now on foot. The entire outcast class of 70,000,000 people is on the march. It becomes of the greatest political, social and spiritual concern to determine where they were going. And the Indian Christian church has a major stake in the event.

In 1928, the National Christian Council initiated a survey and asked Dr. J. W. Pickett, missionary of our Board, and now a Bishop, to carry it out. In 1935, he completed his work in a very competent volume under the title "Christian Mass Movements in India." But a still higher climax was ahead. In October of last year a Harijan conference meeting in the Bombay Presidency declared their readiness to leave Hinduism and embrace any other religion guaranteeing them equal status and treatment. Dr. Ambedkar, who represented the depressed classes at the Round Table Conference in London, is quoted in the *Times of India* of October 17th as follows: "What religion we shall belong to, we have not decided; what ways and means we shall adopt, we have not thought out; but we have decided one thing, and that after due deliberation and with deep conviction, that the Hindu religion is not good for us. Inequality is the very basis of that religion, and its ethics are such that the depressed classes can never acquire their full manhood. Let

none think that we have done this in a huff or as a matter of wrath against the treatment meted out to the depressed classes at the village of Kavitha or any other place. It is a deeply deliberated decision. I agree with Mr. Gandhi that religion is necessary, but I do not agree that man must have his ancestral religion if he finds that religion repugnant to his notions of the sort of religion he needs as the standard for the regulation of his own conduct and as the source of inspiration for his advancement and well-being."

The Methodist Bishops and Missionaries in India are sensitively aware of the implications of Dr. Ambedkar's words. They, like the other religious communities, are tempted to make a bid—for seventy million "Christians." They are not making that bid. But they, and the Indian Christian Church with them, are trying swiftly to think out the right relation of the Christian Church to what may prove to be the most genuine Proletarian Movement of the world.

Medical work has from the beginning gone inseparably with the Christian Mission and the lines it must follow have been pretty clearly laid down for it. The developments at Wuhu, Kiukiang, and Nanchang have placed these hospitals among the best equipped centers of healing in China. Within the decade, four projects may be selected as typical of new ventures. In Korea, a sanitarium for tuberculosis awakened the interest of the government and led to a Christmas Seal Campaign with government approval. At least six medical missionaries of our Board have become increasingly interested in the care and what is now generally conceded to be the cure of lepers. One doctor, in Liberia, has pioneered especially in the public health aspect of the problem. The government has made it possible for him to enter certain towns with government officials co-operating and examine every resident for leprosy. In even the few he has thus far been able to visit, he has found many previously unknown cases. For this work there is an invaluable future. Liberia could put leprosy fully under control within relatively few years. The same doctor has a school in his leper colony. He proposes to discover and bring under treatment, child victims of leprosy who would ordinarily stay untreated till they were crippled but who will gladly come to a colony where there is a school. The work for lepers except the salaries of the missionaries, it ought to be pointed out, is financially supported without cost to our Board, by the American Mission to lepers.

The other medical projects are examples of growing co-operation between Boards. The Associated Mission Medical Office came into operation in 1933, though it represented, from our side, the natural development of Dr. Vaughan's work of fourteen years. Through this Office, six Boards care for the health of their hundreds of missionaries and candidates.

In China, at Foochow, after years of negotiations, a Union

Hospital enterprise has been effected, and a large gift with the consolidation of the local resources of three different missionary agencies has made the new project possible.

In two countries, Japan and India, it has been possible to use the public press as a means of making known and explaining the Christian way of life. This has become widely known as "newspaper evangelism." It might be supposed that evangelism through such a medium would be tainted with either the commercial or the sensational character of the daily newspaper or would be completely ignored by a non-Christian public. The exact reverse has been the case. Articles have been modest, tolerant, interesting, simple. The resulting correspondence from the beginning surprised even those who had most faith in the plan. It has since grown so, that in Japan, a man has been assigned to give his whole time to it. He does not limit himself to writing letters, but invites his correspondents for interviews and builds up for them a body of pamphlets and books.

Any such body of case studies is bound to throw about the solid framework of the World Mission as a whole a sort of illusion. The illusion may be the higher truth, like the lustre of an ordinary stone under water, but it is not the stone itself. The Board of Foreign Missions now has 559 missionaries throughout the world. By no means all of them can or should be engaged in especially creative projects. Yet they *are* the Mission. They make up the solid, reliable, tested main body of the undertaking. Going about the undramatic duties of their profession, day after day—teaching arithmetic or First Corinthians, keeping accounts, letting contracts, playing basket ball or coaching it, disciplining schoolboys or being father confessors to them, washing up babies or hospital floors, fording rivers, preaching sermons, planting seeds, writing letters, printing books, removing goitres—these men and women have been weaving life for human beings. No picture of the decade would be true that did not show how basic, continuous, patient, that weaving has been. Every thread of it has been part of a passionate attempt to find in Christ "all life for all men."

Every thread of it, also, and every one of the creative projects, have been Christian evangelism in the richest meaning of that word. In some fields—China, India, South America—there has risen as never before, opportunity for the openly spoken word. The "acids of modernity," if they have eaten away religious faith with their mordant scepticism, have also eaten away other things including scepticism itself. Thus, even in the restricted meaning of the word, there has been more evangelism in these hard days than ever before. But beyond this restricted meaning, the entire body of strategies and techniques herein reviewed and the entire body of quiet, unobtrusive daily missionary work, have been genuine evangelism. For they have constituted the delicate first threads of the fabric of a new world. They have

been the inweaving into the spirits of men, into that which in their heart of hearts, men *live for*, as well as into their external organization of life, all that we mean by the will of Christ.

Neither the Board nor the missionaries wish to boast of their "success" in this re-weaving. It is quite possible that the re-making of human life by God himself is about to be so revolutionary that no fabric we human beings can make will be, in any accepted sense of the word, "successful." Perhaps none whatever can endure the fires in which a new age is about to be forged. The Board and the missionaries only wish to point out that it is this "wider evangelism"—this attempt to create, with God and all men everywhere, a new and unimagined happiness—which they conceive themselves to be about; this and not anything less relevant or less complete.

The foregoing review of strategies and techniques may have left the picture of the decade distorted in another way. It has been a view of Methodist Missions from the outside. It has not disclosed the administration of the work as that administration "felt" to the Board and the missionaries themselves. Not one of the strategies, nor one of the creative projects has been executed without the delicate, incredibly difficult, anxious, even terrifying operation of the administrative machine. There have been whole fields and whole types of work in which the possibility, even, of carrying out the ideals set up in 1924 hung on the edge of a cliff. Year after year during the decade it could not be clearly seen whether the Board could carry out its avowed purposes in these areas or must let them fall and be lost. In a few of them the Board feels that it was enabled finally to save an inheritance of great value—"yet so as by fire." In a few, it was enabled creatively to meet new opportunities. The Board must here express deep regret for opportunities in several areas, which it simply could not meet.

In 1924, the Methodist Episcopal Church had been in Europe for seventy-five years. It had been branded and seared, but not killed by the war. In the years immediately after the war, the need for American help had been greater than ever, though its intenser accent now fell upon elementals: food, clothing, shelter, and a Christlikeness simple and sheer enough to exorcise black hates. Our church was helping in nineteen countries: Sweden, Norway, Finland, Russia, Latvia, Lithuania, Esthonia, Germany, Denmark, Switzerland, France, Spain, Bulgaria, Jugo-Slavia, Austria, Hungary, Italy and the Madeira Islands. Both the financial situation and the nature of this European work required a complete restudy of it in that sixth year after the Armistice. From that moment to the present, the readjustment of this work has been one of the most delicate and perplexing parts of our administration. It was clear at once that the greater part of the European appropriations should

be withdrawn within a reasonable number of years. It was clear, too, that European Methodists could become financially independent better than those in any other fields: yet the transfer must be effected with as little loss as possible. How could it be done? Some Conferences were still as weak as any in Asia or Africa. Some heavy obligations had been incurred for special institutions and projects. It will not be necessary here to trace the network of small decisions and adjustments which had to be made piece by piece. The result of them in the present year is this:

The stronger Conferences in Switzerland, Germany and Scandinavia, have passed to complete or virtual self-support and are giving toward missions in other continents. They are even beginning to undertake the aid of the southeastern European Conferences. From France, Italy and the Madeira Islands, the Board has finally withdrawn all support. In France, Methodist Christians are under the care of other church bodies. In Italy, they are considering union with the English Methodists to form the Methodist Church of Italy. In Madeira, they have been absorbed into a union evangelical church. The Mission Conferences in Austria, Hungary and Jugo-Slavia are receiving decreasing amounts from us and are struggling to attain self-support with generous aid from the Conferences in Germany and Switzerland. The churches in Bulgaria are moving toward a union with the Congregational churches. In Spain, under the Republic, a Protestant Movement which is becoming stronger, popular and closely associated with liberal politics, asks and receives our moral support, but not our financial aid. Our appropriation to Spain is going to an old and invaluable school at Alicante, under a Spanish principal, Franklin Albrechts. One other institutional obligation must still be met—one third of a long-standing debt on the Union Seminary in Gothenburg, Sweden. From \$512,500 in 1924, our expenditures in European work have been brought down to \$23,456. This is a reduction of 95 per cent, and the present figure is only $4\frac{1}{2}$ per cent of the 1924 appropriation. Though it cannot be said to have been done wholly without losses, these have been temporary and local. On the whole, the Board feels that the net gain of the European work in point of independence and of solidarity has mitigated somewhat the sacrifices in other directions.

Another continent where our work needed reconsideration in 1924, was South America. The schools in particular were at a critical point. Many of them were well-established and had a commendable history of influence and of self-support, but their buildings and equipment were inadequate. Secular education was swiftly overshadowing them. Yet the South American mind had never been so ready for evangelical education as then. The increasingly secular temper of modern life was tearing the cultured class out of the Roman Catholic Church, but leaving

it with an unsatisfied mystical hunger, while the political and economic struggles between the classes grew more bitter and violent.

The Montevideo Conference in 1925, directed attention to the needs of these schools. Both the Colegio Americano in Buenos Aires, founded through the gifts of Mr. George S. Ward in 1913, and Santiago College in Chile, already forty-six years old and regarded as one of the most influential schools for girls on the continent, needed new sites and plants and a new educational plan which would fit them sensitively to the Latin America of today and tomorrow. The Colegio Americano needed a half million dollars, Santiago, a quarter of a million. Even though in the one case, the sale of the old property would bring about one fifth of the amount and in the other a brilliant Chilean woman graduate had already taken leadership in an appeal for the new fund, it took very great courage on the part of the Board to embark on such a project in the teeth of the cracking financial anxiety of 1925. Yet, in that year, a "co-operative program of missionary and educational advance for South America" was laid out by the Committee on Co-operation in Latin America and approved by our Board. The funds were to be sought, outside regular contributions, from Foundations and individuals. By 1927, a third of the total requirement had been found, of which more than \$334,000 was for Methodist schools. Of that amount, the surprising proportion of \$265,000 had come from non-Methodist sources. Twenty thousand dollars was being found in the American community of Buenos Aires. A hundred thousand was being offered toward Santiago by the Chilean alumna already mentioned.

Both new plants were practically completed in 1932, Santiago reopened in March of that year without debt and with an appropriation of only \$1,000 from the Board. It was, and is, a unique school for girls from kindergarten through high school. Though open to government inspection, it follows its own curriculum, and is appreciated very deeply by the Chileans of the cultured class as a source of peace, beauty and character in a time of "terrific social and political struggle." The Buenos Aires School, renamed Ward College, opened a year later. Its architecture commanded the admiration of government engineers and it has been publicly acclaimed as the best private boys' school in Argentina.

The moment the younger churches were recognized, in 1924, as the absolute center of all future missionary work, it became more important than ever to build in every field, preacher training and education of the highest quality. The actual structure of that education in 1924 was very far below that ideal. It showed a frayed and uneven form. Theological schools were numerous, small, divergent, overlapping, and of every intellectual grade. There were very few, if any, first rate, high

grade preacher training institutions realistically fitting a modern type of education to the life-patterns of the country where they were located.

The Board feels that the kind of radical revision of this whole problem which the growing strength of the younger churches requires has yet to be made. But they are grateful for the development of two excellent centers which has lately become possible. In India, the school at Jubbulpore has become the Leonard Theological College, developed with a fund established in recognition of Dr. Adna B. Leonard, for twenty-four years the Corresponding Secretary of the Board and raised largely through the efforts of his son, Bishop A. W. Leonard.

In China, the Nanking Theological Seminary was suddenly brought to a position of exceptional importance in 1931 by the fact that thirty-five of the two hundred shares of the residue of the Swope-Wendell estates were bequeathed for its maintenance. Though it will be some years before the bequest could become effective, the future form and nature of the Seminary became from that moment a subject for the most farsighted planning. Dean Luther Weigle, of Yale Divinity School, was asked to visit it and make a comprehensive report when he was in China in 1934-35. Associate Secretary Cartwright was asked to make a visit and a report at the same time, but independently. Since the Seminary was already a union institution in which six church bodies were co-operating, it became the subject of wide attention outside our own church. In July of 1935, a ten-day conference in Central China, composed of a hundred and eleven men and women representing all geographical sections of China and almost all ecclesiastical groups, gave the seminary's new opportunity a central place in their attention. Meanwhile, the Board of Managers of the Seminary had laid out its future program. It embraced plans for literary work and publication, training through supervised field work, research and experimentation, and an open way in the future into extension and co-operation throughout the Christian community of China. Progressive and broad-spirited though it was, this program was put under exacting criticism by the Board to see if it was well enough related to Chinese history and culture, if women students had a sufficient place in it, if it met the needs of rural ministers and if in several other respects, it was adequate. In the light of this criticism, further revision of the program is being undertaken and in particular, a road is being laid for the highest degree of co-operation by other Christian bodies. The Board "desires and hopes that this seminary shall become one of the greatest centers for the education and training of Christian leaders in the missionary world."

While we were meeting with some degree of pride such opportunities as these, we were for financial reasons leaving others shamefully unmet. The revolution of 1916 in Mexico

and the new constitution which emerged left that country disaffected from the Roman Catholic Church and for the first time in its history free, legally and mentally, for a new interpretation of life. Instead of entering these new opportunities, from that moment to this we and every other Protestant church have been compelled to curtail and to withdraw from work in Mexico.

In a similar way, the rise of the nationalist party in China, even in spite of the bitter re-action of 1927, laid wide open to us a field of middle and higher education which commanded and still commands the mind of a China that is yet to be. In at least a few centers, we had built schools fully equal to those of the government, commanding the respect of the young foreign-trained Chinese, affording large non-Christian student bodies the personal friendship of American Christian teachers. We do not now adequately support these institutions and some are threatened with paralysis.

In every field during the past decade we should have been creating a new body of Christian literature: not merely religious tracts but a literature instinct with the best thought and feeling to which the Christian spirit has given rise. We had behind us in practically every field a history of pioneering and often of prestige in education. In some places we had created a literate community, at one time the only literate community there was. Having thus educated thousands of children we left them, as adults, with little or nothing to read, and allowed larger numbers than we care to think about to relapse into illiteracy. Meanwhile the spread of secular education, very rapid in the more swiftly changing countries, threw at our heads a literate class eager to read anything we might have offered them. In view of the immensity of the task, our efforts have been pitifully weak.

In many fields perhaps in most fields, though in India especially, the Christian community has been drawn largely from the underprivileged classes, poor, desperately poor; the peasant-farmers; and the new proletariat. Their children could not possibly pay for an education. Yet the Church which we announce as the objective of our missions must be an educated Church. The least we should have done would have been to provide a generous body of scholarships for our needy Christian children and above all for those needy ones who were going on through colleges and seminaries to become the leaders of the new churches. We were unable to do so. Worse yet, in order to maintain the schools at all, many were obliged to build up huge student bodies of non-Christian pupils in order to get their tuition fees. These are too unwieldy and too non-Christian in their mass psychology to be adequately leavened by the few Christians who attend. Meanwhile many children of our own Christian mass movements have stayed outside the gates, financially unable to attend their own schools!

The two chief divisions of human life have already been noted in the foregoing pages as newly charted and to some degree entered by our Mission and indeed by the World Mission as a whole. They are the rural and the industrial. Some of our best projects have been developed in the former of these areas, yet we have not been able to build specialized rural missions nearly adequate in number to the new ideals.

As for the industrial centers in the exploited lands, where the hard, grinding drillpoint of our whole civilization bears down, we have scarcely entered them. Even when we have, we have not at all built up a type of mission deep-going and realistic enough to endure the fires of the class-and-race war already burning there. In Africa, even to begin to do our share in the copper-mine country, we should have six missionary couples on the ground and we have but two.

In the foregoing pages there also appeared a respectable record of participation in co-operative undertakings. Yet in Eastern Asia alone, where we promised to assign twenty missionaries to union educational institutions we have only twelve. Where we promised \$20,792 for current support we are appropriating this year only \$11,735.

Finally we have been unable to meet our opportunity in the education of the home churches. Until two years ago we were scarcely touching the students. We have never adequately reached the men. In the Sunday Schools we agreed, after thoughtful consideration, to allow missionary education to be administered in small and frequent doses as part of the "normal process" of religious education. In principle that integration seemed sound enough. It has not worked. It has failed to produce a large body of persons intelligently ready to support the World Mission. It is clear that we need more overt and express missionary courses in Sunday Schools and among young people. We need also new types of mission courses in the seminaries, which, it must be confessed, are not sending out many ministers who think in terms of the World Mission.

As we have written elsewhere, the central problem of the World Mission of the Methodist Episcopal Church "is one of re-education and remotivation of the home churches. It is well known that the group of those in our churches who loyally and intelligently support the missionary enterprise is year by year growing smaller. It is generally conceded that, at the present time, not one-third of the active membership in our churches gives anything at all to World Service. Those who once were the staunch friends of Foreign Missions and gave largely to its support, both in special gifts and regular weekly offerings, are gradually passing away. Their places are not being taken by the middle-aged group who today hold responsible positions as officers, teachers and workers in the local churches.

"The younger generation, those ten years out of college or in

active business, scarcely understand what is meant by Foreign Missions except that the term carries for them a certain odium which has become attached to the movement through popular criticisms in recent years in magazines, moving pictures and the public press. The students of the present generation have not attached to the world-wide spread of Christianity their idealism and major concern for the kind of a world in which they want to live.

"The future of Methodist Missions therefore depends on our ability to re-educate and inspire vast numbers of our people who are today indifferent, if not in active opposition. Their attitude is due largely to prejudice, to lack of information and to lack of a passionate conviction that only in Jesus Christ, the Son of the Living God, will the world be saved. Much of the future lies in a revived religious spirit in the churches, but not all of it. Evangelism and home missions in our own land and a new conviction with reference to the World Mission await the confronting of the Church with the new conditions which Christianity faces throughout the world and with the new strategy to be employed in making Christ known."

It was this view of their central problem that led your secretaries to call together at Harrisburg, Pa., in March, an Enlarged Meeting of the Board's Committee on Policy and Program. A hundred and thirty ministers and laymen there faced together for three days precisely the unmet opportunities which have been described in the above paragraphs. Out of the seven commissions which there struggled with these problems grew a statement regarding the next steps in Foreign Missions recommended to the Board, and through the Board to the General Conference of 1936.

"WEI-CHI"

It has been a difficult and critical decade, one that has tested our physical endurance, intellectual powers and resources of the spiritual life. The Secretaries and their associates have been happy to share in the labors and sacrifices necessary to bring the Board and its work through to its present condition. Our own lot in this regard, however, has been no different from that which has faced Christian workers in most of the countries of the world. We are sustained by no easy optimism, but our contacts with our beloved Church at home and with our representatives overseas give us genuine hope for the World Mission of Christianity.

Certainly, the General Conference will meet in Columbus in 1936 under no more distressing or critical circumstances than those which the National Christian Council of China faced, when they met in their ninth Biennial Meeting near Shanghai. With civil strife lasting through twenty years, with untold suffering from famine, flood, banditry and military oppression, the

Chinese Christians had a right to consider the theme, "The Crisis in the Nation and in the Christian Movement." Dr. C. Y. Cheng, the General Secretary, in his address felt that the word "crisis" was fully justified because of conditions in China and abroad, however much one ordinarily shrinks from the use of that word. The Chinese word for "crisis" is more expressive than the English. It is composed of two words, "wei," "danger," and "chi," "opportunity."

We appropriate this phrase for the close of this report. The dangers besetting the modern world are apparent. We are aware of the faltering missionary purpose of many home churches, of the confusion which has destroyed evangelistic fervor, and of the lack, all too apparent in many quarters, of a vital Christian experience so full and overflowing as to compel sharing with those without Christ. We know of churches that are trying to save themselves by cutting off their missionary outreach and, sometimes, we are appalled by the widespread desire to ease off World Service appeals or transfer World Service funds to local interests. We still face "danger" ("Wei").

But, in spite of all this we see "opportunity" ("Chi"). God certainly must be calling us to an expanded and more effective ministry when the world is so open—open everywhere. It is not highly significant that in these times so fraught with danger, the Christian schools in every country are crowded to the doors and every evangelist who lifts his voice to proclaim a spiritual message in the thought forms of the day, receives unprecedented hearing? Whenever Jesus Christ has had a free chance, He has not failed to redeem life and make it abundant. Here is our sure ground of hope.

We bring to you and ask you to hang upon the walls of your imagination, the large Chinese characters which were spread before that National Christian Council of China. One read, "Let obstacles be stepping stones, not stumbling blocks." Another read, "Extraordinary—Crisis—Opportunity—Responsibility—Sacrifice—Hope." Still another was Carey's call: "Expect great things from God; attempt great things for God."

For the Board of Foreign Missions,

JOHN R. EDWARDS,
RALPH E. DIFFENDORFER,
Corresponding Secretaries.

FINANCIAL STATEMENT OF THE BOARD OF FOREIGN MISSIONS FOR QUADRENNIUM, 1932-1935

I. RECEIPTS

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
Designated.....	825,669.70	818,910.86	743,855.40	681,944.66	3,070,380.62
Undesignated.....	1,015,607.82	584,043.63	547,020.78	576,082.46	2,722,754.69
Total Receipts.....	1,841,277.52	1,402,954.49	1,290,876.18	1,258,027.12	5,793,135.31
Preferential for Debt.....	175,000.00	.....	.....	.....	175,000.00
Grand Total.....	2,016,277.52	1,402,954.49	1,290,876.18	1,258,027.12	5,968,135.31

II. DISBURSEMENTS

1. DISBURSEMENTS TO MISSIONS, INCLUDING DESIGNATED GIFTS

A. DIRECT

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
MISSIONARY SUPPORT.....	656,418.45	506,677.23	526,863.46	548,078.97	2,238,038.11
EASTERN ASIA:					
CHINA:					
Central China.....	10,087.42	2,160.20	2,686.01	2,153.83	17,087.46
Chengtu.....	9,284.75	1,535.95	1,528.00	1,771.72	14,120.42
Chungking.....	11,539.63	5,729.40	3,448.76	3,323.76	24,041.55
Foochow.....	22,767.68	14,267.64	18,691.43	18,644.36	74,371.11
Hinghwa.....	12,023.61	8,403.70	8,618.25	9,286.10	38,331.66
Kiangsi.....	9,845.86	3,496.73	8,440.15	3,676.15	25,458.89
North China.....	22,009.49	16,066.80	15,375.99	13,816.88	67,269.16
Shantung.....	5,296.43	3,217.55	3,271.18	3,099.43	14,884.59
South Fukien.....	3,638.98	3,060.53	2,932.23	2,275.67	11,907.41
Yenping.....	8,579.11	5,236.85	4,691.07	4,747.06	23,254.09
General.....	6,827.32	3,913.47	4,363.44	4,560.00	19,664.23
Fukien Christian University.....	2,917.91	1,744.42	1,768.00	3,598.00	10,028.33
Nanking University.....	6,005.88	4,500.67	4,065.00	4,073.00	18,704.55
Nanking University Hospital.....	.....	340.09	340.00	340.00	1,020.09
Nanking Union Theological Seminary.....	.....	3,590.24	3,789.70	8,180.00	15,559.94
Yenching University.....	2,901.14	1,816.67	2,777.00	1,797.00	9,291.81
West China University.....	6,502.63	3,577.59	3,197.47	3,479.72	16,757.41
Total China.....	140,227.84	82,718.50	89,983.68	88,822.68	401,752.70
JAPAN AND KOREA:					
Japan.....	30,959.39	8,505.75	11,147.04	7,030.88	57,643.06
Korea.....	32,665.93	17,756.58	16,506.99	16,670.63	83,600.13
Chosen Christian College.....	2,963.85	1,904.86	2,226.71	2,187.01	9,282.43
Severance Union Medical College.....	583.65	330.83	350.00	320.00	1,584.48
Total Japan and Korea.....	67,172.82	28,498.02	30,230.74	26,208.52	152,110.10
Total Eastern Asia.....	207,400.66	111,216.52	120,214.42	115,031.20	553,862.80
SOUTHEASTERN ASIA:					
Malaya.....	11,004.61	6,746.67	6,832.61	5,025.49	29,609.38
Sumatra.....	8,948.12	5,955.40	4,194.55	4,966.93	24,065.00
Philippine Islands.....	10,904.14	6,026.90	6,583.38	4,571.75	28,086.17
Total Southeastern Asia.....	30,856.87	18,728.97	17,610.54	14,564.17	81,760.55

II. DISBURSEMENTS—(Continued)

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
SOUTHERN ASIA					
Bengal	8,978.74	8,763.16	7,754.84	8,678.40	34,175.14
Bombay	14,309.71	12,573.02	12,126.26	12,268.66	51,277.65
Burma	7,375.89	4,240.10	3,798.15	3,766.15	19,180.29
Central Provinces	15,156.65	12,280.28	11,595.94	10,411.10	49,443.97
Gujarat	29,309.36	24,372.60	22,915.64	23,923.38	100,520.98
Hyderabad	24,376.37	18,532.61	16,955.78	16,671.72	76,536.48
Indus River	13,822.57	10,804.09	11,029.61	10,926.41	46,582.68
Leonard Theological College	18,079.04	11,871.31	8,483.86	7,134.28	45,568.49
Lucknow	15,822.31	12,652.33	12,145.39	11,444.65	52,064.68
Lucknow Christian College	11,574.31	5,415.24	4,761.92	6,000.60	27,752.07
North India	47,085.58	31,390.47	29,724.74	30,478.97	138,679.76
Northwest India	35,600.17	26,173.51	23,852.53	26,343.58	111,969.79
South India	14,355.77	14,313.32	12,409.84	12,240.21	53,319.14
General	19,387.45	9,293.08	8,200.37	7,284.23	44,165.13
Total Southern Asia	275,233.92	202,675.12	185,754.87	187,572.34	851,236.25
AFRICA, CENTRAL AND SOUTH					
Angola	10,239.39	6,820.77	5,584.00	5,921.42	28,565.58
Congo	11,637.48	8,134.81	7,753.49	7,448.96	34,974.74
Liberia	14,832.17	12,391.16	9,029.51	12,678.87	48,931.71
Rhodesia	9,255.66	5,600.81	5,899.26	5,527.71	26,283.44
Southeast Africa	14,747.83	13,463.89	12,303.15	10,621.10	51,135.97
General	270.00	178.00	430.07	256.86	1,134.93
Total Africa, Central and South	60,982.53	46,589.44	40,999.48	42,454.92	191,026.37
LATIN AMERICA					
Bolivia	9,182.16	3,844.26	3,934.25	3,979.02	20,939.69
Central America	5,133.78	2,724.04	3,905.54	2,413.37	14,176.73
Chile	103,137.27	5,805.75	6,286.03	5,564.05	120,793.10
Eastern South America	86,133.64	7,650.10	8,289.00	6,909.08	108,981.82
Mexico	29,695.23	12,077.08	12,506.60	12,522.00	66,800.91
Peru	9,766.10	4,218.89	3,985.38	4,300.87	22,271.24
General	4,312.34	2,777.01	2,834.18	3,345.23	13,268.76
Total Latin America	247,360.52	39,097.13	41,740.98	39,033.62	367,232.25
EUROPE AND NORTH AFRICA					
Austria	4,797.66	2,291.67	1,667.00	834.00	9,590.33
Baltic and Slavic	6,376.67	3,533.67	3,325.00	4,163.50	17,398.84
Bulgaria	5,520.00	3,495.00	2,485.00	1,102.50	12,602.50
Central Germany	70.00	20.00	35.00	.....	125.00
Denmark	5,051.83	2,647.50	2,650.00	2,657.70	13,007.03
Finland	8,356.50	1,953.37	1,544.00	2,450.00	14,303.87
Finland Swedish	2,820.00	1,833.17	1,500.00	1,147.00	7,300.17
France	10,213.33	1,926.68	1,376.25	.....	13,516.26
Frankfort Theological Seminary	3,745.00	1,106.68	1,305.00	1,200.00	7,356.68
Gothenburg Theological Seminary	3,541.66	3,118.00	2,952.00	3,278.00	12,889.66
Hungary	5,278.33	2,658.34	1,934.00	967.00	10,837.67
Italy	30,338.41	12,147.09	12,032.00	38.00	54,555.50
Jugo-Slavia	5,751.67	3,484.17	2,468.00	1,364.00	13,067.84
Madeira Island	400.46	.....	.....	400.46	400.46
Monte Mario College	11,357.50	10,034.16	11,946.00	12,242.00	45,579.66
North Africa	16,313.06	6,077.00	5,661.00	6,328.84	34,379.90
Norway	5,873.33	3,123.67	3,110.00	3,110.00	15,217.00
Northeast Germany	3,706.66	1,741.67	1,742.00	1,614.00	8,804.33
Northwest Germany	2,486.66	926.67	927.00	.....	4,340.33
Russia	1,354.17	958.34	962.50	502.00	3,777.01
Southwest Germany	3,810.00	1,701.67	1,675.00	1,675.00	8,861.67
Spain	3,755.00	2,062.50	2,950.00	3,220.00	11,987.50
Sweden	4,585.00	1,981.34	2,030.00	1,945.00	10,541.34
Switzerland	278.00	275.00	300.00	300.00	1,153.00
General	2,989.33	2,843.04	3,071.70	3,168.49	12,072.56
Total Europe and North Africa	148,770.23	71,940.40	69,648.45	53,307.03	343,666.11
MISCELLANEOUS	6,329.98	7,716.32	8,708.89	8,986.77	31,741.96

II. DISBURSEMENTS—(Continued)

B. DISBURSEMENTS TO MISSIONS, INDIRECT

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
Co-operation Fund.....	10,397.76	10,383.83	8,728.33	13,210.00	42,719.92
Purchasing, Shipping, Transportation (¾).....	8,483.36	5,944.83	5,091.86	5,165.25	24,685.30
Retired Missionaries.....	74,670.71	70,108.49	77,405.09	71,619.96	293,804.25
Personnel Department.....	4,159.49	2,913.62	3,749.91	4,034.20	14,857.22
Medical Department.....	6,086.52	4,098.45	4,254.00	.....	14,438.97
Personnel Preparation.....	1,200.00	870.84	1,000.00	.....	3,070.84
Total Indirect.....	104,997.84	94,320.06	100,229.19	94,029.41	393,576.50
TOTAL TO MISSIONS.....	1,738,351.00	1,098,961.19	1,111,770.28	1,103,058.43	5,052,140.90

2. HOME EXPENSES

ADMINISTRATION

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
Corresponding Secretaries' Office.....	16,694.13	13,871.99	15,215.30	14,701.88	60,483.30
Associate Secretaries' Office.....	16,995.53	14,059.49	11,007.73	11,434.97	53,497.72
Recording Secretary and Research Office.....	9,585.55	8,281.30	7,659.05	7,278.60	32,804.50
Rent.....	11,820.43	5,293.35	5,393.31	5,460.06	27,967.15
General Office.....	26,010.03	19,855.80	18,114.59	17,803.47	81,783.89
Board and Committee Meetings.....	6,996.65	5,832.87	5,888.73	5,924.27	24,642.52
Treasurer's Office.....	12,710.09	9,876.65	8,988.34	6,961.07	38,536.15
Accountant's and Cashier's Office.....	19,486.74	15,257.46	14,899.83	15,036.51	64,680.54
Auditing, Bonding, and Safeguarding Securities.....	2,781.41	2,219.69	2,615.95	2,442.18	10,059.23
Purchasing, Shipping, Transportation (¼).....	2,827.78	1,981.61	1,697.29	1,721.75	8,228.43
Total Administration.....	125,908.34	96,530.21	91,480.12	88,764.76	402,683.43
Less Income from Permanent Fund for Administration.....	11,276.00	10,248.06	8,000.49	8,450.75	37,975.30
Net Administration.....	114,632.34	86,282.15	83,479.63	80,314.01	364,708.13

INFORMING THE CHURCHES

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
Designated Income.....	16,748.65	13,939.99	12,427.97	12,742.38	55,858.99
Legal and Property.....	3,228.97	2,427.66	2,722.11	4,018.57	12,397.31
Field Cultivation.....	23,079.02	26,109.05	18,415.55	18,328.50	85,932.12
Field Cultivation Travel.....	9,593.35	4,520.06	4,314.47	3,871.41	22,299.29
Publications.....	8,357.71	8,685.60	10,527.79	9,054.00	36,625.10
General Conference Expense.....	155.92	1,000.00	1,000.00	.....	2,155.92
Share of World Service Co-operating Expense.....	86,554.22	26,941.76	22,440.62	26,652.88	162,589.48
Total Informing the Churches.....	147,717.84	83,624.12	71,848.51	74,667.74	377,858.21
Less Income from Permanent Fund for Informing the Churches.....	6,138.00	5,124.03	4,000.24	4,225.37	19,487.64
Net Informing the Churches.....	141,579.84	78,500.09	67,848.27	70,442.37	358,370.57
TOTAL HOME EXPENSES.....	256,212.18	164,782.24	151,327.90	150,756.38	723,078.70
CULTIVATION TRAVEL (Conditional Gifts).....	.....	.....	.....	8,642.01	8,642.01

II. DISBURSEMENTS—(Continued)

BOARD OBLIGATIONS AND INTEREST

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
Interest.....	43,963.65	43,668.12	31,992.67	28,447.98	148,072.42
Deficiency, 1931.....	25,000.00	25,000.00	48,315.00	24,150.00	122,465.00
Total Board Obligations and Interest.....	68,963.65	68,668.12	80,307.67	52,597.98	270,537.42
Preferential for Debt.....	175,000.00	.....	.....	.....	175,000.00

RECAPITULATION OF DISBURSEMENTS

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
For the Missions.....	1,738,351.00	1,098,961.19	1,111,770.28	1,103,058.43	5,052,140.90
For Home Expense.....	256,212.18	164,782.24	151,327.90	159,398.39	731,720.71
Board Obligations and Interest.....	68,963.65	68,668.12	80,307.67	52,597.98	270,537.42
Preferential for Debt.....	175,000.00	.....	.....	.....	175,000.00
	2,238,526.83	1,332,411.55	1,343,405.85	1,315,054.80	6,229,399.03
Less Amount realized from the Sale of Properties in the Fields, etc.....	.....	49,352.77	121,870.37	20,487.57	191,710.71
DISBURSEMENTS FROM CURRENT RECEIPTS.....	2,238,526.83	1,283,058.78	1,221,535.48	1,294,567.23	6,037,688.32

Disbursements from Current Receipts.....\$6,037,688.32

Total Current Receipts.....5,968,135.31

Current Deficit, November 1, 1931, to October 31, 1935.....\$69,553.01

III. CURRENT DEFICIT

Total Current Deficit, November 1, 1931.....\$483,158.75

Current Deficit, November 1, 1931, to October 31, 1935.....69,553.01

\$552,711.76

Amount Appropriated and Applied on Deficit, November 1, 1931, to Oc-
tober 31, 1935.....\$122,465.00

Amount Realized from Sale of Properties in the Field, etc.....24,165.00

146,630.00

Total Work Deficit at October 31, 1935.....\$406,081.76

Net Reduction, November 1, 1931, to October 31, 1935.....\$77,076.99

Plan approved by the Board at a meeting in Newark, N. J., November 20-22, 1935, for the amortizing of this Deficit; that the amounts needed be paid from increased income or from the proceeds from the sales of property, as follows:

1936. Deficiency 1935.....	\$69,553.01
1936. Deficiency 1931.....	48,315.00
1937. Deficiency 1931.....	48,315.00
1938. Deficiency 1931.....	72,474.00
1939. Deficiency 1931.....	72,474.00
1940. Deficiency 1931.....	94,950.75

\$406,081.76

IV. SPECIAL COMPARATIVE TABLES

1. TOTAL PERMANENT FUNDS AND OUTSTANDING ANNUITY AGREEMENTS AT CLOSE OF QUADRENNIUM INDICATED

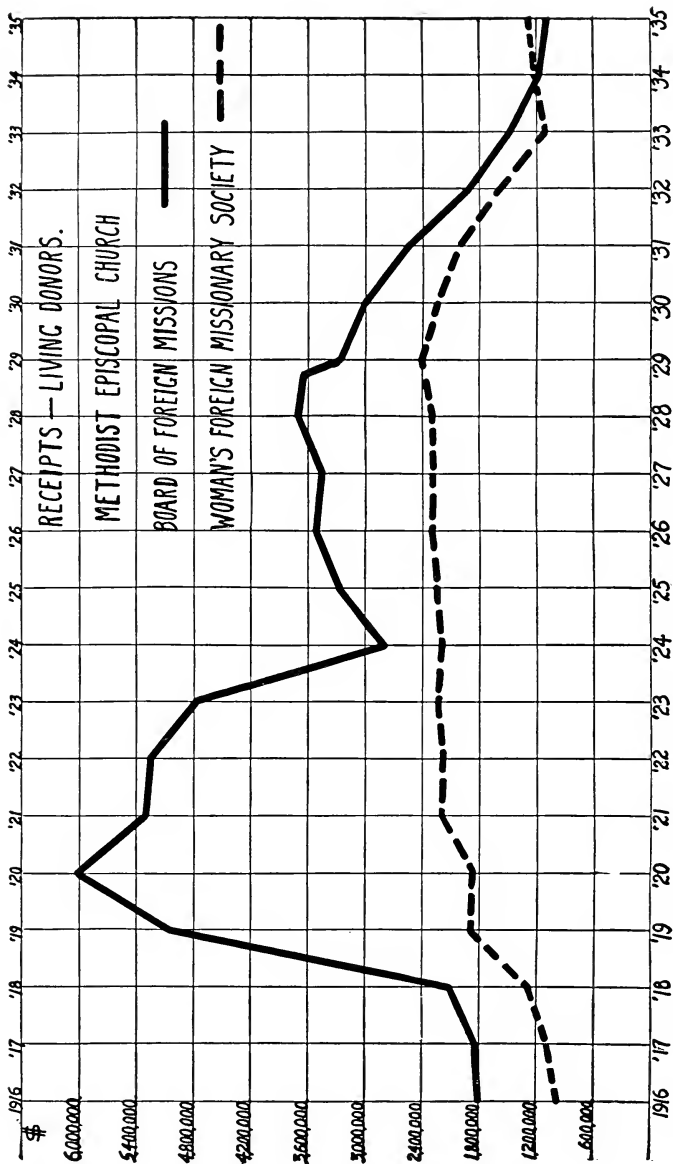
	Permanent Fund	Annuity Agreements
	\$	\$
1907.....	104,971.40	102,806.67
1911.....	153,191.88	477,497.59
1915.....	490,055.14	695,128.93
1919.....	908,431.67	1,848,765.45
1923.....	1,388,492.79	2,492,211.45
1927.....	2,328,829.78	4,627,166.88
1931.....	2,558,561.57	4,246,164.83
1935.....	3,067,461.87	3,912,799.97

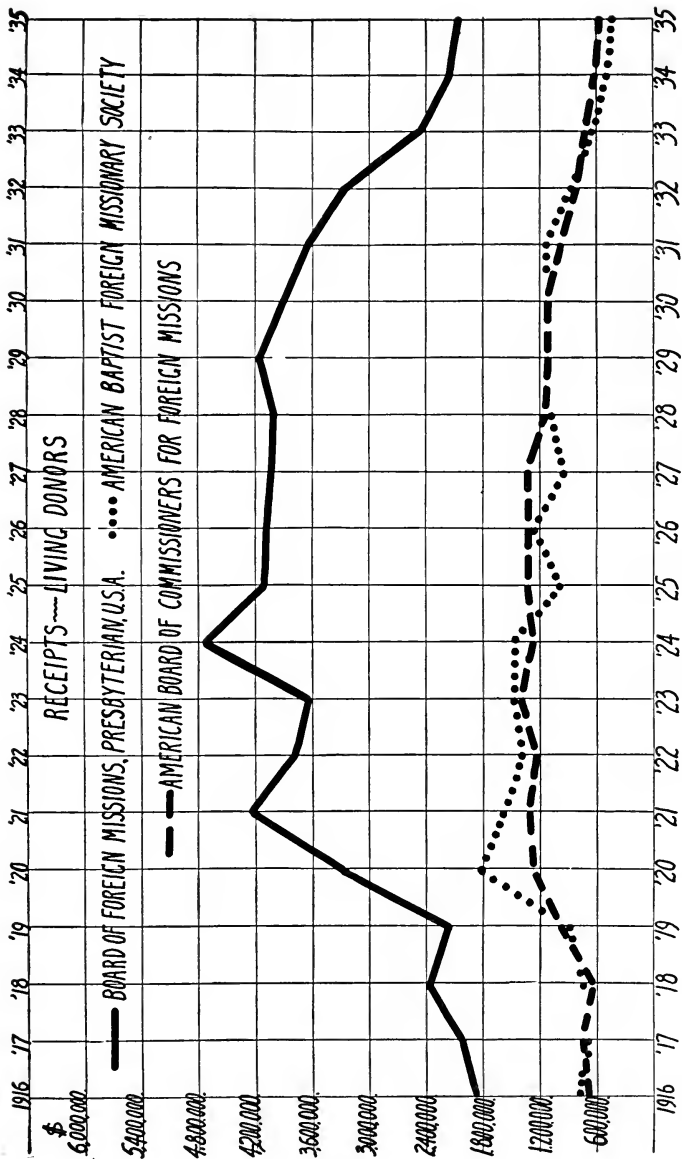
2. RECEIPTS FROM LEGACIES AND ANNUITIES FOR THE QUADRENNIUM INDICATED

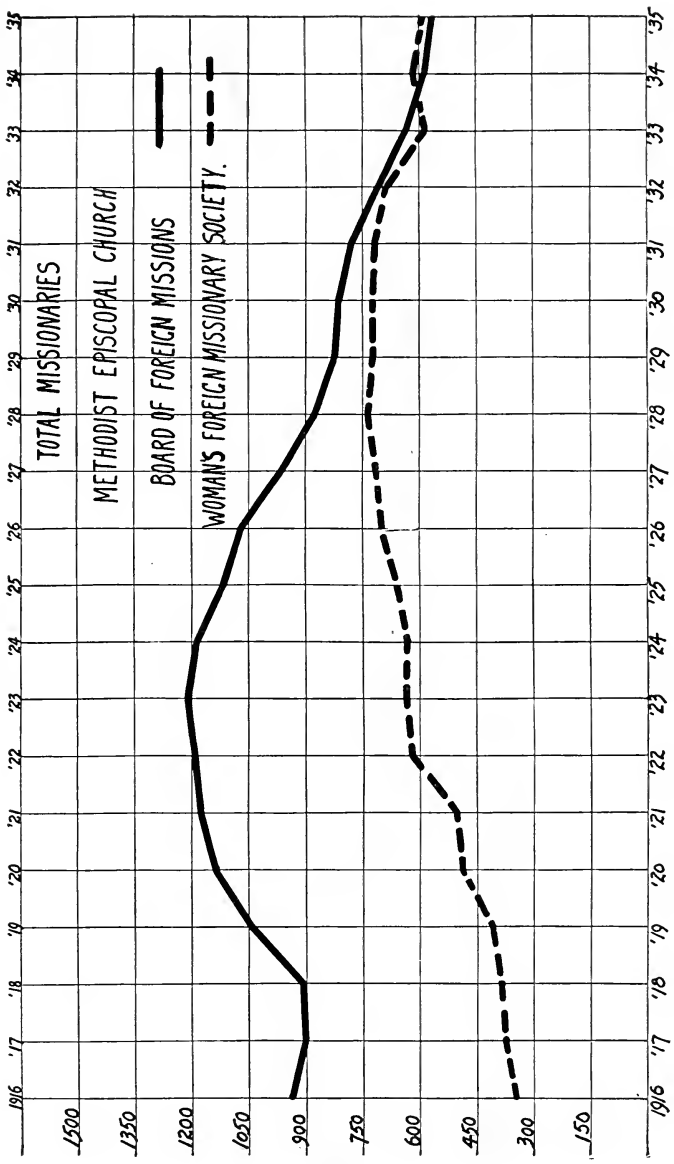
	Legacies	Annuities
	\$	\$
1908 to 1911, inclusive.....	135,424.74	27,952.94
1912 to 1915, inclusive.....	193,367.02	61,665.08
1916 to 1919, inclusive.....	273,937.48	229,038.70
1920 to 1923, inclusive.....	395,338.86	648,285.57
1924 to 1927, inclusive.....	778,089.03	123,197.22
1928 to 1931, inclusive.....	476,357.53	127,619.97
1932 to 1935, inclusive.....	196,872.16	11,410.39

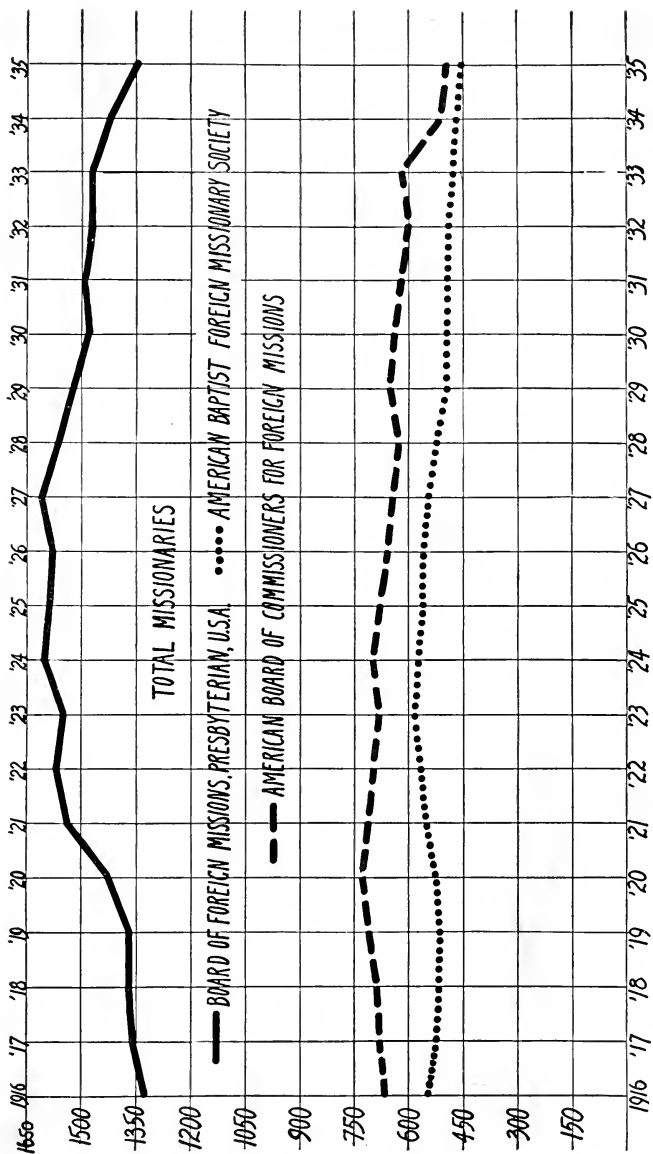
3. MEMBERS, RECEIPTS AND PER CAPITA SINCE ORGANIZATION

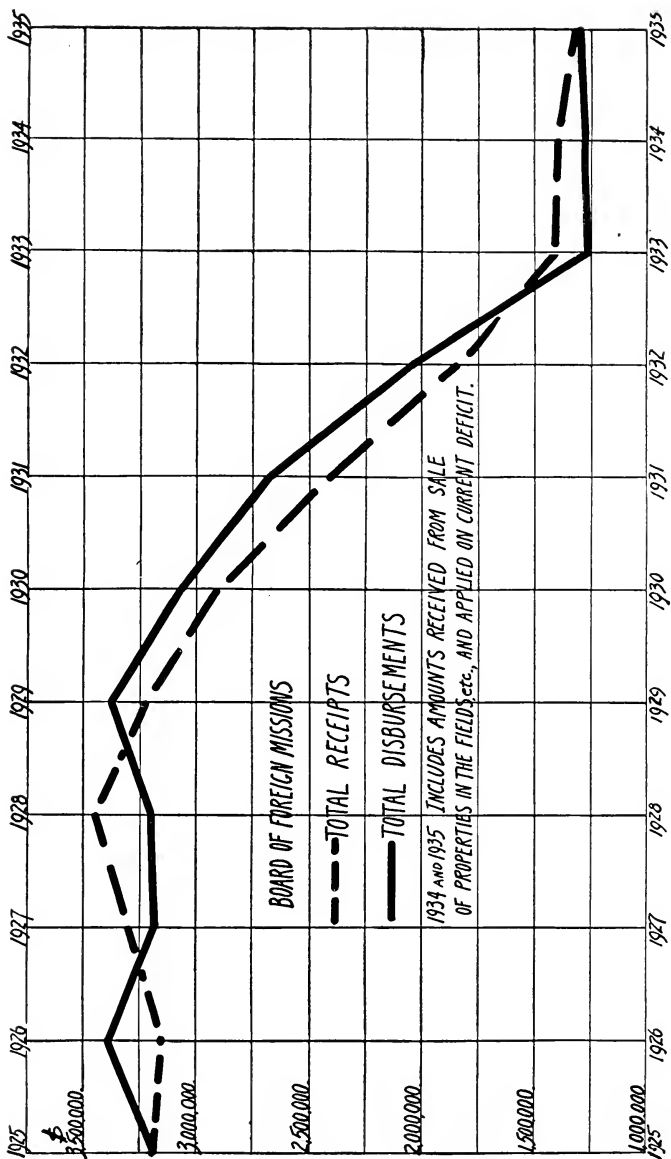
	Members and Probationers	Total Receipts	Per Capita
		\$	\$
1907.....	3,307,275	1,401,920.28	.423
1908.....	3,379,584	1,357,336.06	.401
1909.....	3,444,606	1,342,122.78	.389
1910.....	3,489,696	1,477,699.92	.423
1911.....	3,543,589	1,511,124.42	.426
1912.....	3,628,063	1,539,403.97	.424
1913.....	3,755,791	1,482,528.18	.392
1914.....	3,962,316	1,588,755.29	.401
1915.....	4,033,123	1,700,573.80	.422
1916.....	4,130,864	1,933,256.31	.468
1917.....	4,282,771	1,940,304.02	.453
1918.....	4,241,059	2,333,737.86	.550
1919.....	4,175,504	5,352,973.16	1.282
1920.....	4,398,988	6,166,989.75	1.403
1921.....	4,492,401	5,409,912.21	1.204
1922.....	4,566,146	5,426,129.03	1.188
1923.....	4,659,267	5,350,473.52	1.148
1924.....	4,712,528	3,152,962.70	.669
1925.....	4,738,093	3,465,269.99	.73
1926.....	4,750,766	3,766,538.23	.793
1927.....	4,781,357	3,907,725.45	.817
1928.....	4,783,590	3,927,000.29	.82
1929.....	4,739,519	3,529,328.84	.74
1930.....	4,722,076	3,198,639.93	.677
1931.....	4,658,862	2,712,775.30	.582
1932.....	4,616,049	2,016,277.52	.437
1933.....	5,001,352	1,402,954.49	.28
1934.....	5,024,827	1,290,876.18	.257
1935.....	5,063,338	1,258,027.12	.248

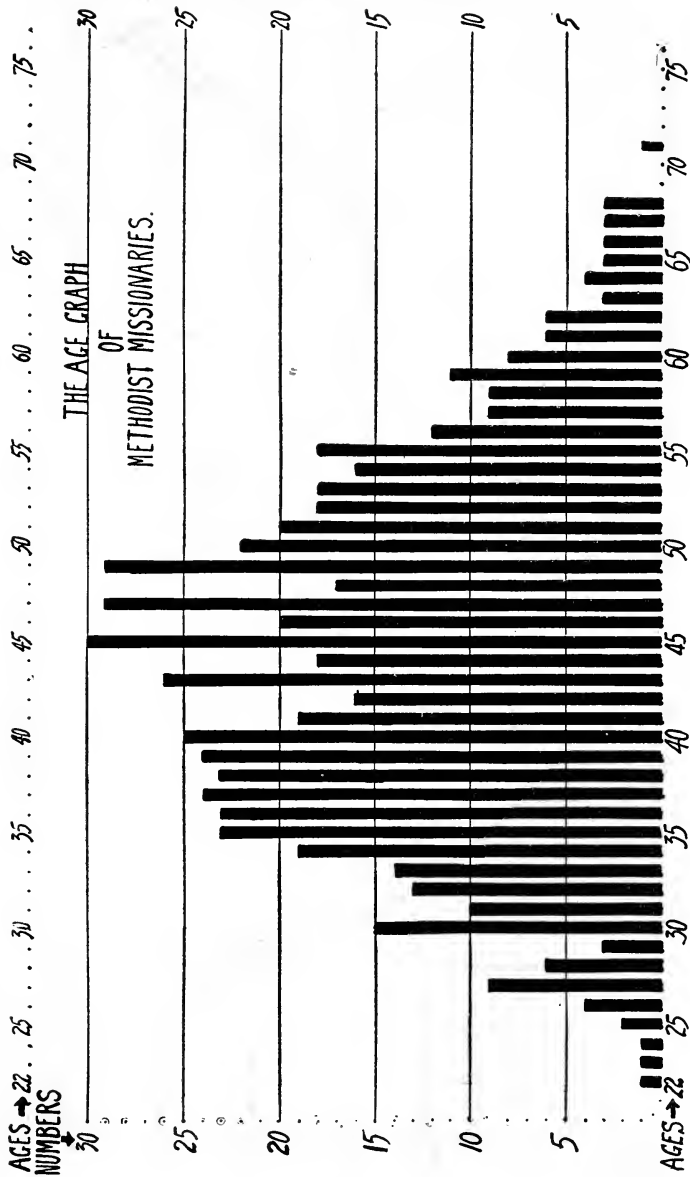








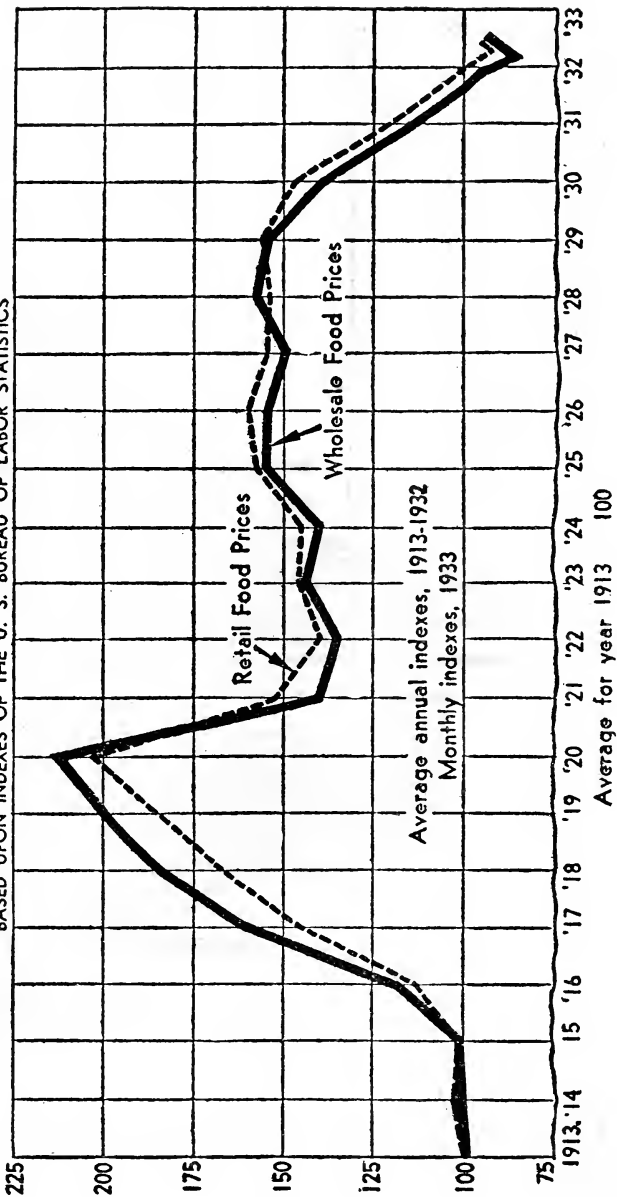




Wholesale and Retail Prices of Foods in the United States—1913-1933

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NUMBERS

BASED UPON INDEXES OF THE U. S. BUREAU OF LABOR STATISTICS



THE WOMAN'S FOREIGN MISSIONARY SOCIETY

TO THE GENERAL CONFERENCE OF 1936:

During this quadrennium, it may be that the words of Saint Paul, "Troubled—yet not distressed; perplexed—not in despair," have expressed the feeling of the Woman's Foreign Missionary Society. With incomes depleted, if not entirely cut off; with unemployment a present fact, not a future fear, for many; with droughts in some places, floods in others, plagues of grasshoppers, and closed banks, it is not to be wondered at that receipts and membership have decreased. But the fact that reverses have come does not mean that there has been retrogression. Rather these difficult conditions have been a challenge. They have demanded a new concentration in the task on the part of the workers. They have developed new resources of initiative and brought forth gifts of personality when possessions were not there to give.

These critical conditions through which we have been passing have called for an evaluation of missionary endeavor, a thorough study of the work upon which major emphasis should be placed in the future. And not only that—conditions such as these have demanded a searching of motives and spirit.

In this time of study we found that readjustments must be made. Some lines of work have served their day and now they must gradually decrease and other fields of opportunity must be entered. We are in the place of transition and through the coming years these problems must be worked out. But while methods and types of work are undergoing change, the one supreme motive remains unchanged—"to make Christ known."

Despite all hindrances within this period, there has been a loss in membership of less than twenty per cent and a loss in organizations of less than eight per cent. This remarkable record is due to the devotion, initiative and loyalty of missionary-minded women scattered through all our churches, some 50,000 of whom carry official responsibility for the Society.

The undauntable spirit of the Society found expression the first year of the quadrennium in this watchword: "Nevertheless, we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness." Emphasis was laid on deepening the spiritual life of the membership and the Church. To this end, 26,000 women of the Home and Foreign Societies banded together in a compact of prayer and devotional study as Fellow Workers for the Truth.

In the second year, in order to save money for the field, the annual public program of the General Executive Committee was

omitted, but the Branches glorified their Branch meetings. Des Moines, Minneapolis and Topeka held their Jubilee celebrations. Northwestern took sectional Branch meetings to its whole territory, 15,000 women attending, representing 1,309 auxiliaries. New York went without a printed Branch report and used the money saved to send out a new missionary. It was also the fiftieth anniversary of the founding of the German Woman's Foreign Missionary Society Work, and it marked the valedictory of the department as such. Since there was only one German Conference left in the United States, the others having united with English-speaking Conferences, the German work of the Society was discontinued as a separate department and Miss Amalie Achard, Secretary of German Work, closed twenty years of distinctive service. During the fifty years of this department, the German women gave \$1,303,433 to the work of the Society and sent thirty-two missionaries to the field.

During the third year, there was the Motorcade of the Woman's Foreign Missionary Society. This was made possible by the gifts of two women. One, Miss Ella May Carnahan, who gave \$1,100 that the Society might be able to finance the enterprise, and the other, Mrs. J. D. Bragg, who gave of her remarkable business ability as director of the Motorcade. She took charge of all the multitudinous details of sending motor cars all over the country, each car carrying a General officer, a Branch officer, a Conference or District officer and a missionary. Two hundred seventy-five meetings, with an attendance ranging from twenty-five to eight hundred, were held from Florida to Minnesota, from the Atlantic to the Pacific. Cars were driven thousands of miles, the longest record of one driver being 9,000 miles. Sixteen thousand, four hundred and twenty-eight new adult members were enrolled, and through follow-up work that number was increased to 23,455 by the end of the year.

In the fourth year, it was decided again to do without the public meetings of the General Executive Committee in order to save money for the field. During this year, 1,421 prayer circles were reported, and 1,201 auxiliaries met their goals in full and 507 more met all but one.

Through these four years, prayer and the consecration of personality and of money have undergirded all our work. There has been the monthly presentation of stewardship in the auxiliaries and stewardship literature has been read by hundreds in the reading courses.

The textbooks published by the Central Committee on the United Study of Foreign Missions have been the basis of auxiliary programs. The books were *Christ Comes to the Village*, by Mary Schaufler Platt; *Lady Fourth Daughter of China*, by Mary Brewster Hollister; *Eastern Women Today and Tomorrow*, by Ruth Frances Woodsmall; and *Japanese Women Speak*,

by Michi Kawai. In addition to these textbooks, the program material has been unusually rich and varied.

Leadership Training has developed until last year 1,353 were reported as taking the courses.

Library Service has functioned, even on a reduced budget; college libraries on the field have been supplied with books; and scientific and technical books have been sent to missionaries on request. One thousand thirty-two magazine subscriptions went to the missionaries as individual gifts from the auxiliaries.

The *Friends* continue to keep their readers world-minded. The publisher says, "There is more challenge in fighting a deficit than in building up a balance," and, despite reduced subscription lists, the office has maintained its record for self-support. The present subscription list numbers 91,983.

There has been an increasing interest in world citizenship, and more and more the women of the Society are feeling their responsibility in securing world peace, better movies and alcohol education. Auxiliaries give one month a year to the study of these problems.

One of the fine sources of information and inspiration and methods of work is the summer school of missions. Twenty-one interdenominational schools were reported last year with an attendance of about 5,000, and twenty-three Methodist summer schools with about the same number.

FINANCIAL HISTORY OF THE QUADRENNIUM

In 1932, the Treasurer of the Woman's Foreign Missionary Society reported all appropriations paid in full; no indebtedness to banks or individuals; net overdrafts made by Branches on the general treasury, \$116,250; a decline of 18.8 per cent in collections. The fact, however, that the foreign exchanges in which bills must be paid had been greatly in the Society's favor, had made it possible, despite lessened receipts, to pay missionaries, national workers and current work appropriations in full.

In 1933, collections had decreased \$435,408.74, or 25.73 per cent from the collections of 1932. In view of prevailing economic and financial conditions, this was truly remarkable. The Society had no bank loans nor debts to individuals; nor had any of its Branches any indebtedness except overdrafts on the Society itself. At the beginning of the year, a 10 per cent reduction in missionary salaries and a 15 per cent reduction in current work items was made. In May, need for still greater reduction became evident, hence missionary salaries were reduced by 15 per cent and current work by 30 per cent. These heavy cuts were accepted with amazing cheerfulness and a splendidly co-operative spirit. Because of them the fiscal year was closed without debt. Despite foreign exchange, losses where gains were confidently expected, despite economic turmoil and uncertainty, the Society

won through, free of debt, with trust funds intact and budget balanced.

Nineteen hundred thirty-four marked the turn of the tide, with an increase of \$69,000 in collections. Appropriations were paid on the same basis as in the latter half of 1933, salaries being 85 per cent of the 1932 figure and current work appropriations 70 per cent. After many years in which it was necessary to concentrate on material plant, attention was given increasingly to spiritual phases and values as distinguished from buildings and equipment. Retired missionaries were cared for as probably few organizations, business or benevolent, have been able to do, with a cut of only five per cent. Investments were unimpaired and trust funds fully protected.

Nineteen hundred thirty-five emphasized the upward trend with an increase of 6.1 per cent. Collections for the quadrennium were:

1932	\$1,692,327.37
1933	1,256,918.63
1934	1,326,275.00
1935	1,407,915.18

a total of \$5,683,436.18, compared with \$9,692,079.29, received in the previous quadrennium. (It should be noted that this total includes Sixtieth Anniversary collections and special gifts, two being legacies amounting to \$324,000.) Many and violent were the financial changes of the period. Beginning with large exchange gain, continued through devaluation of the dollar, resulting in exchange losses in most of the countries in which the Society operates, it has ended with the present outlook uncertain as regards exchange, but momentarily, at least, far less stormy than in recent years.

Conditions have led to an interesting change in the Society's investment methods. An increasing volume of annuity or life income gifts has been protected by reinsurance of every income in a strong life insurance company. Five companies have been chosen so that risk is distributed and maximum protection afforded. Pensions of all missionaries now receiving allowances have been similarly reinsured and policies are being purchased through payment of annual premiums sufficient to cover pensions payable in later years to all missionaries now in active service. Investible funds remaining after the insurance purchases above noted, are secured by AA or AAA bonds legal for investment of trust funds in New York, New Jersey or Massachusetts. Investment losses represent only a fraction of a per cent of investible funds.

No missionary has been called home for lack of funds. Branch overdrafts on the general treasury (totaling \$248,000 at the end of the quadrennium) are underwritten by funds in hand or shortly to be received. Branches and Society are thus free of

debt. There is no field indebtedness nor any encumbrance on the Society's \$8,000,000 real estate holdings abroad.

Thoroughgoing scientific revision of the entire budget is in progress. Its purpose is to adapt expenditures to changed and changing conditions abroad; to discover and inaugurate new types of work suited to the present day and to discard old types which have outlived their highest usefulness. Thus it is earnestly hoped the budget will become a more flexible tool, a more efficient medium for carrying the ideals of Christian women to non-Christian lands.

DEPARTMENTS

The record of the departments can be given only briefly. The Extension Department continues to support thirty-five missionaries and five nationals, keeps the "sunshine ambulances" going and the missionaries' cars running. During the quadrennium, 2,011 churches, which before did not have a member of the Society, have been entered by this department. The observance of Friendship Week, when thousands of calls were made, gained many friends for the Society.

The Wesleyan Service Guild, in spite of the economic conditions which have so affected business women, shows an increase in practically every line of its work. The Guild continues to support the work of Mildred Paine in the social settlement in Tokyo and the work of Mabel Nowlin in religious education in China.

The Student Department has had 103 student center committees functioning in college centers making contact between the students and the Society. Missionaries on furlough have itinerated among the colleges and the Student Secretary has visited colleges in practically every Branch. There has been close co-operation with the national organization of Methodist College women, Kappa Phi.

The Young People support eighty missionaries. Their Thank Offerings during the quadrennium have amounted to \$87,728 and have gone to help build the Methodist Girls' School at Singapore, the Foochow Union Hospital and to aid in the support of nationals. Affiliation with the Missionary Education Movement has been arranged so that more satisfactory text books for young people can be secured. Mrs. J. C. Shover, who has wonderfully supervised the work, now is obliged to resign and Mrs. A. E. Beebe takes her place.

The Juniors have worked and played with other children of the world in a "Friendly Garden"; they have held a "Peace Parade" and built a "Friendship Village"; and they have made the map of Japan more interesting by showing upon it how they met their goals. Their Thank Offerings have gone to the building of the Gamble Home in Constantine, Algeria; to the kindergarten department of Ewha College, Seoul, Korea; to the build-

ing of a home for a missionary at Jagdalpur, India; and to the Melton-Young Memorial Center in Nagasaki, Japan. The junior work has had changes during the quadrennium. Mrs. C. R. Havighurst, after thirteen years of fine leadership, resigned. Her place was taken by Mrs. Frank McKibben, who for three years brought to this department the influence of a rare and beautiful personality. Just before the last meeting of the General Executive Committee, Mrs. McKibben was suddenly "called Home." Her place will be taken by Mrs. Carl F. New.

There have been other changes in our officary during these four years. Death called also Miss Amy G. Lewis, who for eighteen years was the secretary of our General Office in New York. She had previously been one of our missionaries in Japan. Her place has been taken by Miss Ruth Ransom, formerly a missionary in Peru. Mrs. J. N. Reed, the Home Base Secretary of Northwestern Branch, was called by death at the time of the last General Conference. Miss Sinclair, for many years Corresponding Secretary of the same Branch, went to her reward last November.

CO-OPERATION

The Society co-operates with other women's boards in Christian literature for women and children in mission lands; in publication of study books, a world day of prayer, interdenominational schools in missions, the Cause and Cure of War Conference, union colleges for women.

The Society is also a member of the Foreign Missions Conference of North America, of which our president served as chairman last year. Through this federation of some eighty mission boards, the Society also becomes a member of the International Missionary Council.

These agencies sponsor many co-operative projects through committees on which members of the Society serve, thus having a part in the formation of mission policies and of unified programs of advance.

Co-operation with the Board of Foreign Missions is continually increasing as through the Consulting Committee mutual problems and programs are considered. Through the Joint Commission with the Woman's Home Missionary Society similar co-operation is brought about.

MEMOIRS OF MISSIONARIES

During the quadrennium, fourteen active and eight retired missionaries have passed through death to "life immortal."

Those who had given service in Burma are: Fannie A. Perkins, thirty-four years.

In China: Ella C. Shaw, forty-seven years; Kate L. Ogborn, forty-two years; Ida Kahn, M.D., thirty-five years; Helen R. Galloway, twenty-seven years; Lela M. Lybarger, twenty-five

years; H. Laura Frazey, twenty-four years; Louise Hobart, twenty-two years; Nora E. Kellogg, eleven years; Nelle Beggs, ten years; Rena F. Spathelf, six years.

In India: Josephine Stahl, forty years; Katherine A. Blair, thirty-nine years; Alice Means, thirty-eight years; Margaret D. Lewis, M.D., thirty-two years; Grace Boddy, twenty-one years; Bessie E. Rigg, ten years; Mildred Older, eight years.

In Japan: Matilda A. Spencer, forty-two years; Mariana Young, thirty-five years; Amy G. Lewis, thirteen years.

In Bulgaria: Kate B. Blackburn, thirty-four years.

NEW MISSIONARIES

During the quadrennium, twenty-eight new missionaries have gone to the field. This number, of course, has not been sufficient to take the places of those who have died and retired. The encouraging thing is that the number sent the last year of the quadrennium was larger than during the other years, and that instead of expecting to send no new missionaries, the Society is looking forward to replacing missionaries where imperatively needed. As a token of this, last year it was decided to send twelve new missionaries, placing them in the most strategic places.

INTERNATIONAL DEPARTMENT

Within the last four years, the International Department has enlarged its borders so that now Methodist women of twenty-three countries are associated in this Christian fellowship. The latest country to seek admission is Esthonia, and, though the poverty in this land is dire, the interested women have given money sufficient to support a Bible woman in India. Miss Winnie Gabrielson, who twenty-six years ago on her way to India, itinerated in Sweden and organized twenty-nine auxiliaries, this last year has revisited that land and seen the fruit of her labors. Inspired by her presence, the Scandinavian women, in addition to supporting a missionary in Korea, in Portuguese East Africa and in India, together with much field work, are now returning Miss Gabrielson to India for another term of service. For three years, in spite of the depression, there has been an increase in the gifts in each Conference in Scandinavia.

The Bulgarian women have put a Bible woman at work among the little servant girls, who are rented out twice a year at the servant market, and among the gypsies who themselves have formed a missionary society.

Of great interest in India is the development of the Mahila Samiti—the Church Woman Society—with Mrs. Chitambar as its president. This Society has a broad program, including temperance and health, as well as Church matters.

In South America, under capable leadership, Methodist women are increasingly active in the life of the Church. The women's

societies in Argentina, Chile, Peru and Uruguay are units in this department. Chile has the distinction of having the southernmost missionary society in the world. These Chilean women are supporting three Sweet Memorial Bible Training School graduates and two others in missionary work among the Aurancian Indians.

The Peruvian women are supporting a Lima High School graduate as a home missionary. The women of Argentina, while supporting a school among the Indians in Bolivia, also join hands with women of Mexico, Switzerland and German women of California to support a woman preacher in Macedonia. These women's societies are inclusive organizations with departments for Bible study, missions, social service, child welfare, temperance and local church interests.

In 1933, the Woman's Foreign and Home Missionary Society of Switzerland held its first general meeting, with 79 delegates and 43 visitors present. Switzerland supports a missionary, thirty-two scholarships and ten Bible women. In Germany, despite difficult situations, the women keep on loyally and bravely with their work. They support a missionary in Korea and one in the jungles of Sumatra.

In China, the Fukien Conference Woman's Missionary Society passed its twentieth milestone and the tenth anniversary of the opening of the mission station in Yunan, which this missionary organization supports. Other Conferences support local projects and work in Africa.

Korea and Japan have reported inspiring annual meetings, and so the story might go on. May it be that while each nation is suffering a resurgence of nationalism, this affiliation of Christian women all working "to know Christ and to make Him known" may prove to be a strong cord uniting these nations while other factors are dividing them.

IN LANDS AFAR

As has been shown by the financial statement, some curtailment of work has been necessitated during the quadrennium. The necessity for reduction has forced a more intensive study and a more searching appraisal of every institution. This has already resulted and will more fully result in more efficient work. Survey has shown that some types of work were outmoded, that the same funds and the same expenditure of life and effort, if more wisely used, could accomplish greater results. While the readjustments are not being accomplished easily, the final result, we believe, will work to the "furtherance of the Gospel."

We report the closing of two institutions. The Grenoble Foyer, which met a great need just after the war, was closed in July, 1934, as there was no longer a need for an institution for war orphans. The property has been rented to the French

Young Women's Christian Association at a very nominal rent, with the thought that they will later buy the property. The buildings are being used as a hostel for from twenty-five to thirty-five girls and are also serving as a meeting place for many different groups of young people.

Owing to great increase in the operating expense of Crandon Institute in Rome and to the fact that the number of students has decreased recently, and the government and other agencies have established schools for girls, it has been decided to close Crandon Institute and sell the property.

In this quadrennium, certain trends, discernible for several years, have become more pronounced in every mission field, and these necessarily have affected the types of work and institutions of the Society. There is a greater emphasis on co-operation—co-operation with other denominations, with the Board of Foreign Missions, and between the Society and national movements. This has led, in a few instances, to the elimination of work which was duplicated by some other agency thus transferring funds and personnel into more needy fields. Joint community programs have been formed in several centers. Missionaries have been loaned to national religious agencies such as the Kingdom of God Movement and the New Life Movement. Definite instances of co-operation will be noted in the future report of countries.

Another trend is the transference of administration to the hands of nationals, leaving the missionaries free for other types of service and new fields of work. This has been hastened by the attitude of government in some fields and has resulted in increased self-support and effectiveness.

Increased emphasis is being placed on rural work which many Christian nationals are making their field of service. Also there is emphasis on health education, prevention of disease and on training along agricultural and industrial lines.

AFRICA

Viewing our work in Negro Africa as a whole, the outstanding features of the last four years are: increased self-support through extended agricultural and industrial work done by the girls themselves; consequent added interest of the parents; valuable services rendered through the British and American Interdenominational Committee for Christian Literature in Africa; growing interdenominational co-operation.

Our work has gone forward without drastic change in the three Conferences—Angola, Rhodesia and Southeast Africa—where the Society has its stations. In Angola, the Girls' Boarding School at Quessua, which has been commended by the Government Inspector of Schools for the high quality of its work, has 250 girls in attendance. Revival meetings, with wholesome and lasting effects, have been held.

The death of old Chief Mutambara in November, 1933,

marked the transition, in a sense, from dark "heathen" Africa in Rhodesia, and focused attention on the amazing contrast that prevails under a Christian regime. In Rhodesia, our school work is co-educational. The Kraal work is advancing, with schools in their little pole and mud buildings opening daily at 7:30 A. M., with Sunday services in the native churches erected largely by the people themselves. With the exception of three special training schools, the Government does all its educational work in connection with the missions, and it urges religious training, with the Bible having first place on the school program.

The cut has made necessary the reduction of the number of girls in the schools, but to a remarkable degree self-help has been practiced to make resources stretch as far as possible. At Old Umtali, our largest station in Rhodesia, a village Teachers' Institute, with sixty in attendance, has proved helpful.

The hostel at Umtali offers a diversified social service program, and provides a shelter for Negro girls and women in a city full of difficulties and temptations.

In Portuguese Southeast Africa, the Society supports the Hartzell Girls' School at Gikuki. Despite a famine in the land, the school, crowded to the limit, has gone forward, the girls readily sacrificing a meal a day rather than have the school year cut short. In this school is a practice house, a three-room building of native material and style, in which the girls take turns in living in family groups, getting experience in meal planning, cooking, cleaning and the other essentials of home making.

More extensive evangelistic work through the district has been made possible by an automobile. The Nurses' Training Class continues to send forth groups of consecrated young women.

BURMA

Our work in Burma is divided on national lines—English, Chinese and Burmese.

We have two large English schools, one in Rangoon and one in Kalaw, nearly 300 miles north in the hills. The school in Rangoon, with an enrollment of 425, is entirely self-supporting, having this year even turned over its one missionary's salary to the reserve fund. At Kalaw, a new building, greatly needed and entirely paid for on the field, has been erected and is in use this school year. We have one school among the Chinese and in Rangoon, where there are 65,000 Chinese. These schools have a high scholastic standard with stable religious life in teaching staff and students.

There are many Indians in Burma, but the Methodist work among them has been limited. It was found possible to turn over our day schools to their Christian teachers, so they were sold to these masters, who carry them on as Christian institutions, but not under mission auspices. The arrangement has proved successful.

We have Burmese work in four centers—Pegu, Thongwa, Twante, Rangoon. The largest institution is the Girls' School in Rangoon, which has a student body of almost 400 among whom there is definite religious cultivation.

In Thongwa, the Neil Dexter Reid School puts much emphasis on training for village life and gardening, rice cultivation, poultry raising and weaving. The Thongwa Infant Welfare Society, an activity centering in the new church, supplies milk for babies, and sponsors a weekly clinic.

These who know Burma feel that she is astir, that the old conservatism is breaking down, and that the door is open.

CHINA

During this quadrennium, China has suffered as perhaps no other country from various causes—war, floods, banditry, all have taken their toll and worked their havoc. Despite these distressing circumstances, the building of a new world wherein dwelleth righteousness has gone forward.

In the re-evaluation of the work which has been carried on in China, the changes suggested were all in the direction of a nearer approach to the people. Within the past four years, the National Committee for Christian Religious Education has made a survey of religious education in the Chinese Church. On the basis of the findings, advance is being made, especially along the line of new literature for young people, for children, for Christianizing the home and for rural life. In all of this the Society is taking an active part. The Wesleyan Service Guild is financing the production of the new character-building readers for children. One of our missionaries is a secretary of the national committee and many are doing creative work on Sunday School material for all ages.

In the churches more and more effort is being put into mass education. The thousand character readers of Dr. James Yen are being used with supplementary material on the Christian Gospel, child training and hygiene. In one year, in one Conference, 3,000 were in such classes. Most of these classes were taught by volunteer teachers. They are largely used for evangelism and for developing lay leadership.

The work is being carried out into the country, where 85 per cent of the people live in small villages. Better Homes campaigns, carried on extensively, attempt to meet the entire need of the community, the home and the individual through spiritual, educational, physical and economic channels. Concern for physical welfare is expressed through health education and mothers are trained in child care and child feeding. Health demonstrations show how to prevent disease and how to treat it. On one Temple Fair Day, 10,000 people saw such a demonstration. Two books, one for prospective mothers and one on home

hygiene, have been written by one of our doctors, translated into the thousand characters and published. Farmers are taught how to treat the soil, how to raise chickens and rabbits and how to budget the family income. Seven Boards and six educational units are co-operating in North China in this Better Homes Movement.

Women have made a remarkable advance in this area. The fact that every woman must learn to read the Bible and pray before she is received into the church is a contributing cause. Workers' Institutes are available for all women workers and are most helpful.

A number of high schools in China have attained the age of fifty years and Rulison, the first school for girls in the Yangtze Valley, has celebrated its sixtieth anniversary. While some schools during these years of turmoil have suffered, others have had increased enrollment. During the recent Communistic occupation of Yungan, the Girls' School, supported by the Fukien Missionary Society, was not only unmolested, but a special guard was appointed by the Commander, who said, "A girls' school is a good thing; this is one creditable thing which the church has done."

The League of Nations Commission on Education, which visited China within the past few years, strongly recommended more vocational training, as did the Laymen's Commission. Here and there, schools are answering this demand and are carrying on agricultural and industrial training, mothercraft and normal training.

Always in our schools emphasis is placed on service. In West China, under the leadership of a fine teacher, about fifty students volunteered to take up some special Christian activity in the city or rural communities round about. Students in different centers have assumed the responsibility of adult education through station classes, institutes, industrial classes, night schools, demonstrations in public health and hygiene.

China has one of our two distinctly Methodist Woman's colleges—Hwa Nan, in Foochow, which, under the presidency of Lucy Wang, brilliant and well-trained national, is making an outstanding Christian contribution to China's womanhood. The esteem in which it is held is attested by a grant from the Government of \$8,000 Mex. The new Practice House, which was built and furnished by funds on the field, has recently been dedicated. Alumnae organizations have been started in the Philippine Islands, Amoy, Peiping and Shanghai.

During the past few years, there has come about a shifting of emphasis in medical work. More effort is directed to prevention of disease. In line with this change of emphasis, and also with the desire of co-operating more fully, the Society is uniting forces with the Board in some hospitals. In Wuhu General Hospital, the Society furnishes two nurses and also the appropria-

tion which formerly went to one of our hospitals. Further co-operation in medical lines will be worked out in the immediate future. Not only will the hospitals be better equipped and staffed, but through released funds the Society will be enabled to enter more fully into the new field of health education and disease prevention.

INDIA

In India, certain nation-wide movements are affecting the scope and the intent of our missionary work. The mass movement toward Christ in certain sections, the effort not only by Christian agencies, but by others to remove untouchability, the impetus toward greater unity of the church in India, and the movement for rural reconstruction, all have their effect on the work of the Society. While the established work in school and hospital goes on, efforts are being made to broaden the area of service in these institutions and also to move out into new fields.

The Society's schools were founded for the training of Indian girls, for whom little or no provision existed. Although sentiment toward education of women is changing, even yet only two per cent of India's women are literate, and school facilities exist for only ten per cent of girls as against forty-nine per cent of boys (Simon Report). However, the Society has opened many of its schools to boys as a type of co-operation with the Board of Foreign Missions. In others, our missionaries have assumed charge of boys' schools. In two Conferences, all primary boys' education is now sponsored by the Society. As co-education has proved successful, it has been extended to higher grades in some places. The Episcopal Address to the Central Conference of Southern Asia says: "The Church owes a debt of gratitude to the Woman's Foreign Missionary Society for taking over during the past quadrennium scores of the little schools that would otherwise have been closed, as well as for the splendid way it has maintained its own distinctive types of activity, and for its sympathetic co-operation in many ways and in many places, thus enabling us to save much work from wreckage that would otherwise have had to be closed out."

More and more, caste and communal lines are being broken down and reports from many schools tell of Hindus, Moslems and Christians studying together happily. In Gonda, sports for the four girls' schools in the city, three of them non-Christian, were carried on at the mission school. In Johnson Girls' High School in Jubbulpore, an inter-school sports meet was attended by eleven schools, and girls in purdah and Christian girls in gym suits all joined in the fun, and differences were forgotten.

High educational standards are increasingly emphasized and new methods are gradually being introduced. An interesting development in a section in Nagpur is the organization of a Par-

ent-Teacher's Association in which 100 fathers and mothers are enrolled.

Constantly the effort is being made to make Christianity an intrinsic part of everyday living. Such a village is Ushagram, the "Village of the New Day." Here 600 boys and girls "work with their hands as well as their minds and like it." Some are Hindu, some Mohammedan, some Christian, but all have the Indian background that labor is not dignified, and here they gain a different concept. These boys and girls conduct several schools in neighboring villages after their own school hours, and during vacation thirty-five schools were carried on by volunteers.

Another such experiment station is the Jidato School in Pakur—"The Village of Persistent Advance." This school is planned to meet the needs of the Santal village child, to preserve the best of Santal customs while giving the new ideals of the Christian life. Here in adobe cottages, very similar to those of the village, only cleaner and airier, the boys are taught to do the work which later will make it possible for them to earn a living; the girls are taught home-making. The Government sub-inspector was so much interested in these new teaching plans that he asked for a Teachers' Institute on the mission compound to which the men teachers of village schools were invited. All but 25 of these 200 children are Christians.

In Arrah District, one of our missionaries spent sixty days camping in the villages where there are 5,000 mass-movement Christians who have had practically no training. Staying ten days in each camp, she opened a little dispensary, made house-to-house calls and had evangelistic services. Then she called together the leaders of the villages for a two-day meeting. As a result, they formed a Brotherhood, which is nothing more nor less than a Christian Church, with fourteen rules, among which is doing away with idol worship, giving up child marriage, praying twice daily in Christ's name, worshiping together on Sunday and seeing that their children have some education. Nearly 100 gladly joined, giving their thumb-prints as they promised to obey the rules. This is the beginning of a unified village church in this district.

In Arrah circuit one of our missionaries moved to a village, living in a simple house to which any of the villagers might aspire, and here taught them how to find God, how to read, how to take care of their physical health—a simple program, but inclusive.

In Puntamba District are 2,000 village Christians, pathetically eager to learn. Here we have a school for boys and girls, a growing medical work, and practical demonstrations of making life easier and happier. "The aim is, while giving them the knowledge of Christ they long for, to teach them a mode of life that will alleviate their grinding poverty without lessening their capacity to live simply. Heretofore such a population has hardly

dreamed of improving itself, but Christ has given them hope and they will rise."

JAPAN

Within this quadrennium, there have occurred notable anniversaries of several of our schools in Japan. Aoyama Jo Gakuin in Tokyo, the school that began with six pupils and now has 1,000, celebrated its sixtieth anniversary. Her graduates number 3,621. The development of the home economics department is one of the outstanding achievements of recent years. Teachers' licenses are granted by the Education Department of the Government.

Fukuoka Jo Gakko (Happy Hill School) has celebrated its fiftieth anniversary. There is a capacity attendance of 400, who have passed the competitive examination for entrance, a faculty of 21 members with Miss Tokunaga, a gracious Japanese woman, as principal, and a fine group of buildings.

Kwassui Jo Gakko in Nagasaki, full to overflowing, observed its fifty-fifth anniversary last year.

In Hirosaki, Jo Gakko, which is planning its fiftieth anniversary this year, there is an interesting feature—an international committee of twenty girls, who are making contacts with girls of other lands.

The terrible fire in Hakodate in March, 1934, has made of our school there a center of relief and service. The missionary in charge was presented by Government officials with a gold medal because of her splendid direction of affairs. A new chapel seating 650 has been built here.

The Society is solely responsible for Kwassui Woman's College in Nagasaki. During this quadrennium, the new building on which Kwassui's very life depended because of Government insistence, has been erected, a beautiful building built at comparatively low cost as exchange was favorable. Upon its completion, it was a Japanese teacher who said, "Now Kwassui is suitably housed, more than ever we must pour ourselves into making her richer spiritually."

The Kingdom of God Movement in Japan has focused attention on rural evangelism in these latter years. From Fukuoka as a center, rural work is carried on among the folk in eighteen small villages. Health clinics are conducted and here and in other stations day nurseries for the farmers' children are held during the rice transplanting season, while parents work early and late in the paddy fields.

In Nagasaki is an evangelistic social center, the Melton-Young Memorial Home in memory of Miss Mary Melton and Miss Mariana Young, who taught in Kwassui College for years. The large rooms and playground are in constant use for classes of mothers, working girls and boys, government school students and children of all ages. Among the needy groups are the 1,000

Koreans for whom this is the only meeting place. Clinic and kindergarten are busy adjuncts.

In Tokyo is Ai Kei Gakun, one of the units of social work related to the Japan Methodist Church. The building is constantly in use with helpful program for all. A new kindergarten plant has been erected, equipped with living quarters on the second floor. A Baby Clinic is conducted by a Japanese physician.

After being closed three years, the Kumamota station is again open and the mission home is a beehive of activities for men, women and children. Out from this home, work is carried on in four large towns in the district. The missionary has her home with eight Japanese co-workers and the family life is a very happy one.

Evangelistic work in Japan is largely church-centered. The missionaries give their service in women's organizations, kindergartens, girls' clubs, Bible classes, and all the time strive to place the leadership more and more in Japanese hands. And Japanese women evangelists are taking their places beside the missionaries. One of these workers has started a home for widows with little children, where they can rent rooms cheaply and have their children cared for in a kindergarten while they work. Another phase of evangelistic work is a summer camp on the seashore, modeled after Camp Wesleyan at Northfield, and co-operation in an interdenominational Sunday School Institute camp.

Undoubtedly the greatest Christian influence in Japan during the last quadrennium is the life and work of Doctor Kagawa. The Society is gladly making its contribution to this outstanding work. One of its missionaries is devoting her time to literary work with the Kagawa Co-operators.

KOREA

Four really significant events fall within the scope of this report of the last four years. In 1933, a thorough-going scientific study and revaluation of all our work was carried on under the direction of a representative committee in which preachers, missionaries, Bible women and laymen participated. As one result, provision was made for withdrawing missionary support from unregistered primary schools, and within ten years, from kindergartens and Bible women such support being in the interim assumed by local churches.

A very important event was the jubilee in 1935 of the coming to this Hermit Nation of the first Christian missionaries. The record of the fifty years is a miracle story in which the Society has had its full share. Its first missionary, Mrs. Seranton, was the pioneer in education of Korean girls. Her little school has developed into the fine and only college for women in the nation. The first hospital for women and first kindergarten were founded by the Society. The story of our Bible women is an epic of

spiritual force and physical endurance. These faithful women still carry the message over mountain paths into remote settlements, to city homes and village hovels. Ten missionaries supervise and share their work. One of our young nationals creates Sunday School literature and another has charge of the Home Department.

The second General Conference of the Korean Methodist Church, held in the fall of 1934, was a significant event. At this time, there was designated a "Woman's Work Section" placed under the Department of Evangelism of the General Board of the Church. The organization, still in its trial period, includes five divisions of work, evangelism, religious education, kindergarten supervision, public health, home economics and club work.

The fourth notable event of these years is the creation of the new Ewha College plant. Some years ago a gift of \$35,000 from Mrs. Phillips Howard Gray purchased the new site of fifty acres three miles from the city. Mr. and Mrs. Henry Pfeiffer's gifts of more than \$100,000 to the building fund and smaller amounts from many individuals made possible the undertaking of the building project, and on May 31, 1935, Pfeiffer Hall, the main and central building; Case Hall, the music building, and a gift of the women of the Methodist Episcopal Church, South; Emerson Hall, a wing of the same building; and the gymnasium, named for Mrs. R. L. Thomas, were formally dedicated. Four buildings are still under construction—the dormitory in three units, one unit being given by the women of the United Church of Canada; the kindergarten; the English House and the Home Economics Practice House; a model Korean home, provided by Dean Ava B. Milam and the Ewha Alumnae Association. In these two buildings, groups of students live with teachers for a given period and the ensuing friendships have meant even more to the girls than the main objective—the training through practical experience for home making.

Mr. and Mrs. Pfeiffer have also contributed \$50,000 for endowment. There are 225 students now in the college. Two hundred twenty-four have been graduated since the college opened twenty-five years ago. The Kindergarten Training School, opened in 1914 and closely affiliated with the college, has 262 graduates and 48 students this year. "Ewha Sunday" must be mentioned, when women's education in general and Ewha College in particular are the subjects of prayer in every Methodist church and multitudes of small, but precious, gifts are offered for Ewha.

In addition to the two hospitals—the Lillian Harris Memorial in Seoul and the Union Christian Hospital in Pyengyang, public health and child welfare work is carried on in four centers—Pyengyang, Chemulpo, Kongju and Taiden. In Chemulpo, the nurse, with a staff of Korean workers, is serving effectively in a neat new building. In Kongju, 102 infant clinics were held

and 1,576 health examinations given in 1935. The work of this station was so well esteemed that it has been used by other denominations as a training center for their workers. At the insistence of Japanese official families, who were appreciative and supporting patrons of the Center at Kongju, a branch has been opened in Taiden, a growing city to which the Provincial Government offices have recently been moved from Kongju. Seventy-two thousand, two hundred and nineteen bottles of milk were prepared and sent to homes last year by these two stations. In the Seoul Evangelistic Center, a group of Korean women are working to complete a fund for a child welfare building.

MALAYA

The fiftieth anniversary of the beginning of mission work was celebrated in 1934, with its beloved founder, Bishop Oldham, present. Miss Sophia Blackmore of Australia, the first missionary to Malaya under the Society, was an honored guest. Now there are seven day schools in the peninsula and with boarding schools there is an enrollment of 3,719 girls. Many of the teachers are graduates of our schools and former school girls are teachers, Bible women or mothers of Christian homes, not only in Malaya but throughout the Orient.

While Miss Blackburn opened the first school for Tamil girls, a second school for Chinese girls was begun in a little over a year, and when our second missionary reached Singapore four years later, she found these two schools and evangelistic work and "Nind Home" going concerns, and beginnings made among four races, Chinese, Malay, Tamil and Siamese. Schools have been cosmopolitan from the first and as in different centers work has providentially opened, this characteristic has become more pronounced.

At Malacca, in the new Suydam Girls' School and Shellabear Hall, girls of different nationalities are living and working together. This is true also of the schools in Kuala Lumpur and in Taiping, where girls of sixteen nationalities comprise the student body. The Anglo-Chinese schools in Ipoh and Penang have large enrollments; the missionary, in Sitiawan, a trained nurse, follows a varied and successful ministry.

In every school, much attention is given to spiritual instruction. The girls with the missionaries go out as visitors and as workers in the church and Sunday schools.

From the early days, evangelistic work has been a part of the program, Miss Blackmore organizing a Bible Training School soon after beginning her work. Now, as Eveland Seminary, it continues religious education training. It is an encouraging sign that religious education has been made so large a part of the church life in Malaya; also that self-support has been increasing so rapidly.

PHILIPPINE ISLANDS

Despite conditions which have placed a heavy burden on our workers in the Philippines during the last few years, there has been a renewing of religious life which has expressed itself in the gaining of over 6,000 new church members. Necessary readjustments have been made, due to the loss of four missionaries.

Girls in the Harris Memorial Training School find a practice-field in twenty Junior Leagues and sixteen Sunday Schools to apply the teaching received in the class rooms. This work is carefully supervised by one of the graduates.

In dormitories which will provide Christian surroundings, the Society is rendering a service to Government-trained school girls. Hugh Wilson Hall in Manila and the dormitory in Vigan are more than carefully protected and supervised homes for girls. They train Christian leaders.

While the Mary J. Johnston Hospital is a maternity hospital, the medical and surgical departments have been growing, 378 being treated last year. The number of babies born this year was 459, making a grand total in twenty-eight years of 13,700. The new nurses' home across the street, Eveland Hall, is filled with the fifty-four nurses now in training.

A disastrous flood did great damage to the Mary Brown Townsend Memorial Bible Training School. Floods were destructive also in San Fernando and Bayombong, but physical difficulties such as these do not daunt the missionaries.

Two meetings recently held are signs of a growing church; one, a splendid inter-district evangelistic institute at Lingayen, with sixty-one students, and the other, a meeting of daily vacation Bible school teachers, at which representatives from three provinces were present. Successful Epworth League Institutes are also an encouraging index of growth.

SUMATRA

This lovely island is a challenging field, perhaps the greatest for its size in the world. The Batak people, whose grandparents were cannibals, make stalwart Christians when given a chance.

Four of our missionaries are on the field now. Miss Schwab, the International Department worker whose salary is paid by the German Unit, is doing great work in the jungles. The beautiful Medan School, which was dedicated in 1932, has an enrollment of over 200 girls, and is a school of which our Society may be justly proud.

Nine different racial groups are represented in the schools and a missionary must be a linguist to serve in this island.

EUROPE

BULGARIA

The Lovetch School has continued to attract girls from all

over Bulgaria because of the fine type of academic education it offers and especially because of the training in Christian character the girls receive. During the last few years, the dormitories have been full to overflowing with from 175 to 200 girls. The government schools are still having the old semi-classical courses for girls, but the officials have given the Lovetch School permission to start some new home-making courses which will help the students to be better wives and mothers. The school Y. W. C. A. furnishes a medium for Christian service to needy folk. It recently sent its leader to Bucharest on a friendship tour.

NORTH AFRICA

Because tangible results in North Africa are so meager, so far as statistics are concerned, intensive study has been given to the wisdom of continuing the work. After careful and detailed investigation, the unanimous decision was to keep on. Study is continuing as to how to carry on the work most effectively and emphases may be altered, but the work is to go forward.

Twenty years ago Les Aiglou, a home for Moslem girls, was founded in Algiers. During these years, twenty-three girls who have gone from the home have married and established Christian homes—not a large number, but they are having a marked influence in the communities where they are scattered, so much so that fathers who have seen them are coming, asking that their girls may have the same training. The two missionaries who began this work are now retired and are spending much of their time visiting these Christian homes and helping them to remain true.

The student hostel for French women students attending the University of Algiers has, in addition to housing from nine to fifteen girls, been the center for different groups of students and young people who have gone there to discuss economic, social and religious questions and to seek spiritual reality.

Another type of work among French women and girls is done by one of the missionaries who visits in the poor section of the city, demonstrating Christianity.

In Constantine is the Francesca Nast Gamble Home, with twenty to thirty Arab girls, all of whom would undoubtedly have remained illiterate but for the Home. Some of the older girls in the Home have been sent to France for training in nursing, sewing, etc., and have returned to become self-supporting women. The difficulty is to find Christian Arab husbands for these girls as they get old enough to marry. In Constantine, too, is the Hannah Bradley Memorial, or Neighborhood House, situated on the edge of the Arab section of the city, where it can minister to the women and children who slip up the back alley so they will not be seen. Besides having classes for women and girls, the missionaries do much visiting in the homes.

Up in the mountains of Little Kabylia is Il Maten, which ministers to the physical, mental and spiritual needs of the community. The little girls are taught in the school, not only the three R's, but how to keep clean. A dispensary held each week by one of the French teachers meets a dire need, for there are no doctors in the mountains.

LATIN AMERICA

MEXICO

Because of government regulations our schools have worked under difficulties during the past few years. In October, 1934, a drastic law was passed, stating that no religious organization of any kind could conduct primary, secondary or normal schools nor could any school carry on any kind of religious propaganda. Though this legislation was aimed at the State Church, the Society felt that the law must be obeyed in spirit and letter and so, at the General Executive Committee meeting of 1935, it was decided that the Society could not longer use its funds for the support of primary, secondary or normal schools. Our schools in Mexico have in the past contributed much toward the building of the Kingdom and it was with the deepest regret that we voted to close them. However, the Society is not withdrawing from Mexico. It is planning to use the appropriations for other forms of service such as hostels, social centers, and literature. The few missionaries now in school work will be released for these new types of service.

A few years ago, two rural social centers were started by three of our missionaries, one in the state of Guanajuato, and one in a rural section just out of the city of Puebla. Through kindergarten, sewing and cooking classes and health programs service has been gladly given and received.

In Mexico City, two of our missionaries have been doing evangelistic work, teaching classes and organizing groups of young people and children in the churches. Two Mexican women, one as deaconess and one as physician, have also given their services to needy people, using one of the churches as a center.

The Bible Training School has not been interfered with in any way by the government. As the regular deaconess course has been discontinued because the Mexican churches cannot support deaconesses, a new service has been rendered by training lay workers, ordinary members, in Bible and methods of church work.

Short-term institutes for mothers and for preachers' wives have proven most valuable.

SOUTH AMERICA

During the quadrennium, the work of the Woman's Foreign Missionary Society has been marked by the erection of the new

Lima High School building and the subsequent development of this institution, and by the emergence of young women as leaders in the evangelical church throughout the continent. Through the years of decreased income, all the work has been maintained at a high level, due to the loyalty and sacrificial service of missionaries and nationals.

The erection of the new Lima High School marked the beginning of a new era in Christian education for women in Peru, where this is the only Protestant institution for girls. Since 1932, the enrollment has doubled, over 430 girls now being served by this school whose secondary courses have recently received Government recognition. The first Home Economics course in Peru, as well as the first course in Physical Education has been opened. These students are fast becoming young leaders in the Church, serving as Sunday-school teachers and as leaders in the rapidly developing Daily Vacation Bible Schools. One graduate, who was the first Peruvian girl to train for Christian service, is now a full-fledged deaconess.

A new personality—the trained Protestant young woman—is slowly coming to life in East South America as the result of the Christian education given by our schools in Montevideo, Buenos Aires and Rosario. The training school for Christian workers in Buenos Aires is called the most progressive type of Christian activity now being carried on in South America. Not only girls from our own schools, but many from other denominations and from several Republics are being trained here for service. The churches welcome these young women as pastors' assistants, ministers in the smaller churches, deaconesses and social workers. The deaconess of Central Methodist Church, Montevideo, has large influence in the Protestant community. Other young women are active leaders in the Federation of Evangelical Youth of Uruguay and in the Liga Feminina of Argentina.

Gradually our institutions are realizing a measure of self-support. Crandon Institute has been on this basis for a decade, the Society supplying only the salaries of missionaries. Lima High School is working toward that end. A committee of nationals have recently assumed partial support for Colegio Norte Americano in Rosario. However, self-help necessarily develops slowly among a small Protestant constituency in countries so predominantly Catholic, and the help of friends in the United States is still needed to aid in the development of a strong leadership for the evangelical religious and educational work.

UNION COLLEGES

In addition to our two Methodist Colleges, Hwa Nan and Kwassui, the Society has a share in ten union institutions.

In the Woman's College, West China Union University in Chengtu, China, the Society has two representatives on the faculty. The college is just ten years old and has a registration

of 108—an increase of 100 over the entering class ten years ago. Ninety-five per cent of them are church members. Classes in mass education and rural reconstruction are conducted by the students—student doctors and nurses dispense medical aid as well as education in hygiene. A new building, “The Goucher Practice School of the Faculty of Education,” has been erected this last summer as a memorial gift to Dr. John F. Goucher, by his daughter, Mrs. Elizabeth Goucher Chapman.

Ginling College, Nanking, China: Again the Society has two representatives on the faculty. The president of the college, Doctor Wu, is president of the National Christian Council. An absolute charter was granted Ginling in 1935. Prior to this, the college functioned under the University of Nanking. Three new buildings have been erected during the quadrennium, the Chapel-Music Hall, the Library-Administration Building, and a new dormitory for the practice school, the latter building being erected by Mme. Sun Yat Sen, Mme. Kunga Hsiang-hsi, and Mme. Chiang Kai-Shek as a memorial to their mother Mme. Soong. The Christian ideal of service in the college shows itself in continually expanding social and religious activities.

School of Medicine, Cheeloo University, Tsinan, Shantung: Five representatives of the Society are on the staff. The enrollment of the Medical School is 100, that of the School of Nursing 50. There are 359 living graduates of Cheeloo. Of these, 130 are serving in 81 mission hospitals and 59 in government hospitals and public health centers. The hospital at present has 110 beds and has the fine record of caring for 2,000 in-patients and giving 80,000 out-patient treatments. There is much emphasis on training for public health and the government has recently provided an official to serve as head of the Public Health Department of Cheeloo. Ninety per cent of the total number of graduates are Christians.

Yenching College for Women, Peiping, China: On this college faculty are two representatives of the Society. The Women's College is an integral part of Yenching University, and the women students, of whom there are 275, attend the same classes with men, work in the same laboratories and do the same kind of field work. The women are keen competitors for scholarship awards and take a prominent part in every phase of college life. The graduates are found in almost every phase of life—as teachers, religious workers, social workers, in journalism and medicine.

Isabella Thoburn College, Lucknow, India: All the faculty are representatives of the Society, with the exception of one member. During the quadrennium, two wings have been added to Nichols Hall, one containing library, assembly room and class room, the other the science lecture rooms and laboratories. The college is the only one in this province having a science course and now that women are entering with avidity into the medical profession

in India, this department meets a great need. The enrollment has increased and the college is working at its greatest efficiency. The first college class was opened by Miss Thoburn in 1886, so that the college is now in its fiftieth year.

Woman's Christian College of Japan, Tokyo: This college has 389 students. Despite Japan's high literacy record, meager attention has been given to higher education of women. There were in all the universities in 1930, 80,913 students, of whom only forty-two were women. The strategic center of Christian education is the Woman's Christian College at Tokyo. The college had 89 graduates in March, 1935.

Ewha College, Seoul, Korea: In the report of Korea the college is covered.

Woman's Christian College, Madras, India; Saint Christopher's College, Madras, India; Vellore Medical College for Women, Vellore, India. Although the Society's share in these three institutions is limited, there is gratification over the fact that despite insufficient funds, a steady advance is being made in number of students and type of work done.

This report, together with the statistical record, will convey some idea of the scope of the Society's activities. One needs imagination and spiritual discernment to personalize the tasks of our 5,496 missionaries and indigenous workers; to individualize the more than 67,000 pupils, whose minds are expanding and whose life purposes are forming under the guidance of Christian teachers; to follow district evangelists in their varied ministries, rural workers in their pioneering labors; doctors, nurses, social workers in their compassionate service; to visualize groups of Christian women in all lands beginning to assume their rightful responsibilities in world regeneration, joining hands across unfriendly border lines in a compact of prayer, purpose and fellowship to the end that the Kingdom may be realized by all people in all areas of life.

We face an Unfinished Task, but "multitudes, multitudes in the valley of decision" (as witness the movement among India's untouchables) proclaim that "the day of the Lord is near." Shall we fail him in such an hour by feeble faith, confused aims, or complacent satisfaction with past achievements? The rather we hear One say, "Speak unto this people that they Go Forward!"

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Miss Annie G. Bailey, Boston, Mass.

SECRETARY OF GENERAL OFFICE

Miss Ruth Ransom, Room 710, 150 Fifth Avenue, New York, N. Y.

STATISTICS FOR 1935

Organizations		Members
Auxiliaries	7,004	219,070
Young Woman's Societies and Standard Bearer Companies	3,139	46,070
King's Herald Bands.....	2,894	48,761
Little Light Bearer Circles.....	2,141	33,409
Wesleyan Service Guild Units.....	311	4,904
Total Organizations.....	15,489	352,214

Organizations on the field.....	592
Membership on the field.....	12,186
Missionaries in active service.....	530
Detained missionaries.....	50
New missionaries, 1934-35.....	11
Indigenous workers in all departments.....	4,808
Total staff.....	5,496
Bible women and social workers.....	2,195
Women and girls baptized in 1934-35.....	7,719
Women in the Church.....	94,982
Probationers	125,203
Schools of all grades.....	1,257
Number of school buildings owned by Society.....	724
Pupils in all grades.....	67,777
Missionary Teachers.....	343
Indigenous Teachers.....	3,578
Hospitals	20
Dispensaries and Welfare Centers.....	13
Total staff.....	730
Number of hospital patients.....	18,547
Dispensary and out-patient treatments.....	419,842

BOARD OF HOME MISSIONS AND CHURCH EXTENSION

TO THE GENERAL CONFERENCE OF 1936:

Dear Fathers and Brethren:

CHRISTIANITY AND OUR COUNTRY

The United States of America is an exceptional field for Home Missions. No other nation can duplicate the intricate, exacting task that confronts organized Christianity in this country, with its unique historical heritage, religious background, territorial expansion, governmental development, racial mixtures, cosmopolitan population, changing economic and social situations. Notwithstanding the wisdom of an accepted "separation of church and state" political policy, interlocking moral and spiritual realities determine the character of community as well as of individual life.

A July 13, 1787, Congressional Ordinance for the government of United States territory northwest of the Ohio River, declared:

"Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Undergirding material assets and offsetting moral liabilities, these factors fix the character of our economic, social and national life. Constructive statesmen remind us that no nation can hope to withstand the tests of time that lacks at least three fundamentals to perpetuity:

"A capable foundation of race;

A high standard of private and public morals;

A spirit of fidelity to tried and long-established institutions."

President George Washington's first National Thanksgiving Day Proclamation (October 3, 1789) pledged our Infant Republic's affection and loyalty to Almighty God, in whose name those entrusted with local and general administrative responsibilities still promise a faithful performance of their respective duties:

"It is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor."

Significant population trends are predicted by the Scripps Foundation for Research in Vital Statistics (*Nation's Business* for February, 1935), according to Directors W. S. Thompson and P. K. Whelpton, who expect a sharp decline in proportionate population growth. Instead of the usual estimate of 240,000,000

by 2,000 A. D., they claim that the rate of increase will fall from 16.29 per cent for the present decade to 4.68 per cent for the period from 1965 to 1975, when the proportion of young people, under twenty years of age, will also have decreased from 40.5 per cent to 30.3 per cent. Implications of major moment to the Christian church in the United States, are due to resultant racial ratios, rural and urban distributions, economic and social considerations.

The International Council of Religious Education estimates our United States youth population (ages 5-17) to be 30,034,308, and the total number in that classification who are unreached by the Christian church, at 15,000,000—a tremendous challenge to Home Missions! Mr. J. S. Stowell, who represented our Board at the last Annual Meeting of the International Council, reminds us that:

“Two general methods of approach to this problem of reaching the unreached are suggested: one calls upon the church to make its present machinery and personnel more effective; the other calls for the creation of new machinery and the employment of new personnel.

“It has been suggested that college students be encouraged to organize clubs for younger groups. But when totals are tabulated, it seems likely that the membership of such clubs would largely be made up of groups already being reached, and the movement itself limited by the fact that relatively few college students have sufficient specialized training to enable them effectively to conduct a club designed to give religious leadership to young life.

“The week-day program of religious training, closely affiliated with the public school program and carried on chiefly from Monday morning until Friday night, is the most effective plan the church has devised for reaching unreached youth. With the exception of the 2,000,000 pupils enrolled in parochial and similar schools, the public school is the only agency which succeeds in reaching the entire generation of growing youth with any adequate educational program. Any effective system of universal religious training for the children of America will need to be very closely associated with our public school system.”

Home Missions and American child life. My colleagues and I cherish the conviction that children deserve the utmost consideration by organized Christianity, whose Founder stressed the significance of child life to the Christian church in no uncertain terms (Mark 9:33-37). Children constitute the most needy and challenging service opportunity in the field of Home Missions. When available resources for this type of missionary activity were more adequate, directors of religious education and social workers, trained by our Board of Home Missions and Church Extension, rendered exceedingly creditable service in strategic centers, with the co-operation of public school authorities who were sympathetic toward this constructive ministry to child life. At a time when the Federal Government deems it advisable to spend so many millions of dollars on emergency education and various forms of student aid, the Christian church must reckon with the responsibility of undergirding

that program of intellectual culture with an adequate religious ministry, that will ensure a balanced culture of both mind and heart to the future citizenry of this country. Substantial provision should be made for the restoration and enlargement of this service to American child life.

Social education and crime prevention was the theme for a series of thought-provoking discussions in the White House at Washington, D. C., on May 17-18, 1935, participated in by seventy-five mission and social agency representatives. We faced the fact that juvenile delinquency as well as adult criminality is a serious social problem that cannot be solved by purely punitive methods. However unavoidable under certain circumstances, an exclusive procedure of that sort is more likely to engender anti-social obsessions, and to develop confirmed criminals than to produce constructive citizens. It is heartening to report that Mrs. F. D. Roosevelt, Judge Florence Allen, Social Service Expert Miss Van Waters, New York Juvenile Court Judge Smythe, United States Commissioner of Education John W. Studebaker, Dean George W. Kirchwey of Columbia University, Attorney Charles P. Taft of Cincinnati, and other specialists of like caliber and influence, amply sustained our contention that, without discounting either the need or effectiveness of what Government men were doing toward the suppression of crime and criminals, *the cause and cure of crime* in the United States is a matter of immediacy; that preventive rather than punitive phases of social responsibility demand major emphasis; that the elimination of juvenile delinquency by means of constructive spiritual and social service is urgent; that organized Christianity has no more imperative obligation than a faithful ministry to the child life of neglected or under-privileged rural and urban communities. A positive outlet for irrepressible youthful energies, particularly in restricted areas of life; worthwhile programs that challenge the interest, intelligence, and co-operation of teen-age boys and girls; and an exaltation of the Christian social creed of sacrificial service—these are essential objectives in the plan of modern Home Missions. Scores of convincing exhibits, similar to the following cases, could be summoned from the laboratories of life, illustrating the fruitage of this type of activity, fostered by the Board of Home Missions and Church Extension:

Fifth Street Community Center, Philadelphia, within a few squares of Independence Hall, is a functioning League of Nations among thirty-one nationalities. It is the resurrected Fifth Street Temple. It was largely dormant for eighteen years on account of changing constituencies. Then Centenary resources and the superb leadership of Maurice Levit, a converted Jew, made it possible for Methodism to grip that supposedly hopeless situation and to render a remarkable service to one of America's polyglot communities.

All Nations Foundation, Los Angeles, is attaining its aim to prevent delinquent behavior by boys and girls in an underprivileged urban area. Its child-welfare clinic contemplates a scientific survey of 1,200 children from the viewpoint of their physical, mental, social and spiritual needs. A study of the first 200 youngsters uncovered 1,154 personal problems, 586 of which were solved within a year. Juvenile delinquency was reduced in this area 65 per cent.

Halsted Institutional Church. The impact of this religious enterprise is credited with having so decreased crime and juvenile delinquency in Chicago's "bloody twentieth ward" during the past decade that the city authorities closed the Canalport Police station, less than two blocks from the church. Out of Halsted Street Church has come a host of honorable citizens; business and professional men, as well as Christian statesmen.

Morgan Memorial Church, mother of American Goodwill Industries which are functioning in nearly 100 cities, redeemed Boston's South End, once a red-light district, honeycombed with vice and crime. During his twenty years of personal contact with inmates of the Charles Street jail, where he met hundreds of boys from that section of the city, the chaplain found only three who had ever been actively identified with the social-service program of Morgan Memorial.

Church of All Nations, New York City. In density of population and number of children this area ranks among the highest, yet the juvenile delinquency ratio is sixth in that city. The Church of All Nations and allied agencies are the major factors in this achievement. Its twenty-eight clubs for boys and girls represent twelve distinct nationalities, each unit under the direction of a Christian leader. It is a daily attempt to make juveniles helpful members of society.

Grace Church, Denver, Colorado, in a truly difficult part of the city, is doing its work effectively. A letter to the pastor from the city's Bureau of Probation and Delinquency Prevention, Director Edmund C. Young, says:

"I wish to use this means of expressing to you my compliments on the effective work you are doing in your district.

"From a spot map made in the Juvenile Court, I find only one boy's case filed in 1932 and one in 1933, in the area bounded by Broadway, West Colfax, and Speer. This is, indeed, a fact to be proud of.

"The work of a community center with the necessary equipment can never be estimated in dollars. Our delinquency problem would be practically wiped out if we had a sufficient number of such institutions as the Grace Community Church."

HOME MISSIONS AND NATIONAL LIFE

The Executive Secretaries of America's most representative and substantial missionary agencies have recorded their collective conviction that the following facts reveal the necessity and magnify the importance of Home Missions, as an invaluable asset to national life:

1. *Democracy may be a promise or a peril*: with religion, a promise; without religion, a peril. A mere transfer of governmental and social control from the self-seeking few to the self-seeking many does not spell salvation for any nation. To ensure national stability and genuine progress, those entrusted with administrative responsibilities must be dominated by spiritual incentives. Democracy

can only be safe and sound, when it is undergirded by the fundamentals of Christianity: the fatherhood of God; the salvation of Christ; the brotherhood of man; the infinite value of human life, regardless of racial relations.

2. *The utter failure of substitutes for religion.* The invaluable contributions of science, culture, education, economic and social reform do not touch the tap roots of our national ills: sin and selfishness. One of the most pathetic human exhibits imaginable is the spiritual poverty of a highly trained intellect, in the development of which eternal verities had little or no vital consideration. Experience proves that scientific, philosophic, economic and social minds which lack a spiritual impulse, fail to satisfy basic life expectations. Einstein reminds us that "the economic organization of the world cannot meet moral needs."

3. *Applied Christianity solves social problems.* Two great commandments constitute the platform: "Love God" and "Love your neighbor." They condition individual and social salvation. Christianity in action registers a three-fold contribution toward the enrichment of national life: it stresses the ethical implications, reckons with the social obligations, and fosters the experimental possibilities of religion. Christ taught inner righteousness as fundamental to a normal expression of individual and social conduct. Bewildered in both mind and morals, humanity desperately needs the clarity and uplift of a functioning faith that records results.

4. *Increasing recognition of the Christian church.* Despite its admitted limitations, the church of Christ is the most perfect agency devised to date, through which to channel Christianity's contributions toward the betterment of humanity's heart, home and community life. William Adams Brown well says: "It is the only social institution among us, touching men of all nations and races, that exists to spread faith in the good God, and to unite men in a world-wide brotherhood. Here, surely, is a factor with which any one must reckon, who asks with soberness where men are to turn for help in the stupendous task of world reconstruction."

5. *The national significance of Home Missions,* buttressed by mankind's noblest impulses—love of God, home, and country—is increasingly evident. Wherever Home Missions function as a generator of commanding convictions concerning God, salvation, duty and destiny, new tides of vigor are propelled through the arteries of national life by the establishment of churches, the fostering of constructive community activities, the purification of human relationships, so that hatred yields to love, suspicion to faith, greed to generosity, selfishness to service, uncertainty to confidence, and the spirit of America becomes the spirit of Christ.

6. *The challenge of unmet missionary needs in America* is inescapable. Without discounting Christianity's gratifying gains, nor denying the tragedy of unjustifiably competitive situations that haven't yet yielded to Christian persuasion, there are still 30,000 American villages that lack a resident pastor, 10,000 of them with no church of any creed; 13,400,000 children under twelve years of age, receiving no religious instruction of any sort; 44,000,000 people in the United States unrelated to organized Christianity to be reckoned with, plus economic and social areas of responsibility that must be dealt with by Home Missions.

7. *Christianity's ability to survive depressions,* notwithstanding the subtle antagonisms and unholy efforts that constantly seek to nullify its influence, and to destroy its functioning agencies is remarkable. Contrasting what has happened to economic institutions of every description during these depression years, with the

actual material, as well as spiritual, achievements of the Christian church, dependent for its support upon the voluntary financial co-operation of adherents, there is ample ground for the most profound gratitude to Almighty God and to the church membership of this country, whose self-sacrificing loyalty is so superb.

HOME MISSIONS AND ECONOMIC SECURITY

Economic security and social safety are readily recognized as the rightful heritage of humanity, imperative to a successful pursuit of health and happiness. The supreme purpose of our Master's ministry to mankind is embodied in this significant declaration: "A more abundant life." To ensure a progressive realization of that soul-stirring objective is one of the major responsibilities to be reckoned with by organized Christianity's missionary agencies. Methodism's ministry to the masses has always been characterized by a tender solicitude for the physical and social, as well as spiritual, welfare of humanity. Our constant concern relative to the totality of individual and collective life is clearly and convincingly stated in a challenging document, repeatedly approved and strengthened by the General Conference of the Methodist Episcopal Church (*Discipline*, Paragraph 561). This declaration of principle and purpose, this Social Creed of the Church, in the development of which Methodism pioneered, is now an official commitment of the Federal Council of the Churches of Christ in America.

Current extremes between poverty and plenty in the United States of America, the richest country in the world, are an anomaly that has no rightful place in the scheme of an intelligently ordered national life, that must be corrected and its recurrence made impossible, or the manhood of tomorrow may curse this generation for its stupidity. Sincerely appreciative of the Federal Administration's heroic efforts to stabilize chaotic economic and social conditions in this country, immeasurably grateful for its worth-while achievements thus far, and with absolutely no thought of any partisan political emphases, it would seem as though the intangible, even negative, results from several years of experimentation in that phase of paternalistic procedure, ought to convince well intentioned economic and social experts of the futility of a philosophy of scarcity that involves: the deliberate destruction of food stuffs and supplies in certain sections, for want of which humans are actually suffering in other parts of our fair land; the payment of substantial bonuses, exacted from their fellow citizens by excessive direct and indirect taxation processes, to a selective list of actual and absentee agriculturists and farmers, as a reward for non-production, while grain, meat and milk product imports show startling percentage increases, according to easily obtainable and dependable data; the two-fold delusion of drinking and spending ourselves into prosperity, regardless of re-

sultant moral and social liabilities, or accumulating deficits which mean a mounting national debt that is bound to break the backs and crush the aspirations of millions of future American citizens. Some of us cannot escape the conviction that our Government's main problem is not the disposition of a bugbear surplus, but a justifiable allotment of the available necessities and comforts of life; that our task is not to foster a program of wanton destruction, but to solve the problem of equitable distribution, in order to hasten the realization of Christianity's ideal of "a more abundant life" for the children of men.

The exaltation of governing principles, rather than the charting of exact economic courses, is a matter of immediate moment to the Christian ministry; the business of blue-printing procedures belongs to specialists who, by technical training and practical experience, have earned the right to be heard and heeded in this specific phase of civic responsibility. That very fact stresses the significance of constructive services that ought increasingly to be rendered in the forum of politics and the field of statesmanship by conscientious, thoroughly equipped churchmen. However, direct human contacts in the realm of religious activity and social service ought to enable alert and discriminating ministers to say something tangible about the application of Christian principles to the business of life, helpful to open-minded lay leaders. United annual conference sessions afford an exceptional opportunity for joint appraisals of, and seasoned pronouncements concerning, economic and social situations.

The teaching and spirit of Jesus Christ are embodied in a glorious Gospel of Good News that proclaims the possibility of complete salvation: the enrichment of human life in all of its essential relationship—physical, social, spiritual. This justifiable premise warrants the assumption that any economic system which concentrates vast wealth and power in the hands of a fractional few, at the crushing cost of enforced idleness and poverty to millions of men who would work if they could, must be modified in the interest of a more equitable economic and social structure. Such a conclusion is acceptable to scores of sincere lay leaders, who are as anxious as any of us to find a satisfactory solution to this intricate problem, but cannot see the advantage of tearing down the whole superstructure in order to make easily recognizable and much needed repairs. They also acknowledge the responsibility of organized Christianity toward both individual and collective life, and welcome positive proposals for the practical application of Christian principles to our industrial system.

Methodist social service proposals must, of course, accord a primary placement to that outstanding humanitarian enterprise initiated thirty years ago by Dr. E. J. Helms, founder and director of the

GOODWILL INDUSTRIES

which furnish a fine foundation for the development of a completely co-operative economic and social life, particularly among groups that have much in common, whose interests readily respond to constructive efforts toward a realization of economic and social security objectives. This Christlike project is a convincing, composite expression of practical Christianity, evidenced by the following figures from the current quadrennial report:

For opportunity wages, those paid to physically, mentally, and socially handicapped people, the Goodwill Industries has paid \$1,628,486.11, and for service wages has paid \$392,920.97. With these wages the following service has been provided:

Total different persons employed.....	46,510
Hours of employment provided for them.....	6,580,495
Different persons placed elsewhere.....	3,112
Hours of employment secured for them.....	13,146
Number of sales in Goodwill Stores.....	3,315,376
Aggregate attendance daily Chapel service.....	545,596
Different adults enrolled in community service activities..	5,862
Different children enrolled in community service activities	12,306
Aggregate attendance community activities.....	471,446
Goodwill bags filled.....	2,733,709
Homes from which bags and furniture came.....	1,333,642

With the official organization of the Bureau of Goodwill Industries by the Board of Home Missions and Church Extension in 1918, substantial sums were appropriated toward the establishment and maintenance of Goodwill Industries in 29 cities; also, later liberal grants toward imperative building projects and the support of religious and settlement programs in associated churches and missions, have spread such projects among nearly one hundred American cities and made possible the development of \$37,000,000 in local resources, the payment of \$18,000,000 in opportunity wages to needy people, and \$6,000,000 in service wages to religious, social and supervisory employees.

Every major Home Missionary project in our Board program is a recognition of, and an attempt to meet, an urgent need in some actual area of human life: ministries to mankind in neglected or underprivileged rural and urban communities throughout Continental United States; in allocated sections of Alaska, Hawaii, Puerto Rico, and the Dominican Republic; specialized evangelistic and social services to Bilinguals, Indians, Latin Americans, Migrants, Mormons, Mountaineers, Negroes, Orientals, Polyglots. Solicitous for the total welfare of society, regardless of race or color or creed, Home Missions render a substantial service, undergirded by sound sociological bases of missionary method and procedure, buttressed by valid humanitarian and evangelistic incentives, in a field of varied activities,

characterized by both home and foreign field environments, problems, and opportunities.

HOME MISSIONS AND SOCIAL SAFETY

Current social situations in America are even more distressing, because they threaten the destruction of previously mentioned fundamentals to the perpetuity of our national life. Christianity is challenged by a serious slump in ethical ideals; an alarming indifference to the demand of cardinal virtues; the propagation of pagan philosophies of life; the development of crime cultures of alarming proportions; the unsavory implications of our United States Senate Committee hearings; the ruinous ravages of an uncontrolled, federally fostered, body-and-soul-destroying liquor traffic; the moral menace of many movies that still persist in the unpatriotic and despicable pastime of discounting their country in the eyes of the world by magnifying the worst features of American life, idealizing crime and criminals, caricaturing the clergy and our Women's Christian Temperance Union womanhood, confusing the ethical ideals of impressionable children; the divorce evil, with its tragic trail from Reno to Hollywood and Washington, that makes a farce of sacred marriage vows and cheapens the sanctity of family life. Has not the time come when, for the sake of our future national welfare, such festering sore spots on the body politic as Reno and rival cities engaged in the exploitation of this type of human weakness, for filthy lucre, ought to be curbed by the enactment of a federal law that would not only ensure uniform regulations of marriage and divorce throughout the United States, but also condition the legality of divorces secured in other countries by American citizens?

CO-OPERATION AND CHURCH COMITY

Current Christian co-operative movements in American fields of missionary activity, are a fulfillment of early ideals. When contacts were effected between the colonial settlements of Salem and Plymouth, characterized by sharply divergent creedal concepts, local leaders were surprised to discover the reality of a practical basis for Christian fellowship. Puritan Governor John Endicott wrote to Pilgrim Governor William Bradford:

"God's people are all marked with one and the same mark, sealed with one and the same seal; they have, for the main, one and the same heart, guided by one and the same spirit of truth; and, where this is, there can be no discord; nay, here must needs be sweet harmony. And the same request, with you, I make unto the Lord, that we may, as Christian brethren, be united by a heavenly and unfeigned love, bending all our hearts and forces in furthering a work beyond our strength."

The Federal Council and the Home Missions Council were

organized in 1908, when a new spirit of co-operation among our evangelical communions and their respective missionary agencies began to register results. In ever increasing measure, we have witnessed the practical application of the principle of co-operation until Home Mission Board office files are clustered with convincing cases that furnish ample evidence of genuine progress in this connection. More has been accomplished in this realm of responsibility during the past twenty years than in all the earlier years of American church history:

1. Church comity committees are now functioning in nearly all of our large cities and scores of rural communities, covering most of our states.

2. American Mission Boards are sponsoring co-operative projects throughout this country, and recognize respective responsibilities in officially allocated fields for Home Missions.

3. Federated and Union Churches in various parts of the United States now number approximately 2,000, many of them denominationally sponsored.

4. Interdenominational work has been developed among Filipinos, Latin Americans, Orientals, Migrants, Jews, Government Indian school children; in behalf of Summer Schools for Rural Pastors, Rural Life Sunday, World Day of Prayer; and in connection with religious programs in community churches at government public works centers, like the Boulder and Norris Dam projects, and similar enterprises.

5. *Co-operative projects with which our Board of Home Missions and Church Extension is identified, include:*

- (1) The Interdenominational Bureau of Church Architecture, with which our Methodist bureau was merged during this quadrennium, a constructive achievement.
- (2) Federated Churches at Nome and Hyder in Alaska, conditioned by alternating pastorates and interdenominational support, involve the personal and financial co-operation of Methodist Episcopal, Congregational Christian, and Canadian United Church missionary agencies in joint community service enterprises that have abundantly justified themselves to all concerned. Pending Methodist Episcopal proposals contemplate the eventual unification of all evangelical missionary activities throughout the Territory of Alaska.
- (3) Co-operative Christian Activities in Hawaii, specializing in religious education, evangelistic and social service among several racial groups, are fostered jointly by the Hawaiian and Methodist Episcopal Mission Boards. In that strategic center, the significance of whose international ramifications can hardly be overemphasized, recent conferences between administrative representatives of these two great religious organizations arouse expectations of even closer service relationships.
- (4) Puerto Rico and Dominican Republic projects reveal progressive accomplishments in the realm of church comity and co-operation: Puerto Rican territorial allocations to denominational home missionary agencies are buttressed by joint religious educational activities, the Evangelical Seminary in Rio Piedras, the Union Mission Press in Ponce, and the San Juan Union Church; the Board for Christian Work in Santo Domingo, a Methodist Episcopal—United Brethren—Presbyterian U. S. A. enterprise, records fourteen years of exceptionally

fruitful work: nearly a score of organized churches, nearing the goal of self-support; a virile evangelistic and social service program; a full financed, thoroughly modern \$160,000 hospital, the pride of the Dominican Republic.

- (5) Boulder City, Nevada, has a population of 6,000 and boasts of its Grace Community Church, a "going concern" under one pastoral leadership, established four years ago and still sponsored by seven denominational Boards of Home Missions: Baptist, Congregational, Disciples of Christ, Methodist Episcopal, Presbyterian U. S. A., United Presbyterian, and United Brethren. With Secretary W. R. King of the Home Missions Council, it was my privilege on February 22, 1933, to participate in the dedication of that very attractive \$7,000 church, which was furnished by Boulder City contributors of an additional \$2,000. Despite the efforts of extremist groups to secure a foothold, there are only two other functioning churches in that community: Roman Catholic and Mormon.
- (6) Houchen Settlement Methodist Church in El Paso, Texas, is the fruitage of our Woman's Home Missionary Society evangelistic and clinical activities among Mexican Americans, a fine example of denominational merger possibilities. With quarters for devotional services overcrowded, the demand for a separate church building became insistent. Unwilling to create a competitive situation, we held a series of interdenominational conferences, notable for the readiness of all concerned to make reasonable concessions for the sake of the kingdom of God, that resulted in a mutually satisfactory sale price proposal from the Southern Presbyterians, who had a modest church in an adjoining block, but no institutional work. They petitioned their Presbytery and there were transferred to us both the church property and nearly one hundred Presbyterian members, who make remarkably fine Methodists, thereby ensuring a unified, productive program that is a credit to organized Christianity.
- (7) Continental United States presents a more intricate problem to church comity proposals, due to historic religious backgrounds and traditional theology, than comparatively new fields of Christian endeavor, yet substantial progress has been made and remarkable victories are being won here as elsewhere, embracing: rural and urban training schools for pastors and special workers; reciprocal exchanges of home missionary projects; territorial allocations and interdenominational mergers; co-operative appraisals of plans and policies.

FIVE-BOARD GROUP PLAN OF PROCEDURE

The Administrative Secretaries of the five Boards (i. e., Methodist Episcopal, Baptist, Congregationalist-Christian, Reformed in the U. S., and Presbyterian, U. S. A.) who co-operated in the preparation of "Master Lists" of the aided fields of these denominations, have agreed upon the following joint plan of procedure with reference to fields which appear to be competitive, either with other aided churches or with self-supporting churches of said denominations:

1. Each Board will, in whatever manner it deems appropriate, notify its denominational representatives, in each state for which the compilation of data is completed, as to the fields of that denomina-

tion which appear to be competitive, to permit verification, correction, or amplification of the data in hand.

2. The Boards of their appropriate state bodies or local ecclesiastical unit will jointly submit all fields which appear to be competitive, for consideration and adjudication by the Comity Committee of the State Home Missions Council or Council of Churches, where such a body exists.

3. The Boards will unite in requesting the appointment of a special Joint Comity Committee in each state which does not now have a State Council, with the understanding that such special Committee will represent at least these five denominations, or so many of them as have work within the bounds of the given state. In such cases, the fields which appear to be competitive will be submitted to the special Joint Comity Committee for consideration and adjudication.

*4. Each Board agrees to limit its grant to any field named on these Master Lists, which appears to be competitive, to the period ending December 31, 1935, pending consideration of such fields and recommendation thereon in accordance with paragraphs 2 and 3.

5. Each Board will urge that a similar procedure be approved by its denominational units which conduct their Home Mission work outside the budget of the Board, or which make supplementary grants to aided fields.

6. The Boards will request the co-operation of the Executive Secretary of the Home Missions Council in the follow-up of all these cases. If possible, arrangement will be made to have one Board representative and the Secretary of the Home Missions Council meet with each State group when these fields are considered.

A co-operative Christianity, characterized by interdenominational integrity, buttressed by an unfaltering faith and ready to face the common foe with a solid front, is bound to defeat the demons of darkness and despair on every field of conflict. The perennial problem confronting the church of Christ is the problem of the people, of their economic and social environments, coupled with the prevalent problem of sin and its heartbreaking ravages. Current situations may seem new and intricate, owing to the complexity of modern life, but in the last analysis it is the age-old struggle to woo and to win the hearts of men from the call of the world, the flesh, and the devil.

THE METHODIST CHURCH

Unification of the three main branches of Methodism—The Methodist Episcopal, Methodist Episcopal, South, and Methodist Protestant Churches—is a paramount issue to Christian statesmen in America today. During the past twenty years there have been eleven church unions in this country:

1906—Presbyterian Church, U. S. A., and Cumberland Presbyterian Church.

1911—Northern Baptist and Free Baptist Churches.

1917—Three Lutheran groups form the Norwegian Church in America.

*Moratorium of one year mutually agreed upon in several intricate cases.

- 1918—Three other Lutheran bodies form the United Lutheran Church.
1920—Presbyterian Church, U. S. A., and Welsh Calvinistic Methodist Church.
1922—Evangelical Association and United Evangelical Church.
1924—Reformed Church in the United States and Hungarian Reformed Church.
1924—Congregational and Evangelical Protestant Churches.
1931—Congregational and Christian Churches.
1931—Three Lutheran bodies merge into the American Lutheran Church.
1934—Evangelical Synod of North America and Reformed Church in United States.

Since the unfortunate divisions that resulted in the organization of the Methodist Protestant Church in 1828, and the Methodist Episcopal Church, South, in 1844, the reunion of Methodism has had almost constant consideration by level-headed leaders, who deplored such developments. Within two years of this later break in Methodist family relationships, Dr. Lovick Pierce, a representative from the Methodist Episcopal Church, South, visited our General Conference in Pittsburgh (1846) but, according to historical data, was not accorded a very cordial reception. Healing the hurt of schisms is an exceedingly slow process. However, the lapse of nearly a quarter of a century eased that situation and, in 1869, Bishops E. S. Janes and Matthew Simpson bore brotherly greetings to the Bishops of the Methodist Episcopal Church, South. The fraternal relations thereafter cultivated between these two major units of Connectional Methodism, climaxed at the memorable Saratoga Springs General Conference in 1916, finally resulted in definite steps toward the consummation of fond hopes for Methodist reunion, by the formulation and submission of a specific plan to the General Conferences of both bodies in 1924 and 1926, respectively, providing for two Jurisdictions, composed of the respective annual conferences and missions of each communion, with provision for an interchange of members, preachers, churches, pastoral charges, districts, conferences, and missions between these Jurisdictions; also, a General Conference, composed of all delegates to the two Jurisdictional Conferences. While that proposed plan won a decisive majority vote in both branches of Methodism, it lacked the required two-thirds vote in the Methodist Episcopal Church, South, to ensure ratification.

At a week-end stop in Saint Louis with our Motorized Covered Wagon last year, when Methodism North and South celebrated the one hundredth anniversary of America's First Transcontinental Mission under the leadership of Jason Lee with a June 24, 1934, joint Sunday afternoon mass meeting in Music Hall, Dr. Ivan Lee Holt voiced a conviction that was unanimously endorsed by the 2,000 participants, calling for an expression of opinion concerning a ringing resolution that declared, in substance:

"During the period of her initial unity, Methodism made phenomenal progress; during the years of her separation, she has done fairly well; Methodism is still one in spirit and purpose, therefore let us forget what have become minor differences, emphasize points of agreement, and do everything in our power to hasten the unification of Methodism."

Having been a member of the previous Joint General Conference Commission on Unification for eight years (1920-1928), I know something of the ground traversed, the difficulties encountered, the expectancy generated, and the hurt of hopes deferred when the plan submitted did not carry, for reasons that need not now be restated. Another plan, prepared by the present Joint General Conference Commission on Unification, not yet officially released, will soon be published, and is even now being subjected to preliminary appraisals by both press and pulpit. Its first acid test by the General Conference of the Methodist Episcopal Church in Columbus, this May, will either hasten or indefinitely postpone the reunion of Methodism. Because of vital involvements that affect our Board of Home Missions and Church Extension, as well as all of our connectional benevolence and missionary agencies, let us ponder and pray for its consummation, in some mutually acceptable form that will conserve all essential equities, during the coming quadrennium.

ADMINISTRATIVE MATTERS OF MOMENT

Administrative and field service economies have had constant consideration throughout two quadrenniums. Compared with the present programs of other denominational home missionary agencies, the Board of Home Missions and Church Extension of the Methodist Episcopal Church has actually overdone this matter of budget and personnel retrenchments, during the depression. For the sake of a more adequate and effective performance of our tremendous task, we must begin to think in terms of reasonable expansions in several typical home missionary activities, or forfeit priceless service opportunities that may never again knock at the doors of this Board. In view of recent inquiries relative to such items, may I once more remind all who are interested in facts and figures, that there is a point beyond which intended economies become a "penny wise and pound foolish" policy. Despite disturbing deficits, and the temporary necessity of carrying an exceptional total indebtedness, current national and world crises warn organized Christianity of the fateful fact that at no time in human history was it more dangerous to soft-pedal imperatives to genuine religious progress. At whatever cost in men and money, the church of Christ must continue to move forward with a practical program of positive ministries to mankind. The extent to which we have yielded to the demands of depression psychology, during a decade, is apparent from the following data:

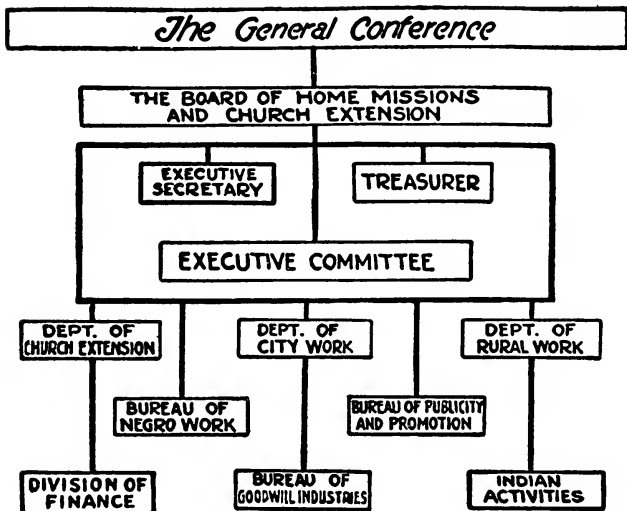
First. Before the advent of the last ten lean World Service years, the organizational set-up of the Board of Home Missions and Church Extension embraced five departments and five bureaus as well as a Joint Committee on Indian Work with a full-time director, eleven distinct units, while our functioning units now number only six departments and bureaus, nearly a 50 per cent reduction:

<i>Formerly</i>	<i>Current</i>
<i>Departments:</i>	<i>Departments:</i>
Church Extension	Church Extension
City Work	City Work
Rural Work	Rural Work
Frontier Work	
Evangelism	<i>Bureaus:</i>
	Goodwill Industries
<i>Bureaus:</i>	Negro Work
Church Architecture	Publicity and Promotion
Goodwill Industries	
Foreign Language Work	
Negro Work	
Publicity and Promotion	
(Joint Committee on Indian Work)	

Eight years ago, the Department of Frontier Work was discontinued, with General Conference provision for a Western Representative; four years later, the Department of Evangelism was displaced by a General Conference Commission on Evangelism; during this quadrennium, the Board's Bilingual and Indian Activities were transferred to the Departments of City and Rural Work, respectively, the Bureau of Church Architecture was interdenominationalized, and the Bureau of Publicity and Promotion now functions as a single organizational unit.

Second. Proportionate reductions in administrative, office and field personnel, plus severe salary cuts and similar sacrifices on the part of our home missionary superintendents, pastors, and special workers of both sexes, wholly or partly supported from maintenance funds furnished by this Board, testify to their love and loyalty in behalf of the sacred cause of Home Missions. Since 1924, our headquarters personnel has been reduced from 70 to 50 persons. Annual recessions in World Service receipts have played havoc with the numerical strength and service possibilities of home missionary field workers, among whom the discontinuance of scores of trained women and child-life specialists constitute irreparable losses to our rural and urban community programs. Reductions of this sort range from 6,041 persons in 1921 to less than 4,000 in 1928, and 2,531 in 1935 (a total of 2,505 specific projects, served by 2,332 pastors, 56 district superintendents, and 143 special workers of whom 100 are women). Under similar pressure, other denominations exer-

cised greater restraint in the curtailment of their budgets and personnel. The accompanying chart is illustrative of our present organizational alignment:



Administrative and Field Force

President, Bishop E. G. Richardson, Philadelphia Area

Executive Secretary, Edward Delor Kohlstedt

Treasurer, William J. Elliott

Assistant, H. Conwell Snoko

Department Superintendents:

Church Extension, F. W. Mueller

Associate, H. C. Leonard

City Work, C. A. Richardson

Rural Work, M. A. Dawber

Bureau Directors:

Negro Work, W. A. C. Hughes

Goodwill Industries, E. J. Helms

Publicity and Promotion, J. S. Stowell

Field Service Activities:

Western Representative, Walter Torbet

Promotional Representative, Ezra M. Cox

Finance and Debt Division: D. E. Kendall, E. J. Hammond,
J. Wesley Oborn, F. Olen Hunt, Virgil Turner.

Third. The recorded series of successive reductions in our annual administrative budget, under the close scrutiny of as efficient and considerate a treasurer as any board could ever hope to have, is conclusive evidence of the drastic economies that have been applied to every type of financial outlay which is imperative to an effective administration of Methodist Home Missions and Church Extension. Mere mention of our falling figures on administrative expenses, during the past five years, ought adequately to cover the case for this Board which, in addition to the administration of a current annual General Fund of \$1,049,469.07 in 1934 and \$1,038,604.97 in 1935, was also held responsible for the safety and satisfactory investment of an \$8,443,689.79 Permanent Fund; hence the financial responsibility carried by your executive officers now totals nearly \$10,000,000, with an administrative budget, of only \$123,950.22 in 1931; \$109,756.45 in 1932; \$92,969.24 in 1933; \$89,987.57 in 1934, and \$88,877.56 in 1935.

Church extension and maintenance problems, plus financial demands arising from debt, drought, dust storm, earthquake, fire and hurricane emergencies, as well as periodic contingencies which involve the health and happiness of missionary families, continue to tax the minds and stir the souls of your administrative officers, on account of the limitation of World Service funds for appropriation purposes. Mainly for this reason, because a fragmentary distribution of the amount now available to districts and conferences under our former procedure would mean so little toward a realization of essential objectives, the present plan sets aside a bulk sum each year for church extension, to be administered connectionally as cases develop and on their comparative merits, all grant and loan commitments conditioned by "if and when funds are available." I ought to add, in this connection, that the invaluable services of our Finance and Debt Raising Division mean much toward the easement of this situation. The Save-the-Sanctuary Campaign has literally been a life-saver to scores of Methodist Episcopal churches that did not deserve to die.

With respect to maintenance matters, the Conference rather than the district has become a basic unit in the appraisal of respective maintenance askings, but individual projects are subjected to the joint scrutiny of Bishops, District Superintendents, Conference Boards of Home Missions and Church Extension, benefited by the counsel of administrative representatives from the office of the general Board. Despite a continuous equalization process, the chief causes that contribute toward our present appropriation problems and embarrassments, include: submergence of missionary motives, by an unprecedented pressure of local demands; exhaustion of reserve resources; falling income and financial limitations; unmet needs in old and new areas of home missionary responsibility; unfortunate comparisons, fre-

quently based upon partial information or personal considerations.

Current Home Missions appropriation resources are determined by our proportionate part of World Service receipts; church extension and maintenance commitments are based upon financial expectancies, rather than available funds. Following careful appraisals of individual board askings in behalf of projects and programs, their respective ratios are fixed by the World Service Commission. Guarantees to certain boards, plus unexpected preferentials, and the exception of disproportionate designated gift totals, are bound to create confusion among a group of connectional agencies that are engaged in a composite benevolence and missionary task, in the performance of which each organizational unit has been charged with specific responsibilities, and assured a definite percentage of World Service receipts for that purpose. As a consequence of variations from a strictly connectional procedure in this regard, the Board of Home Missions and Church Extension suffered another current decrease in its ratio of World Service receipts from all sources: the difference between an expected 38 per cent and an actual 31.74 per cent, excluding the "Save-the-Sanctuary Fund," accounts largely for our present problem.

Untapped resources for Home Missions and other World Service agencies, still constitute the most serious financial problem confronting Methodism's missionary and benevolence boards, especially the large proportion of non-contributing church members to either local or World Service budgets. The following official statement, from one of our substantial educational center churches, with a remarkable achievement record in certain particulars, is indicative of a situation that is too painfully prevalent:

Total church membership.....	838
Church budget subscribers, 193; non-contributors.....	645
World Service subscribers, 23; non-contributors.....	815
Non-contributing families to Church budget.....	199
Non-contributing families to World Service.....	366

Despite the sacrificial support of our Christian enterprises by many missionary-minded men and women of means, to whom we owe an everlasting acknowledgment of appreciation, it is an erroneous assumption that the bulk of missionary and philanthropic contributions in this country can be traced to reservoirs of wealth. A recent book by Robert R. Doane on *The Measurement of American Wealth*, claims that:

"In the prosperous year of 1929, when over two billion dollars came from living sources into the treasuries of our churches and other benevolent agencies, only 13½ per cent was contributed by persons with yearly incomes of \$25,000 or more. Those with incomes from \$3,000 to \$25,000, gave 18½ per cent of all that was contributed, but those with incomes of \$3,000 and less gave 68 per cent of the total."

Maintenance appropriation cuts cannot continue, in view of our increasing missionary obligations not only to underprivileged rural and urban communities, with their specific problems and needs, but to society as a whole, if Methodism is to perform her proportionate part in making America Christian, without undermining the superstructure of Home Missions. The economic and social implications of Christianity are inescapable. In his latest book, *Christ's Alternative to Communism*, Dr. E. Stanley Jones declares:

"I am persuaded that the Christian forces of the world will not throw themselves behind this movement for the re-making of the total order, unless they are sure that it is an integral part of their gospel. It must be something not imposed on the gospel as a changing social fashion, but the soul of its very soul. Jesus was right when he refused to give rules. But if we do not find rules, we do find principles—clear intimations and suggestions so definite and clear that we can mark out the road for the future. We can see quite clearly what his program is. That program is the Kingdom of God on earth. In this conception he announced a higher order, founded on love, good will, and brotherhood, breaking into and transforming and ultimately displacing the lower world order founded on greed, selfishness, exploitation, and unbrotherliness."

Notwithstanding several periodic reappraisals of Home Missions; the successive elimination of projects; and essential adaptations to the missionary demands of developing areas of life and Christian responsibility, we must cultivate a keener sense of individual concern for the financial undergirding of Home Missions and World Service, on the part of our entire administrative personnel: staff, board, district, and general. May I presume to offer three suggestions in this connection, based upon reactions from the field: *first*, instead of majoring in negatives and magnifying mistakes of the past, of which there are enough to keep us all very humble, let us enlarge upon the achievements of Home Missions in the matter of actual life enrichment, of which there is an accumulation of data that abundantly justifies Methodism's total investment of men and money in this field of Christian activity; *second*, would it not help the situation if, instead of preaching quite so many sermons, whatever their quality, those of us whose duties make possible so many privileged missionary contacts, would more frequently capitalize opportunities to portray and interpret national and world movements, policies, and programs for human betterment, thereby ensuring missionary visions, plus a sense of personal and collective responsibility to many congregations that, according to dependable data, are seldom challenged by a missionary message that deals directly with actual life situations and needs that should be reckoned with by the Christian church; *third*, while we are absolutely in accord with the policy of a connectional procedure in money, as well as other matters of moment to Methodism, it must be apparent to all concerned that an equitable application of even

so desirable a policy as that is inevitably conditioned by a mutual agreement to that effect on the part of all our World Service agencies.

However, reports and reactions from the field justify the assumption that the financial tide is turning; that World Service receipts are bound to increase; that the dawning of a better day for Methodism's benevolence and missionary work is at hand. It is heartening to note that, even in flood and drought-stricken areas, several Annual Conferences actually recorded gains in World Service receipts last fall. There is some real evidence of an awakening on the part of many people to an appreciation of the privilege and obligation to share with others Christianity's priceless assets; to co-operate more generously in making it possible for Home Missions to function effectively in America's underprivileged and unevangelized communities. Despite the \$60,000 decrease to be reckoned with in determining our maintenance appropriations for 1936, we found a way to avoid another reduction in the all too meager support of our self-sacrificing home missionaries, whose heroism and consecration compare so favorably with the rare records of other missionary messengers, past and present, here or elsewhere.

DEPARTMENT OF CHURCH EXTENSION AND DIVISION OF FINANCE
AND DEBT RAISING

F. W. Mueller, Superintendent

In the very nature of the case, this report on Church Extension will deal largely with the Sanctuary and the fierce struggle that has been raging oftentimes against overwhelming odds, in seeking to prevent church edifices from being confiscated. Giving the Sanctuary situation preferentially of my time and service, necessarily some other activities for the department had to be temporarily postponed. However, we can report having provided 63 projects with modest grants of aid from the Emergency Fund, ranging usually from \$100 to \$300, in assisting to replace some of the fire- and flood-destroyed churches, but this still leaves forty to fifty communities which have lost their chapels or mission churches in such disasters, and where Methodism has the sole or major responsibility, without the help they urgently need to re-establish God's House.

In the earlier years of the Church Extension Society, considerable emphasis was given to memorial chapels. A gift of \$250 to \$500 constituting a memorial for some deceased member of the donor's family, would develop a mission church, costing from \$1,200 to \$1,800. Under this inspiring challenge, 1,351 memorial churches have been scattered across the country, many of them in remotely located communities and some even in apparently forgotten rural sections where jack rabbits and foxes bid

each other farewell. Ten memorial donations were placed the last four years.

The urgency of reconditioning a large number of churches in various parts of the field is increasingly demanding attention. From one district comes the report that "almost every point has a Church Extension need." Another district superintendent, from our western territory, with intense earnestness, appeals for help for ten churches, mostly in isolated communities, where the one church, like a lonely sentinel, keeps watch by day and by night over the religious destinies of its adherents. In pressing his claim for attention and aid he writes: "These are my most needy places. These must be saved. My heart pulls and my men and their families are calling to me. The men are suffering. Please, can you not find some way to help these men and their churches?" Alaska, Puerto Rico, and most of the districts have appealed for assistance in repairing or remodeling chapels and churches. This item takes on particular significance because of our steadily declining income which has kept Church Extension appropriations at such a low level.

Methodism has always recognized with appreciative concern the importance of providing and maintaining a place of worship in a community. As early as 1784, the Church had a law making it obligatory to secure contributions for this cause. Preachers were to insist everyone "not supported by charity" should give. If in our day this exception were to be observed, it would have excluded in some communities one-half or more of the membership from enjoying the privilege of supporting the church and its program. The effort of loyally sustaining the Church in these days and years of financial strain and stringency has revealed and revitalized a spirit of devotion and sacrifice to the things of God among our people which is most beautiful to behold and elicits the admiration of all who have the capacity to understand its deeper meaning.

BUREAU OF ARCHITECTURE

We have joined with various other denominations in the formation and maintenance of the Interdenominational Bureau of Architecture, which was organized by the Interdenominational Committee on Church Building of the Home Missions Council and has offices located at 105 East Twenty-second Street, New York City. Fortunately, the Rev. E. M. Conover was secured as the Director of the Bureau, and is, due to his wide experience and technical knowledge of this field of endeavor, gradually developing the service possibilities of this organization with gratifying and acceptable results to the various constituent boards and denominations. We have reason to believe that, to the present denominations co-operating, others will be added in the near future, thus giving a more equitable distribution to the maintenance of the Bureau and perceptibly widening its field of

service and opportunity. We are co-operating with the Interdenominational Bureau in the requests for architectural counsel and plans which reach us and have received most satisfying reports from the churches thus served. The Church Extension Department only maintains service contacts with several architects to look after the interests of our missionary projects and such other items as would naturally be expected from us on the basis of the requirements of the *Discipline* and the action of the last General Conference.

PROBLEMS TO BE SOLVED

The avalanche of solicitation and appeals to come to the rescue of "God's House" has continued without abatement. At times, with telegrams, long-distance calls, special messengers, air-mail, and special-delivery letters, individual and committee visitation and office interviews, supplementing our heavy regular daily mail, the combined impact seemed like Niagara's torrents rushing the precipice. Each project had an appeal that could not be ignored, each applicant insisted his case was most urgent, and each intercessor prayed for immediate attention. Mark Twain once said, "Everybody talks about the weather but nobody does anything about it." He was wrong; railroads have been doing much about it, at least, to the extent of "fixing" the weather through their air-conditioning methods. In these recent years, Methodist Sanctuary debts have been the subject of wide discussion, but no one dare say that the church-at-large is not doing anything about it. If all could know what has been crowded into the day-and-night work of the Church Extension Department and the Division of Finance and Debt Raising activities in behalf of Sanctuary-rescue work of the past year, it would give incontrovertible evidence to everyone "that something is being done about it."

THE DIVISION OF FINANCE AND DEBT RAISING

The Division of Finance and Debt Raising has been busy answering distress calls from all sections of the field. Beginning several years ago in extreme modesty, this exceedingly important service-adjunct of the Church Extension Department has expanded its activities to the extent of contacting with some phase of our "Vitalization Program," last year 319 churches, ranging in membership from 150 to 1,600. This service is our best answer to the question: "What shall we do about it?" which comes to us, either stated in so many words or implied, in the hundreds of letters from pastors and committees of debt-ridden churches. One additional worker was placed in the field in recent months, made possible through the munificent endowment gift of \$100,000 from two of God's noble sanctuary devotees. Several other contributions from interested friends have been added to the Fund through which it is our fond and firm hope a suffi-

cient foundation may be established to make this remedy, for an unprovided current budget or a crushing church property debt, available more nearly to the constantly increasing appeals from the field. What an alluring opportunity for a real productive investment!

SAVE-THE-SANCTUARY SPECIAL OFFERING

The pages of Methodist history, containing the matchless story of building and maintaining the Sanctuary, tell us of several periods in which economic strain and financial disability seriously endangered God's House, but in each instance our much vaunted connectionalism came to the rescue. In the last special effort in 1907-08 an appeal for \$300,000 to prevent auction sales of mission churches swept the field. The denominational forces answered the call, even if, for the moment, other causes were deferred, and rescued the Sanctuary. Surely in this day, when more than ever we need these impregnable fortresses to give us the sense as well as the reality of security, nothing must be left undone which we can do denominationally to safeguard our chapels and churches.

Through the Save-the-Sanctuary Movement and the modest Special Offering, many Sanctuaries were rescued from being confiscated through foreclosure. The funds thus received were administered in accordance with the following policies:

1. The money is not donated but administered as a loan.
2. It is to be used as a missionary loan at one per cent interest as a stimulating factor in refinancing a critical church property debt.
3. The proposed aid must be recommended by the Conference Board of Home Missions and Church Extension of the Annual Conference in which the respective church is located.
4. The local church raises funds proportionately.
5. Preference is to be given projects—
 - a. In non-competitive fields.
 - b. Where Methodism has a distinct responsibility and missionary opportunity.
 - c. Whose creditors urge settlement with generous donation offers.

DEPARTMENT OF CITY WORK

C. A. Richardson, Superintendent

It is much easier to study the experiences of past generations than to prophesy correctly for the future. Yet we must soon be aware of the fact that enormous changes are taking place in our American population. The National Resources Commission declares that in 1960 there will be twice as many people living of the age of sixty years as is the case now. In other words, we are in the process of becoming a nation of old people. There are two main reasons for this change. One of them is the better health care and health conditions under which we live, the improving science of medical care. The other is the steadily declining birth rate. Yet another reason is the cessation of immigration, for the

stream of newcomers entering this country in the first and second decades of this country was made up of youth and early middle-aged.

Sociologically this new situation will have a large influence on our life. Any attempt at old-age pensions will have to take account of twice the number of aged that are now found in this country. The decline in the percentage of children and youth should make it easier to care for them and make it possible to give them a better education.

Since these changes are most evident in the urban populations, it will mean that leaders of urban church work must begin to reshape their activities, as well as to be prepared to provide religious ministries in new lines.

FACING NEW CONDITIONS

I wish therefore to call your attention to at least two conditions which urban church workers and leaders will most certainly have to face in the next generation, and for which we in our part should be exploring for them. *First*: the solid foreign-speaking sections of our cities are steadily being reduced. There are several reasons for this: such as the decline in the use of the old-country tongue, as the children are American born; the better economic situation of the second and third generations of immigrant stock, by reason of which there is a constant moving out to better living conditions; and the regular and constant deterioration of residential property, which, in at least three decades, passes from a fresh new house to the direst and most forlorn slum dwelling.

Second: the anticipated activity of the urban and national slum-clearance planners will most assuredly affect the population as regards the ministries of our evangelical churches. Mr. Nathan Straus, the Special Housing Commissioner of New York City, is reported to have told New York that that city still "has buildings built in 1879 which contain more than 250,000 rooms without windows to the outer air," and that "1,500,000 people in that city are forced to live in crime-fostering and disease-breeding tenements." What is true in New York is mainly true of other of our great American cities. The reestablishment of this million and a half of people in suitable housing will most certainly present a task and an opportunity for our churches. There must be precautionary steps taken to see that churches are not zoned out of these developments, and further that proper and adequate ministries are provided when the opportunities are presented. This will not be done by individual churches seeking such locations; but by co-operative connectional support for such vital urban projects.

I believe, therefore, that we must re-emphasize the new communities and the new groupings of our down-town city populations. Twenty years ago we began to give large and worth-while

emphasis to the foreign-language peoples. We now must definitely turn to the English-speaking children of these people. This cannot be done solely with foreign-speaking churches. Just as our German and Scandinavian brethren have developed an almost complete English-speaking ministry, so the other groups, the Italian, Mexican, Japanese, Slovak, Lithuanian, and Portuguese, are fast becoming English-speaking in their ministries. This can best be accomplished by that mixture of the languages that can serve both young and old, and in every one of these groups we have fine illustrations as to how it can be done.

The children of our foreign-speaking brethren are giving good account of themselves today in America. They are in education and in government. Angelo Patri, the school teacher of New York City, and son of an Italian immigrant, is read by millions of people in his syndicated newspaper articles on *Child Training*. In more than one city these men have been elected to the office of mayor.

Those who were present at the last Council of Cities or who have read the report of it, *Toward a Christian City*, will recall the excellent work our church is doing in its racial ministries. There has been no time when this work was more needed, nor when young men educated for a bilingual ministry were more needed. We should be making provision to cover this need with well-trained consecrated young men.

In like manner it is clearly evident that most of our urban church workers must give attention to the needs of the peripheral communities of the metropolitan areas. For six years we have been in a crisis—but the national population has continued to grow toward the city. Frequently we are given figures that indicate the shortage of housing facilities in the United States. These figures seem quite appalling, but we know that when the new building of homes begins it will be at the circumferences of the cities. Even in the period of the past six years there has been a steady population movement in that direction.

METHODISM AND THE CITY

It has been customary for some to refer to Methodism as unequal to, or unequipped for, the city task. It has been said that we are rural by training and by thinking. It is said that our ministers are rural born and bred, and the assumption is that, therefore, we are unequipped to meet the needs of urban populations. To me the assumption is not justified. By the same token all churches, all educational institutions, all commercial and industrial organizations, would be so handicapped.

To the man of inexperience who first faces a city church from training or residence in the country, it may seem that Methodism is not fitted for the task. He himself does not know where to begin, and hence thinks the Church is at fault. But if you will go to any one of the great American cities today in which

our Methodism is at work, you will see an outstanding piece of church work being done by "the people called Methodists," and you will find a group, larger or smaller as the case may be, at work at the city as a whole. He who undertakes to say that Methodism today is not city-minded, or is unable to cope with urban needs, is merely emphasizing his own inexperience. Boston, Brooklyn, New York City, Philadelphia, Baltimore, Washington, Pittsburgh, Cincinnati, Buffalo, Cleveland, Detroit, Chicago, St. Louis, Milwaukee, St. Paul, Minneapolis, Denver, Los Angeles, San Francisco, Portland, Seattle, and other cities besides—to mention only the larger—each one of these cities gives an illustration of what Methodism is doing and can do to cope with every type of urban problem.

Bewildering, amazing, appalling, enticing—here is the city for which our Lord has plead. It has strange people whom we do not know. There are bad people whom we are sometimes tempted to shun although Jesus did not. But there are helpless people whom we must serve. We have not solved the problem of the city for we have not solved the problem of sin and selfishness. But there are devoted men giving their lives in these city tasks, and there are men and women in their churches who are living in order to save the cities and their peoples.

It may be a hope, a prophecy, a dream, but please God, some day, as a part of the coming of His Kingdom, He shall gather the cities to Him as a hen gathers her brood for safety. We press on "Toward a Christian City."

DEPARTMENT OF RURAL WORK

M. A. Dawber, Superintendent

The Rural Church

The rural church continues to be something of a problem, but this also carries with it a sense of opportunity. The danger that obtains and that has been intensified during the last twenty years is that the city churches do not fully appreciate the importance of the rural church to the life of the city and the nation. Granted that the largest ratio of population is living in cities, we must remember that a very large proportion of the city population is Catholic and Jewish. There is also a remarkable increase in the rural population during the last four years, so that, today, we have in the United States, the largest farm population in our history. We are concerned here with the rural population as a great Protestant field and religious opportunity. The strength of American Methodism is in the rural churches. Studies made in the foreign field reveal that the great bulk of foreign missionaries came out of rural churches, and these, for the most part, in the middle and western states. During the last four years there has been a weakening of many rural churches. This has been due, in some cases, to a lack of interest on the part

of official leadership. There are, of course, glorious exceptions to this statement, and where the leadership has been alert, well informed, and aggressive, the rural churches have held their own or gone forward. But it has been exceedingly difficult to maintain the morale of the ministry because of the attitude of some official leaders. Many of the outstanding rural pastors became discouraged and accepted appointments to city churches. There is a feeling abroad that, unfortunately, has too much truth behind it—that, if a man wants to get anywhere, he must get out of the rural church. We have many well-prepared pastors who are perfectly willing to invest themselves for a number of years in the rural field, but they would like to feel that they were doing something worth-while, and, also, that they had the respect and the backing of the leaders of the Church while they ministered to these needy, difficult, and discouraging parishes. One of the most helpful contributions that could be made at this moment would be for the leaders to come forward with a ringing declaration of their faith in the country churches and their willingness to do all they can to encourage and help these pastors to a vital ministry.

The General Situation

The general rural situation is one that is challenging the best minds of the nation. As never before the political leadership is making an effort to grapple with one of the most baffling problems that ever confronted the rural people. During the last ten years significant transformations have taken place in the rural areas. The changes in economic production, social organization, and community development have brought new problems that must be solved. The religious life of the people has been seriously affected by these changes. The Church must, therefore, not only take an intelligent interest, but also link itself up with those agencies that exist to promote the welfare and advancement of rural people.

To legislate in the interest of American farmers is extremely difficult because the country is so large and the interests of the farmer so diverse. But it would be in the interest of the largest group of farmers, and the nation as a whole, to pass laws that would help the small unit family farm, discourage tenancy and promote home ownership. We should discourage mass production, corporation farming. Large-scale farming encourages tenantry, migrancy, and a landless people. It is practically impossible to build a community or establish churches among them. Home-ownership-farming creates a dependable people, reliable and trustworthy citizens. Home-owning farmers are the citizens who support schools and churches and elevate the moral and spiritual standards of the community in which they reside. The church must bear its witness of righteousness on such questions which vitally affect the welfare of millions of human beings. The Department of Rural Work has been the voice of the Church

in this matter. In pulpit, press, and conferences, in summer schools, discussion groups, and seminars all over the country, it has endeavored to make clear the problems that are involved in our rural life, and to lead in those forward movements that would promote the best interests of the rural people and the nation as a whole. It has been the source also to which the pastors of rural churches have come for aid and advice upon the manifold problems of the country church. It has represented the Church in the several national organizations of rural interest and in carrying forward such unified programs of rural welfare that, from time to time, have been developed.

Leadership Training

In spite of many discouragements we have continued the training program. During the past four years about 1,500 rural pastors have attended the two-week schools, held in colleges of agriculture or theological seminaries in various parts of the country. A similar number have been reached by one-week schools or institutes. Modest scholarships have been provided to make possible the attendance of these pastors. Without this aid from the Board of Home Missions and Church Extension, it would have been impossible for hundreds of these men to receive this inspiration and training. This program must continue inasmuch as every year a new crop of ministers comes into the work. With very few exceptions these men are appointed to the rural charges. While many of them have received some training in theology and the academic subjects, few of them have been given any help in the understanding of the problems of rural life or the building of a religious ministry to rural people.

In this training program we have had splendid co-operation from the state colleges of agriculture, some of the theological seminaries, and also the Board of Education. We are more than grateful to all those who have so generously helped in this work, but in particular, would express our thanks and acknowledge our indebtedness to the agricultural colleges that have made available their faculties and equipment, and have expended thousands of dollars in providing a program of extension education for rural leadership in the special interests of the country church. It is a matter of deep regret that more of those who are charged with supervisory responsibility have not seen the value and importance of this contribution of the state colleges. Because of a lack of co-operation we may lose much of this service. The extension departments of these institutions have also desired to co-operate in the building of a constructive program in the town and country communities. They have now reached the limit of their patience in waiting for the church leaders and organizations to join with them. With the recent developments in national administration in the realm of rural reconstruction, unless the churches quickly take advantage of the opportunity

for co-operation that has been offered, the door will be closed and the churches left out of the program altogether. In many communities this has already happened.

THE LARGER PARISH

The rural community has changed. It has moved from the small hamlet or village group of some fifty families to the larger areas of some three to five hundred families. Other institutions have adjusted themselves to this change. The economic, educational and social unit now embraces this larger community. For the Church to ignore this change and to continue with the old unit is to commit suicide. The larger parish offers the most hopeful outlet for the rural church to continue its ministry. In spite of all the obstacles that have been cited, we must find some way to develop larger parishes in the town and country field. The Department has not let up in its activities in this regard. The quadrennium now closing has been a most difficult time to press the adoption of this plan, but we purpose to continue the advocacy and the organization of the larger parish wherever we get an opportunity. In too many instances we are called upon to supplement the salary because the church is limited to an area of population and resources too small to provide support itself. Such areas are no longer complete communities, but need to be linked with adjoining territories to make possible a community life and a program of social and religious ministry in keeping with the trend of the time.

Another reason for the failure of some larger parishes and special rural projects is the changing superintendency. As a rule, it takes six years to get the district superintendent inspired and informed to undertake this type of program and to get under way. Then he is moved, another man takes his place, and the work must begin all over again. Our experience leads us also to believe that most superintendents do not want to do what their predecessors have done. Many have the idea that to succeed they must scrap all the special efforts and outstanding achievements with which the former superintendent's name was associated. The larger parish has had an unfortunate experience in this regard. The movement cannot succeed unless we can be assured of the interest and support of the bishops and district superintendents.

Salary Adjustments

One of the most serious barriers to the work of the town and country church is the pitifully small salaries for the pastors. The Department has been much concerned with this problem and has worked with a number of conference commissions in developing plans to provide more equitable salaries looking toward a definite minimum for conference men. The Church has had much to say about injustice and inequality in the economic

structure in general, but has failed to deal with it within her own institutions. Some of the most glaring injustices and inequities obtain within the ministry itself. This has created conditions of poverty with all its consequences in the homes of the poorly paid pastors. The responsibility to remedy this situation lies heavy upon us. We are not pleading for equality. Under the varying conditions of our work with its multiplicity of situations there can be no such thing as a flat equality. But equity there must be. A ministry based upon such conditions of salary range that now obtain in our Church is impotent to deal with the problems of modern society.

The American Indian

The American Indian is the oldest mission group in the missionary program. During the quadrennium we have celebrated the centennial of Jason Lee's missionary journey to the Indians of the Oregon country. We would do well to remember that, in a very real sense, missions to the Indians date back to John Wesley, whose coming to America was motivated by a deep concern for the welfare of the Indians and a desire to preach the gospel to them. Methodism was a pioneer in missions to American Indians.

The Indian group is one of the smallest, numbering some 330,000. Mission boards have spent more per capita on Indians than upon most other groups. There is probably no group in which the problems of race, religion, education, economic and social life are more difficult, calling for special understanding and technique. The problem is to develop a leadership and program more in harmony with the background and psychology, the interest and abilities of the present-day Indian. This we have tried to recognize, and during the last four years have made many adjustments in this direction. We have advocated, and still press, the importance of a united approach of the Protestant home mission boards in work among Indians. The independent denominations' program is under severe indictment by leading Indians. We have sought every opportunity to have our work considered as part of a larger interdenominational program. We are on record in the Home Missions Council to this end and stand ready at any time to join with the other denominations to achieve this purpose.

Summary and Conclusion

The country church is just beginning to feel the real impetus of the educational, political, economic and social change which is nation-wide. It is the last of the several institutions to face the adjustments that are necessary. There are reasons for this. The Church is a voluntary institution and cannot move as rapidly as other institutions that are supported by taxes and the power of compulsion. The Church is the creature of local inter-

est, of prejudice, of tradition and sentiment. We must needs be patient, but we must also press forward with all possible speed consistent with support and willingness of the people to follow.

The country communities are in greater need of the Church and its ministry than ever before. The rural people are confronted with uncertainty, insecurity and a confusion of purpose. The Church must be strong and its ministry intelligent, courageous and self-sacrificing in order to command respect, confidence, and leadership. We need fewer churches but better ones; less ministers but real ones. A strategy for the country church must include the following considerations:

1. More consolidation of churches and charges, making possible stronger units of work with larger membership, and better financial support.
2. An appreciation by the church-at-large of the inherent worth of the country church and the importance of the work of the country pastor. The rural ministry needs more than anything else appreciation and encouragement.
3. Some plan must be worked out to provide the rural minister with more opportunities for continuing education, more contacts with his fellow ministers, better facilities for reading and study.
4. It should be possible for men who have served faithfully and successfully the rural church to receive promotion and appointment to administrative office without having to turn their backs upon the rural ministry. In a church so largely rural as ours, rural experience should count for something.
5. The rural community is still the seed bed of the population and of the city church. We must continue and enlarge the program of children's and young people's work. The church school and Epworth Leagues are important interests in the rural church. There should be a special worker on the district if possible, but at least in the conference, giving full time to these activities having special regard for the rural situations.
6. Some way must be found to reach the unchurched rural communities. The tragedy of competition is its counterpart: neglected rural sections that are churchless and godless. These are purely missionary in character and may be found in every state in the union, particularly in the states where we have the largest number of competitive churches.
7. There are new rural-urban communities that are developing. These are to be found around large cities such as Chicago, Saint Louis, Philadelphia, New York, and on the Pacific Coast. They call for special study and planning and also for financial aid to get the church on its feet. It is important that we work for an assignment of territory in these new centers and thus avoid the mistakes of yesterday in competition. But once these are assigned to us we should provide enough aid to do something that will justify our acceptance of the responsibility.

GOODWILL INDUSTRIES

Founder and Director, E. J. Helms

The primary purpose of Goodwill Industries is to help physically, mentally, socially and vocationally handicapped people to realize the highest physical, intellectual, vocational, cultural, moral, spiritual and social usefulness they are capable of attain-

ing. In the carrying out of this purpose the Goodwill Industries naturally touches people in four general fields:

A. Those who are provided with employment, training, and rehabilitation within the Goodwill Industries and the prospective applicants for such services. To these the Goodwill Industries offers employment, vocational guidance, training, and adjustment; social service and counsel in the attention to health, domestic and other similar problems; the development of their cultural, spiritual and social life so as to help them through personal counsel and group activities to realize the more abundant life of which the Master spoke and which we covet for all people. The people to be considered for this type of service are divided into three groups: (1) those who are mobile and can make their way to and from the Goodwill Industries unassisted; (2) those who are physically handicapped but who can, with transportation provided, work in the Goodwill workrooms; (3) those who are so seriously disabled that work must be taken to them in their homes.

B. The people in the second general field of Goodwill service are the customers in Goodwill stores. Here it is our responsibility not only to sell merchandise at prices fair both to them and the Goodwill workers, but also to help Goodwill customers to secure the greatest value for the dollars they have to spend and the materials available. This, of course, is possible through store service, educational classes, and personal service. The Goodwill Industries do have a further responsibility to Goodwill customers, as with every other person in contact with the organization; namely, to help them to realize the more abundant life. This would be made possible through personal service and group activities similar to those suggested for Goodwill workers.

C. The people in the third general field of Goodwill service are the residents of the communities around Goodwill centers. It has long been an accepted fact that the Goodwill Industries, as missionary organizations, should endeavor to meet unmet religious and social service needs of the communities in which they are located. This service is likewise made possible largely through personal counsel and group activities similar to those suggested for Goodwill workers and customers.

D. There is a fourth field in which Goodwill Industries has a real opportunity for service. The people in this field are those who are making possible the work of the organization through contributions of money, material, and service. The Goodwill Industries should give especial attention to the development of the contribution of personal service, in order that through this the philosophy and ideals of the Industries may more thoroughly find their way into the general life of the community.

NEGRO WORK AND RACIAL RELATIONSHIPS

Director W. A. C. Hughes

In a pamphlet prepared by the late Bishop Joseph C. Hartzell, we found the following:

"When 1846 found a divided Methodism in America, of the 447,961 who composed the Methodist Episcopal Church, South, 118,904 were Negroes, nearly all of them slaves. The Methodist Episcopal Church, with a membership of 644,558, had a Negro membership of 30,516, of which 20,000 were slaves."

This Negro membership was chiefly located in Maryland, Virginia, Delaware, New Jersey and Pennsylvania. Missionary

work with the Negro from 1846 until the Civil War was largely confined to the area which now makes up the Delaware and Washington Conferences. These Conferences have a combined membership of 67,000.

The Civil War and the emancipation of the slaves made the Southland a very fertile missionary field and the Methodist Episcopal Church literally plunged into the task of educating and Christianizing a race.

Our mission board, and later the Freedmen's Aid Society and the Woman's Home Missionary Society (organized by Methodist women for the purpose of leading their colored sisters in the fine art of making homes) built churches, schools, colleges, and homes which are the American white man's finest and most generally helpful service to a race that was in a maze of confusion. The fine personalities sent by these agencies brought to the Negro a love and respect for learning. They outlined a program of intellectual improvement based on the best concepts of white civilization, and their continued presence among us gave us living examples of genuine Christian culture. To this the Negro answers back with:

A Methodist Episcopal Church membership which has grown from 30,516 to 321,000, a proportionate increase larger than the entire church has had during the same period.

A church property with a total valuation of \$20,248,219.

A ministry that is regarded as among the foremost in qualifications for leadership among the colored people in America.

A service to world-wide Methodism, represented in their missionary offerings, which has consistently led the entire denomination.

No other race has achieved so much with as little help from without. No other element of our population has risen to such heights with so many handicaps.

A Glimpse at the Negroes' Economic Status

One of the gravest problems that confronts the nation today is that of relief. In spite of a bold period of experimentation millions of citizens are on the relief rolls. In October, 1933, 2,117,000 Negroes were in families receiving relief in the United States. These represented 17.8 per cent of the total Negro population as of the 1930 census. In January, 1935, after two years of recovery measures, 3,500,000 Negroes were in families receiving relief, or 29 per cent of our 1930 Negro population.

The unemployment census made by the Government in 1933 revealed additional facts on the extent of the problem. An analysis of 23 states, each of which had a Negro population of 100,000 or more in 1930, brings to light some interesting contrasts. Ten of these states showed a disproportion of Negroes to whites in urban areas equal to, or greater than, the average for the country, the greatest disproportion occurring in Missouri, New Jersey and Ohio, each with approximately four times as

great a percentage of Negroes as whites on relief. In none of these 23 states was there a greater proportion of urban whites than of urban Negroes on the relief rolls. In New York, Illinois, Ohio, and New Jersey there were three or four times as great a percentage of Negroes as whites on relief in rural areas, and in Pennsylvania and Michigan twice as many.

The Church and the Present Crisis

It is no small challenge which meets the church when confronted with grave social and economic problems. Is the church to play the role—"Hear nothing—see nothing—speak nothing"—when these problems confront it, or will it go forth bravely into the struggle for the more abundant life for all people?

Most of these social and economic problems are not racial, because bacteria and various forms of social disorganization are, in the last analysis, no respecter of persons. They are community problems which must be solved through mutual resources.

The problems of the Negro churches seem overwhelming in these fields but one does not need a microscope to discover that they have their counterparts in the churches of all other groups.

RURAL LIFE

As a whole, our outlook in rural America is not so hopeful as it was ten years ago. There seems to be no plan anywhere for a constructive and permanent program of service to our rural people who are three fourths of our Negro population. Denied the right of franchise, they have no participation in government. Their schools are of short terms. Their teachers are poorly prepared and their farms are worn thin. There is little market for what they produce and the agencies set in motion by the Federal Government have little effect upon our people, largely because their interests are administered by local leaders who are usually prejudiced. Even the Agricultural and Mechanical College, the State School for Negroes, has a very small proportion of its student body from the open country sections of the state. The country youth cannot secure funds for his education. The tendency among young people, especially if they have city contacts, is to leave the country and do their suffering in the cities, where there is a better chance socially, and, perhaps, economically.

To meet the needs of these people we have consistently promoted our Rural Pastors' Schools with a hope of reaching our country people with a program that will:

1. Improve the type of church program.
2. Improve their home and living conditions.
3. Improve social conditions so that the young people will find these country places interesting and worth living in.

We have done our best service of the quadrennium in our Summer Schools for Pastors. The schools are entirely different

from the Conference Course of Study groups. We bring together pastors in active charge of churches and confine our study to problems growing out of conditions in the general area from which these pastors come. We enlist teachers and lecturers from state and Federal agencies, for it must not be forgotten that the Negro church is the main channel (almost entirely so in rural life) for the distribution of information to the race. To these schools we bring instruction in health by state agents, teachers in the field of home economics, farm demonstration agents and social workers. These make up our faculties. Classes in preaching and pastoral care, church administration, and youth and the church are taught by professors from Gammon Theological Seminary, Morgan College, and members of the staff of the Board of Home Missions and Church Extension.

During the summer of 1935 we had an enrollment of 480 pastors. For the quadrennium we conducted 45 institutes in 12 college centers, graded so as to cover ten days of actual classroom work each year.

For the four years now ending we had a total enrollment of 1,990 ministers and an average of 495 each year.

LATIN AMERICAN MISSION AND MIGRANT WORK

Superintendent Vernon M. McCombs

The return of many Mexicans to their Fatherland has made great inroads into our membership. It is a new dispersion. Inspiring letters come from all parts of the Republic to the south, telling of productive Protestant centers, and many cases of organized Sunday schools, the fruitage of these new contacts. One must also remember that thousands of Mexican people in the United States have been in utter economic distress. Racial discriminations have been cruel and criminal, but have resulted in an organized quickening of sympathetic interest among friends of our Mexican work; also, in an enforced movement toward citizenship.

Vital statistics for the quadrennium, gleaned from the workers' monthly reports:

STATISTICAL STATEMENT

3,902 conversions; 1,704 baptisms; 390,756 contacts with Latin Americans; 237 sent to Christian schools; 38,920 letters written; 275 weddings; 5,863 Bibles and 258,139 tracts sent out as "silent missionaries"; 87,988 "helped to help themselves"; \$9,330 given to benevolences; \$16,750 raised for self support; \$65,700 total giving; 3,373 total full members; 1,076 preparatory members; 6,314 members of all kinds; 6,035 pupils in 75 Sunday schools; 1,940 in the Epworth Leagues; 464 in the Brotherhoods; 685 in the Ladies' Aids; 7,263 adherents; 32 local preachers; 279 volunteer workers; 75 regular workers; 108 preaching places; 982,411 miles traveled during the quadrennium; 286 tithers; and 131 taking the church papers.

COMPARATIVE RECORD

	1912	1922	1932	1934	1935
Members of all classes....	113	1,535	4,096	5,576	6,314
Total giving.....	\$130	\$4,603	\$17,047	\$14,569	\$18,785
Sunday-school members..	123	1,931	4,945	6,077	6,035
Attendances at services during year.....	2,400	93,326	301,283	411,710	446,245
Charges.....	3	21	45	47	47
Ordained men.....	5	14	32	36	35
Different Latin Americans reached.....	300	18,945	96,583	126,139	104,008
Folk helped to help them- selves.....	60	5,725	31,375	32,159	87,988
Converts.....	48	540	1,015	934	841

UTAH AND NEW MEXICO

W. E. Blackstock and Francis L. Geyer, Superintendents

Our Utah and New Mexico Missions have new superintendents, appointed a short time ago, in the persons of W. E. Blackstock and Francis L. Geyer, respectively. Both leaders are taking their significant responsibilities with the utmost sincerity and seriousness, determined to give a good account of their stewardship in fields of activity that call for unusual sacrifices on their part, as well as the part of their pastors, who have heroically clung to their tasks, notwithstanding the exceptional privations endured by them and their families, on account of business stagnation and depleted resources that forced reductions of even meager pastoral support and, in many instances, caused actual physical distress in parsonage homes.

Future Protestant work among Mormons is a question that needs to be faced with frankness and determination by American mission boards, who must be willing to modify objectives, in order to justify their activities. The idea that the Mormon Church would vanish as Protestant missionary programs developed, has not materialized. Mormonism, while not a decisive spiritualizing force, has had amazing success in its institutional expansion. In the intermountain states, it is still spreading rapidly, consolidating institutional gains. Gentile churches can render an increasingly worth-while contribution toward the enrichment of spiritual character within the Mormon Church. However, to accomplish this laudable purpose, a more unified and co-operative service is imperative. Home Mission boards are working toward this end, and the outlook is encouraging.

New Mexico is a pioneer missionary field, characterized by as primitive environments, in many particulars, as the work of early Methodism in America. In this territory, with its primitive conditions and racial mixtures, mainly of Mexican descent, the demand for a forward movement is imperative. Methodism must take to heart this tremendous task of evangelization in New Mexico.

METHODIST MOUNTAIN MISSIONS

J. S. Burnett, Superintendent, and Hiram M. Frakes, Associate

Seventeen years of productive service in the Smoky Mountain Mission under the able leadership of Dr. J. S. Burnett, and a decade of similar service in the Kentucky Mountain Mission, under the vigorous leadership of the Rev. Hiram Frakes, have been crowned with results that abundantly justify Methodism's missionary investments of men and money in these rural regions and pocketed mountain villages, evidenced by a multiplicity of convincing exhibits, many of which have been published in *Advocate* articles and previous reports.

America's Southern Highlands, clustered with isolated communities that are almost inaccessible to one another on account of forbidding mountain ranges and a woeful lack of transportation and communication facilities, cover an area 600 miles north and south by 200 miles east and west, embracing West Virginia, southwestern Virginia, eastern Kentucky, western North Carolina, eastern Tennessee, northern Georgia and northern Alabama. While Federal census figures indicate a total population of 6,000,000, citing a number of modern industrial and city centers, at least 3,000,000 of these "Pocketed Americans" are "ultra rural," according to President Emeritus Frost of Berea College. Direct descendants from colonials of British, Dutch and German extraction, faithful to the primitive customs and social ideals of their forefathers, these mountain men are the lineal offspring from American pioneer settlers.

Our Pittman Center Circuit activities have enriched the life of twenty mountain pocket communities during the past decade, rendering an invaluable basic service that has resulted in the establishment of 6 accredited high schools with a total enrollment of about 500, with 2,000 youngsters now numbered in the county grade school group. While Home Missions has not been charged with specific responsibilities in the field of secular education, we do endeavor in exceptional opportunities to supplement state school service in underprivileged parts of the United States with an adequate program of religious nurture and spiritual ministry to child life, a very vital phase of Methodism's home missionary task. Our constant objective, of course, is to develop self-supporting Christian churches that will eventually co-operate in similar services to other missionary communities.

Henderson and Kingdom Come Settlement projects, in the Kentucky area of our Methodist Mountain Missions, continue to show fine progress. From Hiram M. Frake's September 28, 1935, communication, we quote:

"We are closing our tenth year. On October 5, 1925, I preached my first sermon to these people at a gathering in a mountain cabin. That fall we opened with a community center in a log building that had been used as a barn. We began our school in a clapboard, crudely built, one-room shanty, with one volunteer teacher and 13

students. As we approach the closing of our tenth year we have 185 in school, seven teachers and an accredited four-year high school, have graduated 13 students, two of whom are teaching in our Settlement. From the log barn beginning we now have buildings and properties to the value of \$75,000 and a total of 13 workers on the staff.

"A community nurse has been added to our staff. She is not only taking care of the ills of our community, but is conducting a health education program for the adults and teaching Red Cross classes in the school. More than ever before the mountain people are beginning to realize the many advantages we are offering them. There are more than 3,000 people within a radius of six miles looking to us for help and inspiration."

Additional achievements that might be mentioned include: home and community environment transformations, mental and spiritual life enrichment exhibits, soil utilization achievements, social progress, the development of a constructive local leadership personnel, and life investment opportunities that would otherwise have barred the children of these descendants from America's purest original stock.

OUR ORIENTAL MISSIONS IN THE UNITED STATES

America for Christ is the primary purpose, but Christ for the world is the ultimate objective of both Home and Foreign Missions. While it would be entirely possible to multiply convincing arguments and exhibits in support of this contention, obtainable from official missionary records, several illustrations will suffice, by way of reminders:

1. *China.* Canton's Independent Chinese Methodist Church, with its series of outposts in contiguous territory, to which Chinese home missionaries are now sent by that church, is the daughter of our San Francisco Mission, sponsored by the Board of Home Missions and Church Extension.

2. *Japan.* Japan Methodism is indebted to the fruitage of Home Missions for approximately one third of her Methodist ministerial personnel, and her great Bishop Akazawa, who once went to Honolulu as a Japanese liquor agent and was converted there, is a product of Home Missions.

3. *Europe.* Bishop John L. Nuelsen of Zurich, Switzerland, whose Christian statesmanship has won the plaudits of two continents, was won to Christ in a modest mission near Cincinnati, Ohio, while half a dozen preachers in Scandinavian pulpits today were converted in our San Pedro, California, Seamen's Mission.

4. *Italy.* Italian and bilingual missions in America have made and continue to make vital contributions toward life enrichment and the expansion of the kingdom of God in the native lands of their emigrating adherents, who are returning to many parts of the world in increasing numbers.

5. *Mexico and South America.* Individuals and families in large numbers, spiritually awakened as a result of their contacts with our Latin-American, Mexican, Puerto Rican and Spanish-speaking missions in various parts of the United States, have gone back to their fatherlands to spread our evangelical faith, a number of them to full-time Christian service.

PACIFIC JAPANESE MISSION

Superintendent Frank Herron Smith

With a practical program, featured by evangelistic endeavor, self-support, adequate housing, constructive citizenship, and racial good will, the statesmanship and international concern of this devoted servant of the church of Christ registers results that gladden thoughtful churchmen. Listen to his story of activities and achievements:

"Our 1935 Annual Conference, held at Los Angeles under the presidency of Bishop J. R. Magee, was our 36th and easily the best in the series. In the nine years of the present administration our total church membership has more than doubled, having advanced from 2272 to 4527 and our full members from 1280 to 3325. We have added twenty workers to our roll, all of them young, well prepared and usually able to speak both English and Japanese. In any case we will not accept a worker who cannot speak English well. Several of the older ministers have returned to Japan and, in addition to the three employed officials of the Japan Methodist Church, the pastors of almost all the larger churches are men whom we have sent back. Our former workers are now pastors at Sapporo, Ginza and Central, Tokyo, Fukuoka, Seoul, Dairen and Hirano, and three or four are District Superintendents. Mr. Matsuoka, our famous layman, has been made the president of the South Manchurian Railway. If you go as a tourist and land at Yokohama, the chances are that your baggage will be inspected by Hisao Nakayama from Berkeley and you will wonder where he learned his American English.

"The most important phase of our work is that which centers about the church schools. Our total enrollment advanced from 4708 to 4921, largely because of a well managed drive at Brawley and because Pastors So, Uemura and Machida pushed out and organized several branch schools."

Chinese and Filipino missionary work in this country, fostered by the Board of Home Missions and Church Extension, is now the direct administrative responsibility of the regular Annual Conference District Superintendents, within the bounds of whose respective districts such projects are located. Bishop James C. Baker and his lieutenants welcome the hearty co-operation of Dr. Walter Torbet, our efficient Western Representative, who renders a similar service to our Alaska Mission, in response to the request of Bishop Titus Lowe. However, I am in accord with their joint conviction that the interests of our work would be best served by an enabling act from the next General Conference, setting the Territory of Alaska off as a separate mission, under the direct supervision of a Pastor-Superintendent, located at some strategic center, like Seward, where so many of our missionary interests in the far North converge.

THE PACIFIC CHINESE MISSION

This mission includes all our Chinese and Filipino work west of the Mississippi River. There are about 75,000 Chinese and 60,000 Filipinos in the United States. Forty-one per cent of the

Chinese are American born, and more than 90 per cent of the Filipinos are men. We have Chinese Missions in Mexicali, Pasadena, Los Angeles, San Jose, Stockton, Sacramento, Oakland, and San Francisco.

We are in a transitional period in our Chinese work. The American-born and educated Chinese must have our attention. There are about 1,200 Chinese students in our colleges and universities. Our Chinese language schools, church schools, Epworth Leagues, and youth conferences are of supreme importance. The programs for our Chinese churches must stress stewardship, education, social life, and evangelism as objectives; and our leaders must be thoroughly trained, spiritually minded, Christ-like men. At present, there is only one of the older generation of Chinese preachers still effective in our Mission. Our pulpits are being filled with the younger generation of Chinese, educated in our schools, colleges, and universities. We are seeking the very best students on the coast; and, as we place them in charge of our churches, we notice a new day in church life.

FILIPINO WORK

"The Policy of Methodism in Filipino work on the coast, has been to organize the Filipinos into Fellowships, non-denominational in character, but sponsored by some denomination or church. Emphasis is placed on character and loyalty to Christ, rather than in creedal statements and denominational differences. By this method, Filipinos representing different denominations can fellowship together in mutual helpfulness. Methodism has a total membership in the Philippine Islands Conference of 84,339. Many of the Filipinos here in America were connected in some way with our churches in the Islands; and they naturally look to us for leadership. We sponsor Fellowships in Seattle, San Francisco, Oakland, Vacaville, Fairfield, Modesto, Stockton, Fresno, and Santa Maria. The Filipinos in our Fellowships are of a high standard both morally and intellectually. We have many college students, and quite a number of college and university graduates.

"Two outstanding developments of this quadrennium:

- (1) The adoption of a Constitution for the government of the Annual Conference of Filipino Fellowships of all denominations. This Conference is now a delegated body in which certain denominational leaders are ex-officio members.
- (2) The establishing of Filipino Christian Fellowship Homes in San Francisco and Stockton, where lonely men can find a home atmosphere.

"The coming of the Filipinos to America has been of such recent date, that many people fail to know that they are really here. The Centenary Survey was made before their arrival. A new survey will surely recognize their presence. There are no indications that the Filipinos will return in great numbers to the

Islands. Many of them are here to stay. For no other group in our midst have the various denominations done so little."

ALASKA

Home Mission projects in Alaska, sponsored by the Board of Home Missions and Church Extension and the Woman's Home Missionary Society, who work well together there as elsewhere in continental United States and her distant territories, include:

Churches at Juneau, Ketchikan, Seward, Seldovia, Unalaska, Nome and Hyder, the last two being federated churches with the Congregational Church and the United Church of Canada, respectively.

Hospitals at Nome and Seward, where the Jesse Lee Home is also located.

Our missionary work in Alaska reaches from Ketchikan to Nome; covers the Kenai Peninsula, and trails along the Alaska Peninsula, to the Shumagin and Aleutian Islands, and on into Bristol Bay, an area in which we minister to Eskimos, Aleuts, whites and racial mixtures of sundry sorts.

Methodism's most vital centers in Alaska are Ketchikan, a busy town; Juneau, the capital city, where our work is evidencing new life; Seward, centrally located and a place of great possibilities; Nome, our farthest north point, now rising from the ashes of a recent destructive fire; Cook Inlet, Shumagin Islands, Unalaska, and Bristol Bay parishes, part of a vast area of peopled islands, allocated to Methodism by the Home Missions Council, and to whom we furnish their only vital religious ministries. We now have twenty-five Sunday schools in action, quite a number of them three or four hundred miles from any Protestant minister. Our sturdy mission boat plies these waters southwest of Seldovia during the summer months, bringing cheer and spiritual solace to hundreds of hearts that long for something more in life than a mere existence.

HAWAII MISSION

Dr. William H. Fry's Quadrennial Review

"The past four years have not been easy years. In fact, the past twenty-two years have few easy spots. When the history of the Hawaii Mission is rewritten, it will be shown that it presents more difficult tasks and more critical problems than any bit of work within the whole scope of Methodism. Successful handling of this task has been made possible only through the increasing interest and continued financial support of the Board of Home Missions and Church Extension. This, together with continued administration on the local field, has made it possible to lay foundations, and to plan programs that would win both admiration and respect from our contemporaries and visiting friends.

Young People's Work

"There is no lack of moral or social idealism among our young people, but a growing impatience with some concepts of religion which are traditionally dear to an older generation. The changing views and outlook of the younger generation must be reckoned with. There must be an offering, both in money and lives, on the part of these young people in all the future plans of this Mission. Many of our churches, such as Hilo Korean, Lahaina Japanese, Harris Memorial, Honolulu; Korean Church, Honolulu, and others, furnish a wholesome example of what can be done if our young people are given an opportunity for self-expression and responsibility. No one could come in contact with the Sunday schools under the care of Brother Goto, where groups ranging in numbers of 400 at Kahalulu, 600 at Kailua, and 700 at Kaneohe, are gathered for Christmas exercises, without a serious sense of our sacred responsibility and unusual opportunity. The pews of these churches were removed so that people might sit sardine fashion on the floor and even then, scores were unable to gain admission.

"Our immigration laws will convince anyone that the future of Christian work in Hawaii is with the American born; there is no adult immigration from the Orient. The social and intellectual breach between the young people of American birth and their Oriental parents furnishes food for serious thought. All about us are multitudes of children, born of parents from the lowliest walks of life, who, before coming to America were of the coolie class, with no education or social standing. Their Hawaii-born offspring, not wishing to imitate the drudgery of their parents, studied hard and climbed rapidly. Armed with an American education and versed in American customs, they look down upon their less fortunate parents, and in many cases refuse to obey or be led by them. This unfortunate condition is only a beginning of what will be in the next seven to ten years. On the other hand, our young people find themselves torn between old customs and pieties and the shifting moral standards of a modern world. Our pastors must have preparation equal to the best standards of ministerial training anywhere. Otherwise they cannot hold a place of leadership with these young Americans of Oriental parentage. Five days each week of the school year, they are under instructors who are authorities in their own line. With their special knowledge of the subject in hand, they easily win the respect and admiration of the student who is all too apt to make comparisons between the teacher and the preacher when he comes to church Sunday morning. We must lead the way to the deeper, truer meanings of life. It is not an easy task, but it is a holy one.

Building and Equipment

"It is a matter of great relief to have reached the end of

church building, at least for the present. The church at Lahaina, Maui, was dedicated March 17, 1935. Its cost approximated \$8,015, and is a real achievement during this period of depression. This is the last of twenty-five churches erected in our Mission during my term of office. In addition to the churches must be added nine parsonages and three parish houses. The costs of the parish houses were \$13,000, \$16,000, and \$25,000 apiece. I am glad that I could live to see the day when all our pastors have comfortable buildings into which they may invite their people for worship. We are in great need of a Sunday school and social hall at Kaneohe, where Goto's young people have outgrown their church building; of parsonages at Kailua and Wahiawa; and a residence for the missionary-in-charge on Maui.

"Our building enterprise marks two distinct cycles. The first one followed closely our great centenary program when the major portion of the building funds came direct from the Board of Home Missions and Church Extension. Their contribution made possible our three important racial churches in Honolulu. This great organization, with headquarters in Philadelphia, lifted us over the threshold into a doorway which opened a possibility of large developments. The second cycle marks the completion of a group of smaller rural churches for which the major portion of the funds was raised locally. We always have been, and must ever remain, the offspring of our parent Board in Philadelphia.

Geographical Significance

"Hawaii affords a center from which Christianity and democracy are carried to the Orient. Whatever is planted here soon spreads to the Orient and the islands of this vast Pacific area. This is the nerve-center of the Pacific, a place of supreme advantage to Christianity. It will be the scene of the next great drama in the world's progress. It is important that we repeat the question now, asked ten years ago—namely, 'What shall be the nature of the development of the Pacific in the coming years? Will the development be peaceful or militaristic, Oriental or Occidental, or shall it be a mixture of both?' No question is of greater importance to the Pacific than the domination of spiritual and moral ideals for the people touching her waterways. The establishing of Christian ideals will mean the opening of this center of development to peace, to liberty and friendly cooperation between nations. A Pacific without Christianity will mean a stage set for conflict, the play of selfish national ambitions, and the exploiting of a weaker people. Upon Christian influence will depend the character of its political development. These are old-time prophecies, but their fulfillment seems near at hand. Look about us and what do we see. Distrust, uneasiness, suspicion on every hand. The discussion of larger navies and armed air forces and the fact that every mechanical development or new invention is measured by its capacity to destroy

human life, all show the necessity of seeking solutions of human difficulties by the Christ method: 'Love your neighbor.' We somehow feel, where real desire is, there will not be lacking the wisdom to find a way. John R. Mott, speaking in Honolulu, said: 'This is the greatest single strategic spot in all the world where so many young people of various races are growing together.'

General Topic

"We have five churches that are self-supporting; that is, they receive no money from the Board of Home Missions and Church Extension, but it is going to be difficult for one of them to continue its present financial program. The effect of part-time employment and small wages is plainly seen in the report of the church treasurer. One bright spot in the work of this quadrennium has been the contribution made by volunteer workers. Nine persons have given generously of their time. Most of them have been responsible for rural Sunday schools where excellent service has been rendered, which made it possible to hold these community churches together during these days of financial depression. Our pastors on plantations and in rural sections labor in difficult fields. For the most part they have a hard time. The cost of living is increasing rapidly; pay cuts in other employments have been restored. How some of our men support their large families is a marvel. No man has uttered a word of complaint.

"The problems we are solving affect lands beyond our own shores. We may be prone to forget that we are an integral part of a great organization, but the Church will not soon forget what we do here. Bishop Akazawa of Japan found Christ here, and had his first appointment at Lahaina. When the Methodist Church of Japan was organized, two thirds of its membership had been affiliated directly or indirectly with the Hawaii and Pacific Japanese Missions. Here impinge the races and culture of the East and institutions of the West; Occidental in ownership, government, education, and business, we are Oriental in population. With this happy blending of races and mutual interest, we are fast becoming the proving ground of new contacts for the two halves of the human race. We are developing a new type American; as sections of our mainland population are known as Southerners, New Englanders, Mountaineers, Westerners—in the years to come our people here will be known as Hawaiian Americans. For the most part, our skin is more likely to be brown than white, but color does not subdue the emotions and will not deprive us of our place in the great American family under the Stars and Stripes."

PUERTO RICO

Protestant activities in Puerto Rico, where our mission is

supervised by three pastor-superintendents, Bruce R. Campbell, Juan Orlandi Bairan, and George Richardson (the last two are natives of the island), with the helpful co-operation of Director of Religious Education Coe R. Wellman, began in 1889. Puerto Rico now has 276 organized Protestant churches, with a membership of 24,000, and a Sunday-school enrollment of 45,000, in round numbers. In 1932, these churches contributed \$90,000 toward self-support and more than \$20,000 toward benevolences, out of their poverty.

Inadequate housing and health provisions for the masses are exacting their tragic tolls: with wages for the common laborer ranging from \$135 to \$269 per year, 94 per cent of which must be spent for fundamental foods and clothing, no wonder the most prevalent diseases are hookworm, malaria, and tuberculosis, the death rate from that dread disease being 387 per 100,000, over four times its ratio in the United States. As if the exploitation of those poor people by absentee sugar corporations were not calamity enough to reckon with, race-track gambling, cock-fighting and lottery have been legalized, with the encouragement of a series of governors appointed by Presidents of the United States.

Methodism's missionary mandate in Puerto Rico, plus previously mentioned joint projects, covers a strip of allocated territory running north and south across the center of that island as well as the adjoining islands of Culebra and Vieques, embracing one third of Puerto Rico's present population of a million and a half. We function in more than fifty centers of activity under the joint leadership of our three pastor-superintendents, two of whom are natives, and a director of religious education, who also serves on the Union Evangelical Seminary faculty. In the thirty-three years since our Puerto Rico Mission was established 18,566 persons have been baptized, \$332,306 has been raised locally. The total value of our property now is about \$290,000. There are 52 church buildings, with 3,410 members; 92 church schools, with an enrollment of 7,757; 21 Epworth Leagues, with 720 members.

Informational items of interest recorded by Pastor-Superintendent Bruce R. Campbell, of the San Juan District, follow:

"General conditions. During the quadrennium there was a disastrous hurricane in the fall of 1932. It came when the island was somewhat recovered from the hurricane of 1928 which swept the entire island. That of 1932 affected very severely about half of the island, destroying crops, trees, and buildings and killing a number of people. Poverty due to these hurricanes and unemployment has increased during the quadrennium, mitigated somewhat by Federal Relief. Most of the people of our churches live a hand-to-mouth existence.

"Evangelism has been pursued by pastoral effort, with an addition of 1833 probationers and 904 full members during this period. The past year has been especially fruitful in this regard due to the united interdenominational evangelistic campaign promoted by the Association of Evangelical Churches of Puerto Rico. It was a campaign of

about three months and was carried on almost entirely by the pastors in their own churches or in neighboring ones.

"Religious Education. The work of Mr. C. R. Wellman has been very efficient in this field, although he has had to work during the last two years with a greatly reduced budget. He has promoted many institutes and normal classes, resulting in a notable increase in the use of better literature. Most of the Sunday schools are using graded lessons wholly or in part, the organization of the Sunday schools has greatly improved as well as have also their worship services, and self-support has increased in the church schools.

"Self-support. During the quadrennium there has been a steady increase in self-support, from \$5,877 for ministerial support in 1931, to \$8,157 in 1934."

DOMINICAN REPUBLIC (AN INTERDENOMINATIONAL MISSION)

Barney N. Morgan, Superintendent

Quadrennial Report to the Board of Home Missions and Church Extension:

"For Santo Domingo, center of greatest activity of the Board for Christian Work in Santo Domingo—a union of Methodist, Presbyterian and United Brethren Churches—the cyclone of September 3, 1930, marks a definite date from which many activities are reckoned. By no means all of the relief work was finished by 1931, especially on the part of our Board, which carried on a definite relief program until well into 1932.

"Building Activity. This has been a period of building activity, with three churches and the *Hospital Internacional* as the result. In 1931 the church buildings at San Pedro de Marcoris and at Villa Consuelo, section of Santo Domingo, were finished and dedicated. The beautiful new hospital building was dedicated February 16, 1932, at which time Bishop Thomas Nicholson and Dr. E. D. Kohlstedt represented the Methodist Episcopal Church. In March, 1934, the Central Church and social center in Santo Domingo was begun and, while it is not yet finished, it was opened for services August 4, 1935.

"There has been a steady growth in the churches. The membership reported at the end of 1931 was 539 as compared with 1,101 at the end of 1934. The great increase was due in part to the incorporation of the former Wesleyan Methodist Churches of Puerto Plata, Samana, and Sanchez. The real progress has not been so much in the number of members added to church rolls as in a more vital and active church life. The influence of the Evangelical churches upon the life of the community is far greater than is indicated by reports of membership. There are great numbers of people of all classes who definitely sympathize with the Evangelical cause and who uphold and support it. The intellectual class, as a whole, shows a growing respect for our program, and, while many of them may never be won to active allegiance and fellowship in the church, they can be counted as friends."

FINANCE

As you will note from the financial statement at the close of this report, our World Service income has declined each year, excepting the last. The slight increase for 1935 was due to special contributions for the "Save the Sanctuary Fund," without which our World Service income was \$60,268.44 below that of the previous year. The total World Service income for the four years ending October 31, 1935, was \$4,289,864.56, or less than one half of the \$9,211,194.19 received during the previous quadrennium. Due to preferentials and disproportionate designations, the amount that we received was but 32.75 per cent of the total apportionment credit World Service receipts for the past four years.

Notwithstanding declining income, we have made marked progress toward the liquidation of the deficit caused by the severe decreases in income for the years 1929, 1930 and 1931, and which on October 31, 1931, amounted to \$932,435.78. During the past four years we have applied a total of \$506,173.82 on the deficit, leaving on October 31, 1935, a net total of unpaid obligations of \$426,261.96 in excess of cash balances and assets belonging to the General Fund.

The total received for the Permanent Fund during the quadrennium was \$764,291.34, made up as follows:

Annuity Gifts.....	\$319,682.30
Bequests	25,787.58
Gifts for Special Trusts.....	207,091.40
Returned and Transferred Donations.....	211,730.06
Total	<u>\$764,291.34</u>

Our Permanent Fund assets on October 31, 1935, totaled \$8,443,689.79, of which \$2,047,924.36 was subject to annuities, represented by 780 annuity bonds and special agreements held by 527 annuitants. During the quadrennium we have paid our annuitants a total of \$491,169.49. This Board has been issuing annuity agreements for sixty-five years. During that period we have received a total of \$4,262,475.73 in annuity gifts, which amount still constitutes a part of our Permanent Fund, and have paid to our annuitants a total of \$3,116,193.96.

Our ability to make loans to churches during the quadrennium was lessened by the smaller amount collected on maturing installments on loans previously made, and also the smaller amount of new capital added to the funds. Notwithstanding these handicaps, the service that our loan funds have rendered during these days when there is practically no mortgage money available for church loans from Mortgage and Life Insurance Companies, cannot be overemphasized. During the four years we loaned from the Regular Loan Fund \$357,824.76 to 80 churches, and from the Revolving Fund \$574,345.24 to 127 churches. During

the quadrennium, therefore, we loaned from the two funds a total of \$932,170.00 to 207 churches, and had outstanding on October 31, 1935, a total of \$4,011,006.34 loaned to 845 churches.

Personal acknowledgments: Permit me, in conclusion, again to voice my sincere appreciation of: the efficiency and fidelity of my administrative colleagues and staff to their respective responsibilities; the devotion of our office force; the faithfulness of our Board and Executive Committee personnel; the co-operation of our Bishops, District and Mission Superintendents; the generosity of our Editors, whose liberal allotments of space for publicity purposes mean so much to Home Missions; the multitude of sacrificial World Service contributors, who have made possible the matchless ministries of Methodism to throngs of underprivileged peoples in this and other lands; and particularly the Grace of God, "whose mercy endureth forever."

Respectfully submitted,

A handwritten signature in cursive script, reading "G. D. Kohlstedt". The signature is written in dark ink and is positioned above the printed name. A long, sweeping horizontal line extends from the end of the signature to the right, underlining the printed name.

Executive Secretary.

GENERAL FUND

RECEIPTS AND DISBURSEMENTS FOR QUADRENNIUM ENDING OCTOBER 31, 1935

RECEIPTS		1932	1933	1934	1935	Totals
World Service Income:						
Undesignated.....		\$978,243.11	\$469,950.04	\$426,988.90	\$451,866.06	\$2,327,048.11
Designated.....		352,853.37	549,133.74	534,125.28	526,704.06	1,962,816.45
Other General Fund Income.....		140,764.49	167,741.99	106,572.25	127,678.74	542,757.47
Totals.....		\$1,471,860.97	\$1,186,825.77	\$1,067,686.43	\$1,106,248.86	\$4,832,622.03
DISBURSEMENTS						
Home Missions.....		\$1,067,358.16	\$842,827.77	\$661,743.74	\$606,866.27	\$3,178,795.94
Church Extension.....		329,236.10	212,174.82	187,715.16	225,164.60	954,290.68
Interdenominational Work.....		14,251.40	11,218.33	9,675.00	13,572.66	48,717.39
Bureau of Architecture.....		11,600.00	7,715.06	5,929.53	.....	25,244.59
Training Conferences.....		15,781.50	9,913.09	7,114.23	8,082.29	40,891.11
Bulletin and Information Service.....		5,303.69	.....	.....	.....	5,303.69
Church Extension Finance Division.....		11,062.41	8,287.44	8,683.16	14,298.99	42,332.00
Foreign Language Publications.....		1,955.00	.....	.....	.....	1,955.00
Scholarships.....		2,225.00	550.00	100.00	300.00	3,175.00
Service to the Field.....		29,506.95	24,149.85	24,640.68	24,576.99	102,874.47
Publicity and Promotion—Direct.....		29,567.76	36,964.29	32,717.46	32,123.94	131,373.45
Co-operative Promotional Work.....		76,755.70	25,776.26	21,162.54	24,741.67	148,436.17
Administration Expense.....		109,756.45	92,969.24	89,987.57	88,877.56	381,590.82
Totals.....		\$1,704,360.12	\$1,272,546.15	\$1,049,469.07	\$1,038,604.97	\$5,064,980.31

PERMANENT FUND

Balance Sheet, October 31, 1935

ASSETS

CASH IN BANK.....		\$19,667.33
LOANS TO CHURCHES:		
Regular.....	\$1,784,679.42	
Revolving Fund.....	2,226,326.92	
	<hr/>	4,011,006.34
BONDS, AT LEDGER VALUES:		
Railroad Bonds.....	\$426,775.00	
Real Estate Mortgage Bonds.....	346,500.00	
Public Utility and Other Bonds.....	304,725.00	
	<hr/>	1,078,000.00
MORTGAGES, NOTES, ETC., AT LEDGER VALUES.....		1,120,268.25
STOCKS, AT LEDGER VALUES.....		288,400.00
REAL ESTATE, AT LEDGER VALUES:		
Wesley Building, Philadelphia (Less De- preciation).....	\$940,000.00	
Other Real Estate.....	976,917.87	
	<hr/>	1,916,917.87
FURNITURE AND OFFICE EQUIPMENT.....		9,430.00
	<hr/>	
Total.....		\$8,443,689.79

DISTRIBUTED AS FOLLOWS:**LOAN FUND:**

Subject to Annuities.....	\$1,188,218.60	
Not Subject to Annuities:		
Revolving Fund.....	\$2,534,424.75	
Undesignated.....	2,538,291.95	
William A. Williams Loan Fund.....	108,101.35	
Other Designated Funds	249,539.71	
	<hr/>	5,430,357.76
	<hr/>	\$6,618,576.36

HOME MISSION FUND:

Subject to Annuities.....	\$859,705.76	
Not Subject to Annuities:		
Undesignated.....	\$612,757.32	
Designated.....	313,882.32	
	<hr/>	926,639.64
	<hr/>	1,786,345.40

MISCELLANEOUS TRUSTS.....		38,768.03
	<hr/>	
Total.....		\$8,443,689.79

THE WOMAN'S HOME MISSIONARY SOCIETY

To the General Conference of 1936:

A significant sentence in the Jubilee history, *Looking Backward, Thinking Forward*, coupled with a clause from Paul's second letter to the Corinthians, explains the organizational vigor and work accomplished during the difficult years of this quadrennium. "The miracle of The Woman's Home Missionary Society has been wrought out by regular routine work" on the part of faithful women who "first gave their own selves to the Lord." It has been noted that the spiritual vitality of this Society is its most certain source of strength and power. In all projected work it is never forgotten that "Home Missions, whatever else it may be, is essentially and fundamentally a spiritual undertaking."

Through the regular routine work of the officers in carrying forward the plans and programs of inspiration, education, and promotion prepared by national leaders, we are able to report in all departments a total membership of 276,325 in 12,983 organizations.

FINANCE

The income from The Woman's Home Missionary Society has not equaled the receipts before the depression. It was necessary to cut all salaries, allowances and pensions fifteen per cent, and then later ten per cent for those living in institutions, but we have been warranted in restoring the ten per cent because of slight increases. The major portion of increased income is attributable to the building gifts received. The total for the year 1934-35 was \$1,750,751.03, exclusive of supplies or voucher credit. The national organization has no debts in any of our institutions or at any bank. Much enthusiasm is manifested all over the country because of the Girls' Golden Year program, which culminates next fall.

WESLEYAN SERVICE GUILD

The Wesleyan Service Guild is auxiliary to the Woman's Foreign Missionary Society and The Woman's Home Missionary Society with a fourfold program for others and themselves.

The Guild is one of the few nationally organized Christian societies for adult employed women. The Church is justly proud of its splendid growth and generous contributions to home and foreign missions. The last annual report shows a total membership of 4,347 in 322 units, with a total giving of \$24,956.16.

YOUNG PEOPLE'S DEPARTMENT

The celebration of the fiftieth anniversary of the founding of the Young People's Department occurs this year. In anticipation of this event, known as Girls' Golden Year, a three-year plan is in progress, moving toward the achievement of the following golden goals:

- 50,000 members
- 50,000 subscribers and readers of *Woman's Home Missions*
- 5,000 organizations
- \$50,000 in \$1.37 gifts from Queen Esther girls
- \$50,000 in 1,000 special fifty-dollar gifts

This \$100,000 will be used to erect three needed buildings: a girls' dormitory at Wood Junior College, Mathiston, Miss.; a gymnasium and nursery at the East St. Louis Settlement, East St. Louis, Ill.; a new building for Freeman Clinic, El Paso, Tex.

JUNIOR DEPARTMENT

In making the gains in membership, organizations, and subscriptions to *Junior Neighbors*, the Junior Department has the hearty co-operation of many loyal consecrated women who are willing to accept the duties of leadership and give sacrificially of their time and ability to promote the Junior program. This department, with a membership of 66,202 in 3,540 organizations, gives a pledge of over \$12,000 each year. But more than that, it is training future leaders.

DEACONESS WORK

The deaconesses under the administration of The Woman's Home Missionary Society are engaged in many different forms of service. They work as teachers, superintendents, nurses, pastors, pastors' assistants, directors of religious education, social service workers, chaplains in hospitals, matrons, evangelists, secretaries, and in special types of work.

The demand for deaconesses has greatly increased. The fixed, uniform allowance, paid monthly, gives an economic security to the worker that is reflected in the quality of her service.

Four hundred and twenty deaconesses are listed under the administration of The Woman's Home Missionary Society.

PROMOTION

At the beginning of this quadrennium, the Field Department was dissolved and promotional activities placed under the supervision of the National Corresponding Secretary.

In its promotional work, the Society aims to build upon the steady educational, social and spiritual processes. By the use of the standard or the simplified leadership training courses available through the Leadership Training Department of the Board

of Education of the Church, by preparation in Schools of Missions and in Methods periods in connection with programs of Conference and District meetings, the women of Methodism are being prepared both educationally and spiritually for positions of leadership in the various activities of the Society and in the other work of the Church.

Two full-time promotional workers are kept in the field throughout the year cultivating the unorganized churches and helping to strengthen the work where it is weak, teaching in Schools of Missions and furthering the interest of the organization by public addresses and personal contacts. In addition National, Conference, District and local officers give much time and thought to arousing, sustaining and expanding interest in Home Missionary endeavor.

One of the foremost objectives in all promotional planning is making plain to the constituency that The Woman's Home Missionary Society offers to church women collective opportunities for Christian achievement on a large scale. That it is an orderly means of expressing, controlling and standardizing the individual and group impulses for altruistic service. Furthermore, that interest in a common cause with common objectives tends to diminish misunderstanding between racial groups and between people of differing social and economic conditions, thereby deepening and developing the finest type of Christian fellowship.

As a promotional method, a pastor's edition of the booklet, *Facts, Brief and to the Point*, was issued with a twofold purpose. First, to present facts concerning the Society in a brief and informing manner. Second, to give assistance to pastors interested in organizing auxiliaries or subsidiary units.

A joint promotional project was carried through with the Board of Home Missions in the issuance of a booklet bearing the title, *Joyous Living*. This contained missionary facts and devotional topics upon which Methodists throughout the United States could think and pray unitedly day by day.

CHRISTIAN CITIZENSHIP

Confronted with present-day economic problems, child labor, improper recreation, lawlessness, bad legislation, racial discrimination, social sins and intemperance, Christian womanhood recognizes an increasing opportunity to bring the spirit of Jesus Christ to bear upon human relationships. One of the most important activities of the Society heads up in the Committee of Christian Citizenship. Through this committee, Methodist women co-operate with all national organizations for the betterment of society.

CO-OPERATION

The Commission composed of the four general officers of The Woman's Home Missionary Society and the Woman's Foreign

Missionary Society has considered problems shared in common. Agreeing that since so many groups were working together, it was the part of wisdom to have a program which would direct the study of the entire group to the work of both Societies, the Commission authorized the preparation of a joint program for union societies. This type of program has been in use four years. The two editors arrange the joint program to give the major topic in alternating months to each Society. By this plan it is hoped that the missionary education of both groups will be developed. The Young People's Department of the two organizations have prepared similar joint programs.

The Co-operative work of The Woman's Home Missionary Society with other Boards of the Church has continued to our mutual satisfaction. A Committee on Co-operation is appointed with an equal number of members from the Board of Home Missions and The Woman's Home Missionary Society, which studies the mission fields of the United States, its territory and insular possessions, plans for their cultivation and eliminates any overlapping of separate projects.

The Society co-operates with the Board of Education in eight institutions. The National President and one Trustee have been invited to sit in as advisory members of this Board during this quadrennium.

The Presidents of the two women's societies are advisory members of the World Service Commission.

The Secretary of the Deaconess Department is a member of the Board of Hospitals, Homes and Deaconess Work.

Co-operation with the Council of Women for Home Missions in the support of its major projects—the Migrant Work and the Directors of Religious Education in government schools for Indians continues. Among the interdenominational activities none is of greater interest to our women than the annual World Day of Prayer.

The Society co-operates with and contributes to the American Peace Society, Committee on Church and Race Relations, through the Federal Council, to the Latin-American Commission and the Committee on Santo Domingo.

The Society holds, through its President, Editor, and Secretary of its Junior Department, membership in the Missionary Education Movement, which selects authors and supervises the preparation of the missionary textbooks for the Society.

THE WORK

The Society supports seventy-eight national projects. In addition, forty-one Conferences maintain centers of work within the bounds of their own Conferences.

In all, 830 missionaries and deaconesses serve in 173 projects in 40 States, the District of Columbia, Alaska, Hawaii, Puerto Rico, and Santo Domingo.

All these projects are community-centered with a decided trend toward vocational training in their academic work.

NEGRO

Thirteen different pieces of work minister to all ages of Negro people in many sections. There are kindergartens and Nursery Schools, both in New Orleans and Cincinnati. A Christian home, with lower school grades, shelters homeless children at Baldwin, Louisiana, where needed buildings have been erected during the past year to replace the dormitory destroyed by fire in 1932.

Three boarding homes have grade and high-school work. In 1932, Haven Home, at Savannah, Georgia, was closed, and the school work merged with Boylan in Jacksonville, Florida, known now as Boylan-Haven School. The excellent buildings of the Haven School were sold to the Board of Education of Savannah for use as a centralized school for Negroes.

Peck Home in New Orleans has become the boarding home for girls attending Gilbert Academy, the newly opened high school under the joint administration of The Woman's Home Missionary Society and the Board of Education.

Dormitories are maintained for girls attending Clark University, Rust College and Samuel Huston College, under the Board of Education. Adeline Smith Home in Little Rock, Arkansas, was closed during this quadrennium.

Bennett College, a co-operative undertaking of The Woman's Home Missionary Society and the Board of Education, has the distinction of being the only college expressly for Negro women maintained by Methodism.

A Woman's Department in connection with Gammon Theological Seminary has been established to train full-time and volunteer workers for Christian service.

Brewster Hospital in Jacksonville, Florida, not only ministers to the sick, but carries on a recognized training school for Christian nurses.

Friendship Home in Cincinnati, Ohio, furnishes a home for working girls alone in the city. A number of similar homes are supported by Conferences.

MOUNTAINEER

To give training in home-making, under Christian auspices, to meet the educational need of the locality and insofar as possible to touch the life of the community are the general objectives for the work in the Southern Mountains. Recent new emphases are: the outreach into the community, vocational training for both sexes, including normal training for teachers and specialized courses in developing spiritual leadership.

The Ethel Harpst Home in Cedartown, Georgia, with a resi-

dent family of 110, has been greatly enlarged, through the generosity of Mr. and Mrs. Henry Pfeiffer, who gave two new buildings to this splendid piece of work. Besides these buildings, the girls' dormitory, James Hall, was completely remodeled, and sixty-one acres were purchased adjoining the campus as additional gifts from these friends. Another friend gave a well-stocked farm of 253 acres.

Mr. and Mrs. Pfeiffer further manifested their interest in young people of this section by giving five buildings to Pfeiffer Junior College at Meisenheimer, North Carolina. This school was formerly known as the Ebenezer Mitchell Home School, but has lately been given junior college rating by the State of North Carolina.

Another school to change its name is Bennett Academy, Mathiston, Mississippi, now the Wood Junior College, named for Dr. and Mrs. Irving Wood of Omaha, Nebraska, who have been worthy benefactors of this institution. This school will share in the building program of the Girls' Golden Year.

Elizabeth Ritter Hall at Athens, Tennessee, and Rebecca McCleskey Hall at Boaz, Alabama, are two dormitories for girls attending junior colleges under the Board of Education.

Aiken Hall and Erie School, Olive Hill, Kentucky, is the sixth project in the bureau for Mountaineers. A gift from Mr. William Walker, an uncle of Dr. Rollin Walker, is making possible a much needed community center at this accredited secondary school.

INDIAN

A recent bequest enabled the Society to build one wing of the greatly-needed high school for the Navajo boys and girls at Farmington, New Mexico. This is the only school for Indians, and is one of the best Indian institutions. A good farm in connection with the school provides the vocational training so much needed by the Navajos.

The three other projects for this racial group are community centers located at Yuma, Arizona; Ponca City, Oklahoma; and Mayetta, Kansas.

ORIENTALS

With the exception of one Bible Woman for the Japanese in New York City, the Oriental work centers in three cities on the West Coast. The Chinese Home in San Francisco numbers thirty-five girls in its family, while 125 Chinese children fill the kindergarten classes each day.

Ellen Stark Ford Home was closed in 1934 as a home for Japanese girls, and the building converted into a Community Center under the direction of Mr. and Mrs. Shigeo Tanabe.

A ceaseless round of duties fills the days for Miss Katharine

Maurer, as she ministers to the many who need her help at Angel Island.

In Los Angeles, our Chinese Bible Woman is the only representative of our Society among her people.

In 1932 the Jane Couch Home was closed. It is now being reopened as a Social Center for the Japanese young people.

At the Catherine Blaine Home in Seattle, Washington, a deeper personal knowledge of Jesus Christ is brought to the second generation Japanese people.

Susannah Wesley Home in Honolulu provides a Christian home and training for girls of many nationalities. Very fine centers for Oriental work are carried on by the Conferences along the West Coast.

SPANISH-SPEAKING GROUPS

A Christian elementary school and three kindergartens enroll a large number of native children in Puerto Rico. George O. Robinson School furnishes to sixty or seventy Puerto Rican children the only home they have ever known, and trains them in Christian living.

During the quadrennium the Mary P. Platt School at Tucson, Arizona, was closed. Two homes and schools are conducted for Spanish-speaking daughters of the Southwest, Harwood Girls' School at Albuquerque, New Mexico, and Frances De Pauw School in Los Angeles, California.

Settlement House activities and a Clinic are carried on at El Paso, Texas, where we co-operate with the Board of Home Missions in the church services. Newark Conference and Girls' Golden Year funds will make possible a small hospital and a new building for Freeman Clinic.

ALASKA

Jesse Lee Home in Seward trains the native children to be self-supporting citizens. There, too, co-operating with the city the Society conducts a well-equipped hospital.

A well-known and valuable mission serves the natives in Unalaska.

The Maynard-Columbus Hospital in Nome has served through emergencies of epidemics and fire, and is the only hospital for both whites and natives in a wide area. Another piece of co-operative work is carried on with the Board of Home Missions in Nome, where the Society furnishes the deaconess and the Board the preacher.

HEALTH WORK

In addition to the three hospitals previously mentioned, the Sibley Memorial Hospital in Washington, D. C., gives "service with kindness to those who suffer." The Methodist Sanatorium in Albuquerque, New Mexico, cares for tubercular patients. The

Society co-operates with other Boards in the Hospital International in Santo Domingo. The Medical Mission Dispensary in Boston brings physical help and spiritual renewing to many of foreign speech or parentage. Most of the city settlements conduct clinics as an important phase of their service. The salary of the Protestant chaplain for lepers at the Marine Hospital in Carville, Louisiana, is paid by the Young People's Department.

HOMES

Many types of homes are maintained. Epworth School, Webster Grove, Missouri, provides a home and an all-round education for girls of limited opportunity.

National homes for self-supporting girls alone in the city are located in Ogden, Utah; Des Moines, Iowa; and Cincinnati, Ohio. In many other cities similar homes are maintained by Conference Societies.

The Alma Mathews House in New York City is now a co-operative Home for business girls, having changed its status in the last three years.

Bancroft-Taylor Rest Home in Ocean Grove, New Jersey, and Robincroft in Pasadena, California, are both year-round, cheerful homes for retired workers.

Homeless boys and girls find loving care at Mothers' Jewels Home in York, Nebraska, and Peek Home in Polo, Illinois, and in Sager-Brown in Louisiana.

CITY MISSIONS AND COMMUNITY CENTERS

Eight City Settlements under the national Board reach many nationalities and provide character-building activities for all ages. One of these, Marcy Center, in Chicago, does an outstanding piece of work among the Jewish people.

Fire destroyed Unity Mission at Berwick, Pennsylvania, but work is going forward in rented quarters.

Five Community Centers in the mining districts of Colorado, Utah, Wyoming, and Pennsylvania teach American ideals and Christian citizenship to the foreign-born.

NATIONAL TRAINING SCHOOL

The National Training School, Kansas City, Missouri, prepares selected young women as deaconesses and missionaries. This is now the only training school under the Society. Lucy Webb Hayes Training School, Washington, D. C., and the San Francisco Training School were closed within the quadrennium.

PUBLICATIONS

Woman's Home Missions, the official organ of the Society, is ably edited by Miss Ruth Wheaton, and carries to its 50,000 readers each month inspiring records of missionary achieve-

ments. *Junior Neighbors*, well edited by Miss Bertha Stephenson, is the mouthpiece of the Junior Department and has a circulation of 23,000.

OTHER ACHIEVEMENTS

"The achievements of The Woman's Home Missionary Society through the years have not been just in the administration of the work, raising vast sums of money, or the lives salvaged, children educated, sick cared for or communities uplifted. Great has been the benefit to women themselves. Through the medium of this organization hundreds of thousands of women during the fifty-six years of the Society's existence have had opportunity to develop and enlarge their own lives and at the same time engage in Christian humanitarian service. Granted that many secular organizations are open to Methodist women now which were not available to them when the Woman's Home Missionary Society was organized, it is nevertheless true that vast numbers of church women find in these women's organizations their only outlet for social or expressional service.

"Through the years the women's missionary societies have given to the lay woman an informal type of education, which has increased her capacities immeasurably. These by-products of the organization are as great as its institutions and other products. Methodist women have developed administrative ability which has proved valuable to the local church in other departments of its work. Their influence has widened until their ability has been recognized for places of leadership in social and moral reform outside the church and into these secular activities they have carried the missionary spirit. The missionary woman's mind and heart have been quickened through regular study of needs and conditions at home and abroad and this knowledge has developed in her qualities of spiritual insight, moral courage and independent thinking. Side by side with self-culture has grown a spirit of sisterhood which the Church and the world at large would be the poorer without."

MEMOIRS

Many great leaders of The Woman's Home Missionary Society have moved into their "mansions" during the past quadrennium. Two great Presidents: Mrs. George O. Robinson, fine executive, clear thinker, stateswoman! Mrs. W. P. Thirkield, deeply loved Christian leader, broad-visioned, wise, prophetic!

Carrie Barge, eager enthusiast, courageous leader of youth, and many others the fragrance of whose good deeds shall long pervade the spiritual atmosphere of The Woman's Home Missionary Society.

IDA HASLUP GOODE, *President*,

EDNA HOPKINS SLUTES, *Recording Secretary*.

OFFICERS OF THE WOMAN'S HOME MISSIONARY SOCIETY

PRESIDENT

Mrs. W. H. C. Goode

VICE-PRESIDENTS

Mrs. W. Raymond Brown, Mrs. Daniel Stecker, Mrs. M. L. Robinson,
Mrs. Dan B. Brummitt, Mrs. Anna E. Kresge.

CORRESPONDING SECRETARY

Mrs. V. F. DeVinny.

RECORDING SECRETARY

Mrs. M. C. Slutes.

TREASURER

Mrs. J. H. Freeman.

BOARD OF TRUSTEES

Mrs. Foss Zartman, Mrs. David D. Forsyth, Mrs. C. P. Colegrove,
Mrs. J. Howard Ake, Mrs. J. N. Rodeheaver, Mrs. F. C. Reynolds,
Mrs. F. D. Leete, Mrs. H. C. Black, Mrs. Adelaide Hudd, Mrs. B. M.
Hochswender, Mrs. Franklin F. Lewis, Mrs. Edward A. Martin,
Mrs. John W. Lowe, Mrs. Henry Pfeiffer.

ADMINISTRATION

Spiritual Life—Mrs. Wilbur Longstreth, Chairman.
Christian Citizenship—Miss Ada Townsend, Chairman.
Publications and Publicity—Miss Ruth Wheaton, Editor; Miss
Helen E. Cox, Assistant Editor and Editor of *Annual Report*;
Miss Bertha M. Stephenson, Editor of Junior Publications; Mrs.
George W. Keen, Publisher and Chairman of *Missionary Education*.
Deaconess Work, Personnel, Emergency, and Relief—Miss Grace G.
Steiner, Secretary.
Education, Personnel, and Student Work—Miss Muriel Day, Sec-
retary; Mrs. Myron S. Collins, Secretary of Student Work.
Promotional Workers—Mrs. Cora Downs Stevens, Miss Helen John-
son.

DEPARTMENTS

Wesleyan Service Guild—Mrs. Merle N. English, Secretary.
Young People—Miss Hannah P. Miller, Secretary; Mrs. Arthur S.
Knight, Bureau Secretary.
Junior—Mrs. Austin L. Prynn, Secretary; Mrs. Charles Smith,
Bureau Secretary.

BUREAUS

Alaska and the Northwest—Mrs. Frank B. Carter.
California and Hawaii—Mrs. A. G. Scudder
City Missions—Central, Mrs. C. C. Travis; Central West, Mrs. Frank
L. Davis; East Central, Mrs. H. S. Metcalfe; Friendship Homes,
Mrs. H. R. Hargis; North East Central, Mrs. Edwin Sebring;
West, Mrs. Frank E. Day.
Hospitals—Mrs. Robert Stewart.
Mountaineer—Mrs. H. S. Osborn.
Negro—Co-operation with the Board of Education, Mrs. Anna L.
Zook; North and South Carolina and Florida, Mrs. N. A. Wiff.
Puerto Rico and New York—Mrs. Raymond Meek.
Rest Homes—Mrs. Mary E. Stout.
Southwest—Miss Laura May Robinson.

STANDING COMMITTEES OF THE BOARD OF MANAGERS

Finance Methods—Lenten Offering, Mrs. O. D. Jacoby; Permanent Missionary Fund, Mrs. H. S. Hollingsworth; Thank Offering, Mrs. H. G. Leonard; Mite Boxes, ———.

Supplies—Ministerial, Mrs. William C. Otter.

ASSISTANT TO THE TREASURER

Miss Margaret Freeman.

ATTORNEY

Mr. M. C. Slutes.

REPORT OF THE BOARD OF EDUCATION

DEAR FATHERS, SISTERS, AND BROTHERS:

Education in religion is recognized by all branches of the Christian Church as one of the essential activities of the Church.

METHODISM AND EDUCATION

Interest in education has characterized Methodism from its beginning. One of the great universities of Europe gave Methodism to the world, though little direct credit is due to eighteenth-century Oxford for this priceless gift. John Wesley early recognized the importance of education in and for the new movement. The Kingswood School leads a long list of educational institutions established through the inspiration and under the auspices of Methodism. John Wesley recognized the values of the newly organized Sunday School Movement and quickly adapted it to his own uses. He introduced the class meeting as an agency of Christian education and wrote many books and pamphlets for the instruction and edification of ministers and laymen.

American Methodism did not lag behind. It is a significant fact that the famous Christmas Conference of 1784, at which the Methodist Episcopal Church had its official beginning, education was given much attention. With possibly only one university graduate among its sixty members, the Conference established a definite requirement that all preachers should preach regularly on the subject of education; it also approved enthusiastically a resolution calling for the establishment of a college under Methodist auspices. The foundations of Cokesbury College were laid at Abingdon, Maryland, in June, 1785. Though, as the result of a series of disasters, the college was discontinued within a few years, it will always be remembered as the first of scores of institutions of higher learning founded and fostered by American Methodism, about 170 of them still rendering distinguished service in the field of higher education with definite Christian emphasis.

In the same year, 1785, the first Methodist Sunday School on the American continent was organized by William Elliott in his home at Bradford's Neck, Virginia, the first of more than 30,000 Sunday Schools maintained by the Methodist Episcopal Church alone throughout the world, which number would be doubled through the addition of Sunday Schools maintained by other branches of American Methodism. In recent years there has

been much criticism of the Sunday School—some of it just and to the point; but it is safe to say that, in spite of its weaknesses and shortcomings, the Sunday School during the past 150 years has been one of the most productive educational and evangelistic agencies of the Church.

These more formal educational efforts were supplemented by the class meeting, in which the class leader was the educational director. Then, before the close of the eighteenth century, The Methodist Book Concern was established for the publication and distribution of religious literature. Throughout its entire history the Book Concern has been a sympathetic, co-operative and effective ally of Christian education.

Christian education, in educational institution or local church, is the responsibility of the entire Church. Only as the Church, in practice as well as in theory, recognizes Christian education as an essential part of its total task, not something apart from its main function, to be delegated to a small group or Board, may we expect Christian education to achieve its highest and noblest results.

ADMINISTRATIVE PROVISIONS

The responsibility of the entire Church for Christian education cannot be overemphasized. At the same time there is need of a control agency, through which the Church may promote and direct a constructive, intelligent, church-wide program of Christian education. There must be active promotion, correlation, supervision, and direction, the preparation of teaching materials, the development of effective techniques, the conduct of experiments, the inter-exchange of experiences, and the discovery and use of new ways and means through which the educational enterprises of the Church may become increasingly productive of Christian results in spirit, attitude, and life.

Throughout the years the Methodist Episcopal Church has tried various experiments to provide effective organization, supervision and administration for its manifold educational enterprises and institutions. Since 1924 the promotional and supervisory responsibility, in so far as it concerns Christian education in the United States, has been entrusted to the Board of Education of the Methodist Episcopal Church.

The present Board of Education comprises the educational interests which were formerly directed and supervised by four Boards: The Board of Education, the Board of Education for Negroes (originally the Freedmen's Aid Society), the Board of Sunday Schools, and the Board of Epworth League.

Board of Education: The old Board of Education was authorized by the General Conference of 1868, but was given such limited powers that it could accomplish but little during the first quadrennium. In 1872 the General Conference remedied the defects, enabling the Board to render much more effective service

to the cause of Christian education. For many years the principal function of the Board was to interpret the cause of institutional Christian education, foster the establishment and development of schools, including theological seminaries, and to build up and administer a Student Loan Fund for the benefit of needy and worthy Methodist young people who sought to acquire a college education or professional training.

Board of Education for Negroes: Soon after the close of the war between the States, on August 7 and 8, 1866, a number of ministers and laymen, interested in the education of the newly emancipated slaves, met in Trinity Methodist Episcopal Church, Cincinnati, Ohio, and organized the Freedmen's Aid Society. The General Conference of 1872 gave approval to the Society and recognized it as one of the official benevolence agencies of the Church. In 1880 the General Conference enlarged the responsibilities of the Society by including in its functions supervision of the educational enterprises of the Methodist Episcopal Church among the white people in the Southern mountains. Eight years later the General Conference approved a change in the name of the Society, which thereafter came to be known as the Freedmen's Aid and Southern Education Society. In 1908, when responsibility for the Southern mountain institutions was transferred to the Board of Education, the name was changed back to Freedmen's Aid Society. The name was changed once more in 1920, this time to the Board of Education for Negroes.

Board of Sunday Schools: The Sunday School Union, the forerunner of the Board of Sunday Schools, was organized on April 2, 1827, but did not receive official recognition until 1840, the first Corresponding Secretary being elected in 1844. The General Conference of 1908 created the Board of Sunday Schools as the successor of the Sunday School Union, in an effort to modernize and make more effective the religious educational approaches of the Church. The new Board became one of the most influential agencies in the religious education movement in the United States, which completely transformed the program of religious education in all Protestant Churches.

Board of Epworth League: The Epworth League was organized at Cleveland, Ohio, in May, 1889. The new organization resulted from a consolidation of several young people's societies, such as the Young People's Methodist Alliance, the Young People's Christian League, the Methodist Young People's Union, and the Young People's Methodist Episcopal Alliance. In 1892 the General Conference created the Board of Epworth League, so as to care more effectively for the religious, social, and recreational needs of youth.

Merger: In 1924 the General Conference ordered that the four Boards named be merged into one Board of Education, in which should be centered responsibility for the total educational program of the Methodist Episcopal Church in the United States.

Wesley Foundation Movement: The Wesley Foundation Movement, organized for the purpose of providing for the religious and social needs of Methodist students at tax-supported and independent colleges and universities, received official recognition by the General Conference of 1916. From then until 1924 this movement was administered by a joint committee representing the old Board of Education and the Board of Home Missions and Church Extension. From 1924 to 1932 the joint committee represented the Board of Education as at present constituted, and the Board of Home Missions and Church Extension. In 1932 the General Conference assigned complete responsibility for the development and supervision of the Wesley Foundation Movement to the Board of Education.

Student Loan Fund: Since 1872 the administration of the Student Loan Fund has been one of the important functions of the Board of Education. The purpose of this fund has always been to assist "meritorious young persons, members of the Methodist Episcopal Church, to secure a more advanced education."

THE BOARD OF EDUCATION

The management of the affairs and properties of the Board of Education is vested in a Board of Trustees, consisting of forty-five members, twenty of whom are laymen, twenty ministers, and five bishops. At present the personnel of the Board is as follows:

BISHOPS

Adna W. Leonard
Edgar Blake

H. Lester Smith
Charles L. Mead

Robert E. Jones

MINISTERS

Floyd L. Blewfield
Jesse W. Bunch
Stephen B. Campbell
Guy O. Carpenter
James E. Coons
Sanford W. Corcoran
E. Guy Cutshall
Matthew W. Dogan
T. N. Ewing
Charles W. Flint

Wilbur E. Hammaker
Earl E. Harper
Tully C. Knoles
Daniel L. Marsh
A. J. Mitchell
John H. Race
Horace G. Smith
Andrew Warner
Robert C. Wells
Earl C. Wright

LAYMEN

Edwin P. Bliss
W. C. Coffey
U. G. Dubach
C. F. Eggleston
John S. Fletcher
*Lewis N. Gatch
Thomas F. Holgate
James R. Jackson
W. A. Jessup
David D. Jones

Raymond G. Kimbell
J. E. Kinney
Ira E. Lute
Hugh S. Magill
Mrs. Ellis L. Phillips
J. B. Randolph
Clarence E. Rarick
W. Branch Rickey
Clarence A. Short
George C. Taylor

* Died February 27, 1936.

OFFICERS OF THE BOARD

PRESIDENT

Bishop Edgar Blake

FIRST VICE-PRESIDENT

Bishop H. Lester Smith

SECOND VICE-PRESIDENT

Bishop Robert E. Jones

RECORDING SECRETARY

Horace G. Smith

ASSISTANT SECRETARIES

* Lewis N. Gatch, John S. Fletcher

TREASURER

Thomas F. Holgate

ASSISTANT TREASURERS

* Lewis N. Gatch, John S. Fletcher

CORRESPONDING SECRETARY

Frederick Carl Eiselen

CHANGES IN PERSONNEL DURING QUADRENNIUM

During the quadrennium the following changes in personnel occurred: Bishop A. W. Leonard took the place of Bishop Frederick D. Leete, who resigned immediately following the General Conference in 1932;

John H. Race was appointed in the place of Leonard D. Baldwin, deceased;

Earl C. Wright was appointed in the place of Ira W. Kingsley, who removed to another Area.

In the list of officers:

Thomas F. Holgate was elected Treasurer, in the place of A. W. Harris, resigned;

John S. Fletcher was elected Assistant Secretary and Assistant Treasurer, in the place of Leonard D. Baldwin, deceased.

STAFF PERSONNEL

Frederick Carl Eiselen, *Corresponding Secretary*

I. GENERAL BOARD ACTIVITIES

Frederick Carl Eiselen, *Corresponding Secretary*

Assistant Secretary, Promotional Activities.....William S. Bovard
Comptroller.....H. K. Wright
Director of Publicity.....Miron A. Morrill

II. EDUCATIONAL INSTITUTIONS

Frederick Carl Eiselen, *Corresponding Secretary*

Assistant Secretary, Educational Institutions (General)
William J. Davidson
Administrator, Student Loan Fund.....Thomas F. Holgate
Assistant Secretary, Educational Institutions for Negroes
Merrill J. Holmes
Assistant Secretary, Wesley Foundations.....Hiel D. Bollinger

III. RELIGIOUS EDUCATION IN THE LOCAL CHURCH

Merle N. English, *Associate Secretary*

* Died February 27, 1936.

DIVISION OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH

Assistant Secretary, Religious Education of Children. Sarah E. Green
 Assistant Secretary, Epworth League and Young People's Work
 Blaine E. Kirkpatrick
 Director of Institutes, Life Work, and the Devotional Life
 Owen M. Geer
 Assistant Secretary, Leadership Training. Nathaniel F. Forsyth
 Assistant Secretary, Commission on Men's Work and Adult Education. J. Russell Throckmorton

CO-OPERATIVE ENTERPRISES

Secretary, Joint Committee on Religious Education in Foreign Fields. Wade Crawford Barclay
 Secretary, Missionary Education. Corliss P. Hargraves
 Director, Plays and Pageants. Harold A. Ehrensperger
 Secretary, Stereopticon Department. Hiram G. Conger

REDUCTIONS DURING QUADRENNIUM

Between July 1, 1932, and June 30, 1935, the staff personnel was reduced from 24 to 17 and the office force from 60 to 46, the total personnel from 84 to 63, a reduction of 25 per cent.

In spite of these reductions, made in the face of steadily increasing demands for help, the staff has succeeded in maintaining a superior service program. All honor to the loyal men and women who have labored and sacrificed in order that the cause they love might not suffer more than was absolutely unavoidable. In all departments the limit has been reached and in some exceeded. No further reduction can or ought to be made; no additional burdens should be assumed by the present workers. Serious consideration must be given to additions in personnel and equipment, in order that the Board of Education may render more promptly and more effectively the service which the Church has a right to expect.

FUNCTIONS OF THE BOARD OF EDUCATION

The Discipline defines the tasks and responsibilities of the Board of Education in these words: "The Board of Education shall serve as the authorized agency of the Methodist Episcopal Church for the promotion of religious and general education in the United States, and shall co-operate with other Boards of the Church in educational work under their care, seeking to diffuse the blessings of Christian learning and culture." (*Discipline*, 1932, ¶ 453, § 1.)

SCOPE

The scope of the Board's responsibility is in the main twofold:

First: The promotion and supervision of institutional education as carried on in universities, theological and other professional schools, colleges and secondary schools related to the Methodist Episcopal Church; the promotion and direction of Wesley Foundation programs at the seats of tax-supported and other non-Methodist institutions; also the administration of the Student Loan Fund.

Second: The promotion, direction and supervision of religious education as carried on in about twenty-four thousand local communities in the United States, and, in co-operation with the missionary agencies, the religious educational programs in mission fields. This includes church schools held on Sunday or weekday or during vacation periods, leadership training, the Epworth League, religious education in foreign fields, and similar educational enterprises.

INTERPRETATION AND PROMOTION

In addition to the activities of the several departments of the Board in particular fields of Christian education, the Board is expected to interpret and promote the total cause of Christian education throughout the entire Church. In this work all the staff members co-operate, but the chief responsibility rests on the Departments of Promotional Activities and Publicity.

PROMOTIONAL ACTIVITIES

The Board of Education, through the Department of Promotional Activities, seeks to achieve the following objectives:

1. To interpret to the Church at large the meaning and purpose of Christian education in its manifold aspects, the diversified program of the Board, and the many ways and agencies through which the Board seeks to assist the Church in meeting its educational responsibility.

2. To inform the Church regarding specific achievements in the field of Christian education through the various agencies and institutions related to the Board of Education.

3. To create and foster throughout the Church, interest, enthusiasm, and generous support for the total program of the Board of Education and the many enterprises carried on under its direction and supervision.

4. To co-operate with the other benevolence Boards in interpreting and promoting throughout the entire Church the total World Service program, in making clear the interdependent and co-operative relationship of all the boards of benevolence and in creating within the Church a more sympathetic interest in and a more substantial support of the enterprises fostered by the several Boards.

During the four years of the present quadrennium the Board of Education has been responsible for World Service promotion and cultivation in the Chattanooga, Chicago, and Omaha Areas.

PUBLICITY

The present Director of Publicity was appointed in August, 1932. The report which follows deals with the major phases of the work of the Department of Publicity from that date until December 31, 1935, and, therefore, covers approximately three and one-half years of the quadrennium.

Besides the activities summarized in the following paragraphs, the director, with the permission of the Board, has represented Methodism in Chicago and the area surrounding the city to the metropolitan press and to the press associations. He has also discharged certain administrative and editorial functions within the office of the Board and has represented the work of the Board here and there in the Church, especially in Epworth League and other young people's groups.

STATISTICAL SUMMARY

I. Promotional mailings from the Publicity Department, including the News Letter, the Christian Student, Educational News Bulletin, Wesley Foundation Bulletin, Financial Letter, pieces Rally Day mailing (but not quantity mailings on order):

<i>Year</i>	<i>Number</i>	<i>Number of Persons</i>	<i>Postage</i>
1932-1933.....	65	311,930	\$2,431.85
1933-1934.....	40	274,326	2,488.36
1934-1935.....	42	322,326	2,544.33
1935-1936 (6 mo.).....	10	94,562	783.71
	<hr/> 157	<hr/> 1,003,144	<hr/> \$8,248.25

II. Printed pieces of all types produced by the Department of Publicity:

<i>Year</i>	<i>Number</i>	<i>Quantity</i>	<i>Cost</i>
1932-1933.....	72	4,153,300	\$15,890.52
1933-1934.....	83	2,960,899	11,397.74
1934-1935.....	83	5,048,156	11,335.72
1935-1936 (6 mo.).....	14	1,245,000	2,120.00
	<hr/> 252	<hr/> 13,407,355	<hr/> \$40,743.98

III. Christian Student:

The circulation of this quarterly magazine is 21,000.

IV. Publicity Releases sent to church and secular press:

1932-33.....	189
1933-34.....	138
1934-35.....	153
1935-36 (6 mo.).....	38
	<hr/> 518

V. Promotion of Children's Day:

<i>Year</i>	<i>Offering</i>	<i>Cost Supplies and Promotion</i>	<i>% of Sup. & Promotion to Offering</i>	<i>Churches Supplied</i>	<i>Cost Per Church</i>
1931-32..	\$116,000	\$16,000	13.87%	4,594**	\$3.48
1932-33..	88,981	16,717	18.779%	7,400	2.26
1933-34..	80,565	11,407	14.16%	8,425	1.35
1934-35..	77,655	7,034	9.058%	7,478	.94
	<hr/> \$363,201	<hr/> \$51,158	<hr/> 13.964% Av.	<hr/> 27,897	<hr/> \$2.00 Av.

** Not including 1,054 orders for "The Children's Day Book."

7,478 churches ordered Children's Day materials from the Board of Education in 1935. There were remittances from approximately 6,555 churches. Approximately, 4,600 copies of the Children's Day pageant were ordered from The Methodist Book Concern.

VI. Promotion of Lincoln Day:

The Department of Publicity acts as consultant in the promotion of Lincoln Day, but does not bear primary responsibility.

VII. Promotion of Rally Day:

<i>Year</i>	<i>Offering</i>	<i>Cost Supplies and Promotion</i>	<i>% of Sup. & Promotion to Offering</i>	<i>Churches Supplied</i>	<i>Cost Per Church</i>
1932-33..	\$60,524.89	\$6,230.88	10.3 %	4,269	\$1.46
1933-34..	57,153.35	4,639.69	8.1 %	3,531	1.31
1934-35..	65,826.73	4,174.31	6.34 %	4,432	.99
1935-36.. (6 mo.)	49,903.25	4,213.94	.....	4,280	.98
	<hr/> \$233,408.22	<hr/> \$19,258.82	<hr/>	<hr/> 16,512	<hr/> \$1.18 Av.

The Rally Day income for the fiscal year, 1935-36, is not yet complete. Income from July 1, 1935, to December 31, 1935, is \$49,903.25, as shown above, which is \$1,264.17 below income for the same period last year.

VIII. Motion Pictures:

We have withdrawn our motion pictures from circulation—the subjects being too old to express the educational cause in a true light. There have been no funds to make possible the preparation of new films.

IX. News Letter:

The news letter has been issued at irregular intervals: regularly every other month by Doctor Davidson, and irregularly by the Department of Publicity as news items of value were available.

FINANCIAL STATEMENTS

On this and the succeeding pages appear four financial statements:

1. Statement of receipts and expenditures for the last four completed years;
2. Statement of designated gifts to institutions and projects related to the Board and passing through the treasury of the Board;
3. Statement of receipts and disbursements of funds administered by the Board for the benefit of the Schools of Theology;
4. Balance sheet of the Board of Education as of June 30, 1935.

These statements are self-explanatory. However, attention may be called to the drastic decrease in World Service distributable income during the last three years of the quadrennium as compared with the first year. This decrease is due almost entirely to the designated gift legislation adopted by the General Conference of 1932, which enabled institutions and projects related to the Board of Education to secure designated gifts with World Service credit, which in turn meant a decrease in non-distributable income and a reduction in appropriations to these projects and institutions to a minimum. A comparison of Table 1 with Table 2 will be useful.

TABLE 1
STATEMENTS OF RECEIPTS AND EXPENDITURES ON
BUDGET ACCOUNTS FOR THE LAST FOUR
COMPLETED YEARS

RECEIPTS	1931-32	1932-33	1933-34	1934-35
World Service Distributable Income...	\$554,161.65	\$264,099.34	\$222,657.93	\$233,450.87
Designated Gifts—General.....		9,769.97	13,133.16	12,057.15
Religious Education.....		28,676.68	5,336.76	2,441.24
Epworth League.....		3,738.42	1,130.30	1,629.39
Wesley Foundations.....		16.35	134.50	
Twenty-Four-Hour-Day Fund (net)...	29,471.92	24,210.66	21,836.05	21,832.18
Rally Day Collections (net).....	9,392.98	9,286.06	2,412.33	2,000.00
Interest on Investments, etc. ²	64,539.17	61,058.31	54,111.46	56,656.10
Miscellaneous Income.....	8,401.23	971.77	568.36	1,335.49
Increase in and Refunds on Excess Payments.....	9,251.83	6,225.42	7,000.00	7,000.00
	\$656,715.12	\$408,052.98	\$328,320.85	\$338,402.42
EXPENDITURES				
General Administration:				
Corresponding Secretary's Office....	\$11,230.01	\$9,769.78	\$8,962.43	\$9,368.06
Treasurer and Comptroller's Office..	13,883.20	15,530.16	12,838.28	13,431.74
Office Rent and Light.....	17,057.15	11,291.63	8,973.85	8,752.28
Board and Committee Meetings....	2,513.14	4,507.56	2,183.58	3,025.50
Sundry Operating Expenses.....	4,227.25	5,025.00	6,066.80	8,725.34
Field Cultivation and Promotion.....	52,541.38	24,547.89	20,874.72	20,539.26
Educational Institutions, General:				
Administration.....	26,455.32	12,858.27	5,927.54	8,042.76
Appropriations.....	148,761.00	47,541.00	37,758.30	33,600.00
Educational Institutions, Negro:				
Administration.....	22,705.02	21,266.73	18,923.20	18,000.00
Appropriations.....	115,912.38	27,895.48	23,040.82	26,200.00
Wesley Foundations:				
Administration.....		6,840.71	6,359.29	7,171.77
Appropriations.....	30,000.00	10,800.00	9,730.00	3,000.00
Religious Education:				
Administration.....	34,775.44	33,712.16	14,412.55	11,654.04
Service and Promotion.....	135,488.14	85,378.44	52,576.34	56,131.38
Maintenance of School Properties:				
Insurance, Taxes, etc.....	41,184.05	39,665.56	39,500.00	40,978.49
Interest and Exchange ²	36,609.39	44,077.65	30,889.82	28,307.46
Retirement Fund for Staff Members....				1,114.71
Reserves for Later Disbursement.....	3,993.55	2,500.00	3,674.35	14,750.00
Decrease or Increase in Deficit.....	40,621.30	6,844.96	25,628.98	25,609.63
	\$656,715.12	\$408,052.98	\$328,320.85	\$338,402.42

¹Only such Designated Gifts are included as are applicable to budget accounts.

²Interest items include interest applicable to the budget and inter-departmental adjustments.

TABLE 2
DESIGNATED GIFTS RECEIVED DURING THE LAST FOUR
COMPLETED FISCAL YEARS.

WITH WORLD SERVICE CREDIT	1931-32	1932-33	1933-34	1934-35
For Budget Accounts of the Board.	\$.....	\$34,569.59	\$19,466.34	\$15,262.43
For Theological Schools.	9,393.87	33,853.29	32,052.19	35,476.97
For Educational Institutions—General.	21,770.89	83,582.33	54,642.13	63,622.49
For Educational Institutions—Negro.	25,840.68	30,272.36	33,365.01	36,145.27
For Wesley Foundations.	24,992.10	61,045.94	44,158.71	43,858.75
For Religious Education:				
Conference Boards of Education.	2,875.23	16,244.90	13,661.81	12,964.53
Religious Educa'n in Foreign Fields	310.00	.....	4,965.62	3,586.41
Men's Work.	11,829.00	7,171.57	4,495.79	4,160.27
Stewardship Education. . . . .	.....	278.95	1,958.31	2,382.55
Other Causes.	1,080.47	933.44	863.84	774.23
	\$98,092.24	\$267,952.37	\$209,629.75	\$218,233.90
WITHOUT WORLD SERVICE CREDIT				
Negro Education.	\$63,528.24	\$60,256.69	\$73,387.51	\$56,639.64
Religious Education. . . . .	.....	460.26	140.00	172.72
Men's Work. . . . .	.....	.....	.....	671.00
General Work of the Board. . . . .	.....	.....	25.00	.....
	\$63,528.24	\$60,716.95	\$73,552.51	\$57,483.36

NOTE.—In the year 1931-32, by Disciplinary provision, only individual gifts were listed as "Designated Gifts."

TABLE 3
STATEMENT OF RECEIPTS AND EXPENDITURES BY THE
BOARD OF EDUCATION ON BEHALF OF THEOLOGICAL
SCHOOLS FOR THE LAST FOUR COMPLETED YEARS

RECEIPTS	1931-32	1932-33	1933-34	1934-35
World Service Distributable Income.	\$85,053.09	\$47,329.37	\$37,053.47	\$34,822.86
Designated Gifts—General. . . . .	.....	825.37	2,652.07	1,342.58
To Specified Schools . . . . .	.....	33,853.29	29,400.12	34,134.39
Miscellaneous Income. . . . .	.....	.....	30.00	.....
	\$85,053.09	\$82,008.03	\$69,135.66	\$70,299.83
EXPENDITURES				
Promotion and Administration.	\$13,493.92	\$4,989.32	\$4,346.39	\$4,299.58
Distributed to Schools.	80,811.00	70,793.29	57,789.27	59,000.25
Applied on Deficit.	9,251.83	6,225.42	7,000.00	7,000.00
	\$85,053.09	\$82,008.03	\$69,135.66	\$70,299.83

TABLE 4
BALANCE SHEET AS OF JUNE 30, 1935

ASSETS	
Cash on hand and in banks.....	\$41,339.26
Accounts receivable.....	15,969.44
Accrued interest on investments.....	36,200.44
Advances against future income.....	9,887.06
Unexpired insurance and prepaid expenses.....	28,741.17
Permanent Fund Assets (at cost or fair value when acquired):	
Bonds.....	\$2,260,061.01
Mortgage Notes.....	247,453.51
On City Properties.....	\$214,738.79
On Farms.....	32,714.72
Real Estate.....	298,130.90
City Properties.....	\$237,717.19
Farms.....	60,413.71
Stocks and Beneficial interests.....	106,416.16
Funds awaiting investment.....	8,418.83
	2,920,480.41
Children's Day Fund Assets:	
Student Notes, Less Reserve.....	\$2,207,911.48
Tax Warrants and bonds.....	1,479.50
Due from general funds.....	98,515.82
	2,307,906.80
Revolving Fund for Financial Campaigns:	
Advanced to Colleges.....	\$3,597.95
Due from general funds.....	1,402.05
	5,000.00
Other Assets.....	20,874.74
Properties of Negro Schools in operation.....	\$3,243,324.00
Properties of Negro Schools, available.....	760,051.51
	4,003,375.51
	<u>\$9,389,774.83</u>
LIABILITIES	
Bank loan.....	\$75,000.00
Due sundry Current Funds.....	100,582.45
Current funds held for Negro Schools.....	27,457.68
Residuary funds not disbursed.....	12,554.35
Endowment Income not disbursed.....	8,128.89
Designated Gifts not disbursed.....	11,767.54
Current Accounts payable.....	11,372.00
Appropriations approved and unpaid.....	21,145.00
Funds in hand awaiting allocation.....	13,257.48
	\$281,265.39
Balance pledge to Dillard University.....	256,808.17
Obligation to restore Centenary Jubilee Fund.....	478,226.91
PERMANENT FUNDS	
Sunday School Children's Fund of 1866.....	\$1,078,399.48
Centenary Educational Fund.....	135,186.73
Centenary Jubilee Fund.....	507,764.94
General Service Trust Fund.....	94,885.29
Fund for Church Schools.....	88,029.91
Fund for Retiring Allowances (Negro Schools).....	107,569.60
Residual Value of Outstanding Annuities.....	126,758.39
Endowment Funds held in trust.....	754,618.70
Fund for self-insurance of school properties.....	27,267.37
	\$2,920,480.41
Children's Day Fund.....	2,307,906.80
Revolving Fund for financial campaigns.....	5,000.00
Book value of properties held for Negro Schools.....	4,003,375.51
Total.....	<u>\$10,253,063.19</u>

Deduct special charges not due to current operations, to be recovered from various sources:		
Pledge to Dillard University (\$500,000.00 less available funds, \$57,476.68).....	\$442,523.32	
Loss on bonds sold from Centenary Jubilee Fund.....	180,188.97	
Net cost of survey of Educational Institutions	10,462.56	
Campaign for Negro Schools.....	63,771.41	
Repairs and carrying charges on Negro School properties.....	23,375.77	
Deficit on Negro Schools to June 30, 1929....	32,101.85	
		<u>752,423.88</u>
		\$9,500,639.31
Deficit from general operations (accumulated prior to 1932) as of June 30, 1935.....		<u>110,864.48</u>
		<u>\$9,389,774.83</u>

INSTITUTIONAL EDUCATION

Methodism has rendered a service of incalculable worth in the field of institutional education. During the past 150 years unstinted labor, unswerving devotion, and sacrificial giving have gone into the building and maintenance of its schools, colleges, theological seminaries, and other educational institutions. Tens of thousands of students have passed through the halls of these institutions, and because of the moral and spiritual impacts and experiences during their student days these young men and women have entered upon the wider responsibilities of life with a definitely Christian outlook, a clear-cut Christian idealism, and a powerful Christian dynamic. Remove from the life of Methodism the men and women who have been trained for Christian life and service in its own institutions and the glory of Methodism would grow tragically dim.

INSTITUTIONS RELATED TO THE CHURCH

Many of the institutions founded under Methodist Episcopal auspices are no longer in existence. Others have been lost to the Church. The relationship of still others is purely nominal or historical. However, even now (January, 1936), in addition to educational institutions maintained by other official agencies of the Church, eighty-nine educational institutions are related to the Methodist Episcopal Church through the Board of Education. These are classified as follows:

Universities	5
Schools of Theology.....	6
Graduate School of Medicine not connected with a university	1
Hospital	1
Four-year Colleges of Liberal Arts.....	44
Affiliated College.....	1
Junior Colleges.....	9
Secondary Schools.....	18
Unclassified	1
Training Schools.....	3

Of these 89 institutions, 7 are for white boys and girls in the economically underprivileged mountain regions in the South.

These represent one of the most significant pieces of missionary work that the Church has attempted in recent decades. The economic resources in the communities and States in which these institutions are located are insufficient for the maintenance of adequate Christian educational facilities. In these localities the Church is building wisely for the future through developing the economic possibilities of the students, and at the same time preparing them for Christian living and Christian leadership in various occupations and professions.

In all the institutions related to the Church religion is free to function, not as an extra-curricular activity or an off-campus enterprise, but as an integral part of education in all its aspects and at all levels.

BOARD RESPONSIBILITIES

According to the Discipline the Board of Education bears the following specific responsibilities in connection with institutional education:

1. To promote the cause of institutional Christian education throughout the Church.

2. To maintain an advisory relation to the educational and business management of all the schools, colleges, theological schools, Wesley Foundations and other educational institutions related to the Methodist Episcopal Church in the United States.

3. To promote the religious training of students at institutions of the Methodist Episcopal Church.

4. To maintain and administer institutions for Christian education among the Negroes.

5. To provide, through the establishment and supervision of Wesley Foundations, for the religious training of Methodist students at tax-supported and other institutions not related to the Methodist Episcopal Church.

6. To co-operate with institutions, Conference Boards of Education and Annual Conferences in interpreting and promoting institutional Christian education at the Conference sessions and throughout the year.

7. To collect and distribute statistics and other information through which the cause of institutional education may be advanced.

8. To co-operate with the Benevolence Boards and other agencies of the Church in the educational work under their care.

9. To co-operate with the Council of Church Boards and all other organizations and agencies promoting the cause of Christian higher education.

10. To co-operate with the Commission on Courses of Study in promoting ministerial training.

11. To establish, in consultation with the administrative officers of the theological schools, budget askings for the more adequate support of these schools, and to administer the World Service funds intended for them.

12. To distribute to educational institutions such funds as may, from time to time, be committed to the Board for their aid.

13. To serve as a medium between teachers seeking employment and institutions needing their services.

14. To administer the Student Loan Fund for the benefit of worthy Methodist young men and women seeking a higher education.

15. To co-operate with the other benevolence boards in promoting the total World Service cause.

ENROLMENT SCHOOLS OF

	CANDIDATES FOR B.D. DEGREE				CANDIDATES FOR MASTER AND DOCTOR DEGREES			
	1932-3	1933-4	1934-5	1935-6	1932-3	1933-4	1934-5	1935-6
1 Boston.....	212	195	176	187	125	89	90	75
2 Drew.....	108	110	117	115	61	55	39	47
3 Gammon.....	41	35	35	33	...	...	...	...
4 Garrett.....	192	176	203	220	35	27	34	35
5 Iliff.....	55	41	61	48	11	15	25	28
6 University of Southern California...	3	3	3	1	30	34	41	35
Total.....	611	560	595	604	262	220	229	220

FINANCIAL SCHOOLS OF

	BOSTON UNIVERSITY SCHOOL OF THEOLOGY				DREW THEOLOGICAL SEMINARY			
	1932-3	1933-4	1934-5	1935-6	1932-3	1933-4	1934-5	1935-6
1 a. Income from World Service.....	\$16,030	\$11,970	\$14,635	\$13,500	\$2,727	\$6,119	\$7,624	\$4,425
2 b. Income from Students.....	14,458	15,419	12,257	11,600	29,501	23,111	23,454	22,350
3 c. Income from Endowment.....	16,639	16,570	23,185	24,840	83,513	79,094	66,389	79,000
4 d. Income from Other Sources.....	13,348	10,673	11,726	7,959	16,840	9,700	48,536	44,657
5 e. Total Income.....	60,475	54,632	61,803	57,899	132,581	118,024	146,003	150,432
6 f. Expenditures.....	115,871	95,125	99,787	97,735	137,210	129,772	158,485	150,432
7 g. Deficit.....	55,396	40,493	37,984	39,836	4,629	11,748	12,482	.....

REPORT
THEOLOGY

	BACHELOR OF DIVINITY GRADUATES				GRADUATES WITH MASTER AND DOCTOR DEGREES			
	1932-3	1933-4	1934-5	1935-6	1932-3	1933-4	1934-5	1935-6
1 Boston.....	58	68	59	50	50	47	40	52
2 Drew.....	31	18	36	35	27	25	13	16
3 Gammon.....	16	13	9	7	...	...	...	...
4 Garrett.....	78	67	42	55	13	9	5	8
5 Iliff.....	9	10	8	3	1	3	5	5
6 University of Southern California...	Does not grant B. D. Degree			...	13	7	13	11
Total.....	192	176	154	150	104	91	76	92

REPORT
THEOLOGY

	GAMMON THEOLOGICAL SEMINARY				GARRETT BIBLICAL INSTITUTE				LILIFF SCHOOL OF THEOLOGY			
	1932-3	1933-4	1934-5	1935-6	1932-3	1933-4	1934-5	1935-6	1932-3	1933-4	1934-5	1935-6
1	\$300	\$2,135	\$1,791	\$977	\$31,500	\$26,678	\$24,991	\$.....	\$6,842	\$3,850	\$2,450	\$3,277
2	1,660	1,507	2,294	2,812	9,478	12,132	12,963	.....	913	821	670	910
3	17,490	11,421	10,806	11,002	.....	.....	.....	.....	16,194	13,684	15,301	14,849
4	11,317	11,270	14,591	20,769	22,607	16,454	17,645	.....	2,617	1,150	782	2,097
5	30,767	26,333	29,482	35,560	63,585	55,264	55,599	.....	26,566	19,505	19,203	21,133
6	35,953	27,277	30,695	38,509	63,585	55,264	55,599	.....	30,073	23,279	20,514	24,577
7	5,186	944	1,213	2,949	.....	.....	.....	.....	3,507	3,774	1,311	3,444

EDUCATIONAL INSTITUTIONS

The Board of Education seeks to discharge these several responsibilities through three departments, each dealing with a particular type of institutional education. Each department is in charge of an Assistant Secretary. Dr. W. J. Davidson is in charge of the Department of Educational Institutions (General).

Since the Board of Education has been deprived of almost all funds which once were available for appropriations to institutions—only a small number of institutions (in missionary territory) receive direct financial aid through the Board of Education—the department has become primarily a service agency. The services rendered during the quadrennium by the department and the secretary have been manifold. The more important may be summarized as follows:

1. *Activities in Co-operation with the University Senate.*

From the beginning of the quadrennium the Assistant Secretary has been the Recording Secretary of the University Senate, and the Senate itself has been unusually active throughout this period. It has been the practice of this department in its contacts and relations with our institutions to endeavor to align all its advices and other services with the enactments of the Senate touching the institutions, so that no institution might have occasion to think that it was expected to co-operate with two standardizing authorities instead of one.

2. *Co-operative Activities.*

The Board of Education has developed close and friendly relation with the Educational Association of the Methodist Episcopal Church, an organization comprised of the heads of the educational institutions (see fuller statement below, p. 1039). This relation has become more productive during the present quadrennium than ever before. A joint committee from the Educational Association and the staff of the Board of Education has a stated annual meeting for the purpose of considering matters of vital interest to both organizations, and this department is gratified by the outcomes of these Conferences. Because of its relations to World Service the Board, together with other Benevolent Boards, is under obligation to help promote Church-wide interest in World Service.

3. *Activities in Co-operation With Annual Conference Boards of Education.*

The department co-operates with other staff members in presenting to Annual Conferences the unrelenting challenge of Christian education. In connection with these Conference visits the Secretary seeks to consider with Conference Boards of Education the educational interests within the bounds of the Con-

ferences. Sometimes these meetings are held prior to the sessions of the Annual Conference, when the men are able to give more deliberate consideration to the institutional interests as well as the traditions, the opportunities, the aims, the personnel and the adequate support of Christian education.

4. *Activities in Co-operation With Methodist Educational Institutions.*

Throughout the quadrennium the service of the department has been continual in conferences with presidents and deans of our institutions, sometimes in our office, but usually in the institutions themselves. The department recognizes that in the past it has been of little service to the Schools of Theology of Methodism. It is to be hoped that during the new quadrennium a much more vital and helpful relationship with these important institutions can and will be established.

There have been many conferences with business managers, registrars, alumni secretaries, executive committees, and boards of trustees. The Assistant Secretary has responded to every call if it was at all possible. He has had vital conferences with quite a number of the faculties, and has held several forums with faculties and large groups of ministers from the supporting territory of the colleges involved.

The total attendance in the educational institutions (general), the first semester of the academic year (1935-36), is reported as 61,655. In these institutions the reported value of properties, including equipment, as at October 1, 1935, was \$91,000,312; the total endowment (including non-productive), \$90,235,907; total non-productive endowment, \$8,814,272; the total indebtedness, \$13,860,030; total operating budgets, 1935-36, \$19,518,738; total number of faculty members, not including administrative officers, 5,875; and the total number of graduates since the dates of their founding, 256,036. It will be seen that the Church has immense net values in these institutions, not speaking of their human products which constitute values that cannot be appraised by accounting methods; but when the final appraisal of the lives molded by these institutions is made, it will appear in terms of character and of service—the eternal imponderables of human experience, human relations, and human destiny.

5. *Activities in Co-operation With Other Educational Agencies.*

(1) First among these agencies from the standpoint of pronounced Christian interest and educational fellowship is the National Commission of Church-Related Colleges, which is definitely committed to the promotion of Christian education in the colleges related to the twenty-three denominational Boards of Education comprising the Council.

(2) The department maintains its membership in the Asso-

ciation of American Colleges, and the Assistant Secretary attends its annual meetings faithfully, in order to keep in touch with a group of educators, many of whom do not participate in Church-related college meetings.

(3) The department also maintains membership in the National Education Association and in the Department of Superintendence. The Assistant Secretary usually attends some or all the annual meetings of the latter organization.

(4) The most important of all non-Methodist educational agencies from the standpoint of academic standards are the regional associations, whose chief functions are setting up and administering principles of accreditation of colleges and secondary schools. Most of our institutions are related to such regional agencies, for example, the Middle States Association, the Southern Association, and the North Central Association.

SCHOOLS OF THEOLOGY

Christianity began with a school—the School of the Twelve. Jesus, who is not only our Saviour and Lord, is also the greatest teacher of the ages. His insight into the possibilities of His Galilean band, His practice and teaching skill gave to the world a leadership for the new religion which could not be daunted in the face of overwhelming odds. The disciples lacked learning in many subjects, but judging by their achievements in the field of religion they were the best trained men of their day.

The theological schools are the inheritors of this tradition and never were they more sorely needed. The Christian religion faces opponents today stronger and more dangerous than any faced since the first three centuries of the Christian era. Nationalism and Communism in their various forms expressed through a totalitarian state are more dangerous competitors than any of the older forms of religion. It will not be enough for the Christian ministers of tomorrow to be as good as their fathers. They must be better if they are to be as effective today and tomorrow as their fathers were yesterday.

The tables attached to this report show at a glance the progress of these schools during the quadrennium and their present condition. It is earnestly hoped that for her own sake the Methodist Episcopal Church will greatly increase her giving to these schools in the coming quadrennium. It is doubtful if the members of our Church have any conception as to just how much she does need her theological seminaries. During the financial depression Annual Conferences have been so crowded that they have been able to take only a very few new men in each Conference. Elderly men past three score and ten, some of them long past the expected age of retirement, have required charges in order to "keep the wolf from the door." It will not be long before we find ourselves short of younger men and looking desperately for

them. A statesmanlike policy of recruiting, training, and retirement, is necessary if the Church is to maintain the high standard of ministerial service which the world has a right to expect of her.

Another serious matter is that of raising the educational standards of our ministry. The study recently made by the Institute of Social and Religious Research, the results of which have been published under the title, *The Education of American Ministers*, shows that in our denomination just a fraction over 24 per cent of the regular ministers of the Methodist Episcopal Church have graduated from both college and seminary. Some other denominations show as high as 81 per cent. The encouraging feature about our situation and one of the few blessings which the depression has brought to us is the fact that throughout the United States Annual Conferences are requiring men to have both college and seminary training before they can be received into full membership. Another encouraging feature, also somewhat aided by the depression, is the fact that it is not difficult to get men of real ability and promise to enter the ministry and adequately to prepare for service.

The Methodist Episcopal Church can secure a trained ministry strong in evangelical faith and inspired with passion by the Holy Spirit if she will pay the price for this great good. The men are available and the seminaries already have the equipment and staffs which would enable them to double the size of their student bodies if the Church were in a position adequately to support them and to put their men into Annual Conferences as they graduate. However, the financial needs of these institutions are great. Income from their endowments has shrunk with all other income from investments. Students are eager to go to seminary and will take any kind of work offered to help them earn their way, but most of them need work or scholarship aid of some kind. Teachers of those upon whom the Church and the world must depend for future ministerial leadership are underpaid. However, the teaching and administrative staffs of the seminaries rejoice in the opportunity which is theirs and are ready to lead in an era of expansion if the constituency of the Methodist Episcopal Church will adequately support them.

The importance of the Schools of Theology for the life and program of the entire Church cannot be over-emphasized. On their success in training competent leaders for all types of Church enterprises—evangelistic, missionary, educational—depends the strength and effectiveness of the Church tomorrow. In 1928 the General Conference declared that the Schools of Theology “exist for the benefit of the whole Church,” and recognized the obligation of the whole Church “for their maintenance and support.” Following this action the World Service Commission set aside 3 per cent of the World Service income for the benefit of the Theological Schools; and during the past two

quadrenniums the Board of Education has administered this fund in harmony with the disciplinary provisions. During the years of financial stress this contribution has been a life-saver, but it must be clear to everyone that the present appropriations to the Theological Schools meet only a fraction of the actual needs. Can we discover additional ways and means of guaranteeing more adequate support for these strategic centers of moral and spiritual power?

THE STUDENT LOAN FUND

The administration of the Student Loan Fund is an important part of the work of the Board of Education. This is a business enterprise of no mean proportions, and is conducted wholly as a service to needy and worthy students who are members of the Methodist Episcopal Church. The testimony of thousands of borrowers makes it perfectly clear that the fund has been a blessing for multitudes of young men and women who, without this aid, would have found it impossible to carry out their educational ambitions.

The Student Loan Fund of the Methodist Episcopal Church was initiated by the General Conference of 1872. As the name implies, assistance to students is given in the form of loans to be repaid and loaned again to other students as there may be need. The income of the Fund is derived chiefly from two sources: first, the Children's Day collections taken annually in the Sunday Schools throughout the Church; and, second, the interest on an invested fund which has been built up from the Sunday School Children's Offering for Education during the Centenary of 1866, augmented by more recent gifts and bequests and by unused balances in current receipts. This invested fund now stands on the books of the Board at \$1,078,399.48, and is represented by bonds and securities in possession of the Board.

The Children's Day collection during the four years ended June 30, 1935, aggregated \$367,095.48, and the interest on the invested fund over the same period totaled \$190,793.19. Repayments of loans during the quadrennium under consideration amounted to \$589,775.32, and the total of new loans granted in the quadrennium was \$1,079,911.25.

The following table sets forth these transactions in detail:

	Year Ended June 30, 1932	Year Ended June 30, 1933	Year Ended June 30, 1934	Year Ended June 30, 1935
RECEIPTS				
Children's Day Collections....	\$119,893.90	\$88,980.98	\$80,565.07	\$77,655.53
Interest Income:				
On Invested Funds.....	52,931.95	46,734.72	43,982.82	47,143.70
On Student Notes.....	23,486.42	22,936.38	30,191.04	37,727.47
On Current Balances.....	565.88	2,260.30	2,892.64	4,234.71
Student Loans Collected.....	161,561.74	133,337.19	136,817.13	158,059.26
Forward from previous year...	80,493.65*	1,595.74	26,258.62	77,171.31
Total Receipts.....	\$438,933.54	\$295,845.31	\$320,707.32	\$401,991.98

* Net after deducting \$2,381.20, loss on temporary investment.

EXPENSES				
Promotion of Children's Day..	\$26,170.62	\$20,401.49	\$14,604.92	\$10,809.94
Administration of Loans.....	27,567.18	26,105.20	24,616.09	22,270.47
Total Expenses.....	\$53,737.80	\$46,506.69	\$39,221.01	\$33,080.41
Excess Receipts over Expenses	\$385,195.74	\$249,338.62	\$281,486.31	\$368,911.57
New Loans Made.....	383,600.00	223,080.00	204,315.00	268,916.25
Carried into following year	\$1,595.74	\$26,258.62	\$77,171.31	\$99,995.32

From the above statement it will be noted that in each year of the quadrennium the interest income exceeded the cost of

administering the fund, including the promotion of Children's Day, so that the full Children's Day collections have been available for student aid.

The total number of students assisted since the beginning in 1873 is approximately 49,348. This number would be exact except that in the routine of accounting a few borrowers have been assigned two numbers.

For the four years of the quadrennium now closing loans were distributed as follows:

	1931-32	1932-33	1933-34	1934-35
To Students in Methodist Schools	2,609	2,235	1,826	1,995
To Students in non-Methodist and tax-supported schools	903	710	734	819
Total borrowers	3,512	2,945	2,560	2,814

The amounts loaned are as follows:

	1931-32	1932-33	1933-34	1934-35
To Students in Methodist Schools . .	\$270,710	\$162,635	\$146,550	\$191,646.25
To Students in non-Methodist and tax-supported schools	112,990	60,445	57,765	77,270.00
	\$383,700	\$223,080	\$204,315	\$268,916.25

The aggregate of loans made to students throughout the sixty-two years during which the Fund has been active is \$7,281,699.60. This amount is accounted for as follows:

Repaid by borrowers to June 30, 1935	\$3,549,063.49
Cancelled by the Board on account of the death or total disability of borrowers or for other approved causes	539,473.72
Loans still outstanding on Student Notes	3,193,162.39
Total	\$7,281,699.60

Of the amount of loans still outstanding, more than 72 per cent represents loans made since 1922. Many of those borrowers are yet in school or have but recently come into positions where repayment is possible. On the other hand, of the loans canceled, over 70 per cent of the amount represents assistance granted to borrowers prior to 1902.

During the past quadrennium a change was made in the method of handling loans for the purpose of bringing the procedure more nearly into harmony with business practice and of impressing on the borrower the necessity of meeting financial obligations. Formerly, the borrower paid interest on his note at the rate of 5 per cent, interest being waived while he was in school. Under the new procedure he pays interest at 2 per cent while in school and for one year thereafter. The interest rate then advances to 5 per cent, as formerly.

EDUCATIONAL INSTITUTIONS FOR NEGROES

The Negro population in the Southern States offers an almost unequalled field for educational endeavors. The development of high ideals and training for Christian leadership among the twelve million Negroes are essential to the welfare of the entire nation. A more adequate public educational program for the Negro race is steadily being developed, with the result that the enrollment of Negro students in the colleges of the country has

increased sixfold during the last ten years, and promises further rapid increases during the next two decades.

The Methodist Episcopal Church has never shirked its responsibility in the field of Negro education. At the present time it maintains through the Board of Education fifteen educational institutions for Negroes above grammar grade, which are included in the total of eighty-nine given above.

There are twelve colleges and secondary schools, two medical institutions, and a theological school which is the cap sheaf of this program of Christian education.

The fifteen educational institutions for Negroes officially related to the Board of Education have enrolled an average of 3,909 students annually the past quadrennium, 75 per cent of whom were of college grade. These students are Methodism's contribution to the increasing need for better trained Christian leaders and workers among America's twelve million Negro citizens.

The budgets for the thirteen schools, not including the two medical institutions, total some \$617,000 annually. The total deficits in current operating budgets in 1932, which stood at \$81,629.64, had been reduced in June, 1935, to \$54,268.32.

There have been increases in capital funds at the following schools: Bethune-Cookman College, \$80,000, expended for new buildings; Bennett College, \$160,000 for buildings, \$160,000 for endowment; Wiley College, \$300,000 for endowment.

The emergency contributions from the General Education Board (Rockefeller) toward current budget needs to six of the colleges in the last four years have totaled \$104,500. Special gifts totaling \$180,000 during the quadrennium from Mr. and Mrs. Henry Pfeiffer have been a most significant resource, preventing catastrophe and enabling the schools to enroll more students and give them better training than would otherwise have been possible.

An important factor in maintaining the enrollment in these schools is the recognition each of the colleges has from its own State Department of Education, together with Class "A" rating by regional agencies for Bennett College, Morgan College, and Wiley College; Class "B" rating for Clark University, Samuel Huston College, Bethune-Cookman College; and full high school rating for the High School Department of Morristown College and for Gilbert Academy. The two medical institutions and Gammon Theological Seminary are fully rated in their respective professional fields.

A still closer co-operation has been achieved with the Woman's Home Missionary Society at four schools, by which that organization assumes more complete responsibility for dormitory life for the girls and the college dining hall.

The merging of our college interests in New Orleans University with Straight College, maintained by the Congregational

Board, in order to form Dillard University, was accomplished with the opening of the college year in the fall of 1935, a step which is designed greatly to strengthen higher education under Protestant auspices in the section of the South surrounding New Orleans. Gilbert Academy, functioning under the joint direction of the Board of Education and the Woman's Home Missionary Society, is carrying on the secondary school work in New Orleans with much success, and with widespread public interest.

Members of the faculty of many of the schools are making significant contributions in social, economic, and religious developments for the Negro race and for the nation. For example, three of the committees in the 1934 conference on Negro education in Washington had chairmen drawn from the personnel of our schools.

These Methodist schools work with a fourfold purpose: To spread abroad among the people the understanding necessary for good health, for intelligent industry, for a growing culture enriched with religion, and for mature citizenship. Such an understanding can be created only as there are schools in which these ideals are made plain and skill developed for their achievement. Here is a field of tremendous promise for the future, in which the spirit and work of the Church should continue to be the guiding influence.

CO-OPERATION BETWEEN THE WOMAN'S HOME MISSIONARY SOCIETY AND THE BOARD OF EDUCATION

The Woman's Home Missionary Society was organized in 1880, with its interests centering first of all in the work among the Negroes of the South and for the purpose of supplementing the work of the Freedmen's Aid Society. Its interest later expanded to include other groups and areas, among them the work in the Southern mountains. Throughout the years there has been a close co-operative relation between the Woman's Home Missionary Society and the Board of Education, or its predecessors at the point of interest in educational work in the South.

At seven institutions—five for Negro youth, Bennett College, Clark University, Rust College, Samuel Huston College, Gilbert Academy, and two for white youth, Tennessee Wesleyan College and Snead Seminary—the two Boards are now jointly at work. They share equally in the support of Bennett College at Greensboro, North Carolina, whose Board of Trustees is in part drawn from the two Boards. The special interest of the Woman's Home Missionary Society in all of these schools is to help in training young women for future responsibility in the home and in the community. With this in view, at the other six institutions the Society carries responsibility for the dormitory life of the girls, in most cases handling also the college dining hall.

The advantage of this relationship is perhaps best described by saying that just as the life of young folks in the family goes

forward best under the guidance of both parents, so the training of the young folks of Methodism is enriched with the influence of both the Woman's Home Missionary Society and the Board of Education on the college campus.

In addition to these centers of co-operative work, the Woman's Home Missionary Society conducts two junior colleges and one secondary school for white youth, and three secondary schools and one hospital and nurse-training school for the youth of the Negro race, and two schools for Latin Americans in the Southwest, thus adding significantly to the contribution Methodism is making for the Christian education of youth in underprivileged sections.

There is also mutual planning on the part of the two Boards in matters of curriculum materials and local church organization for children and youth groups.

The great advantage of this co-operative relation is in a unified approach to the problems and work of the field and in the economical use of the resources of the two Boards. The practical means of achieving this unified approach and co-operation is through the meetings of the joint Committee on Co-operation, drawn from the personnel of the two Boards, through the active co-operation of executive officers of both Boards, and through the presence at the regular meetings of each Board of official representatives from the other Board.

THE EDUCATIONAL ASSOCIATION OF THE METHODIST EPISCOPAL CHURCH

For forty years the Educational Association of the Methodist Episcopal Church, an unofficial organization, has co-operated with the Board of Education, strengthening the ties of friendship and common loyalties of the many secondary schools, training schools, colleges, universities and theological seminaries related to the denomination. Through annual meetings and the work of standing committees and commissions, fellowship has been encouraged, connectional relationships have been made more important, and a unity and solidarity of Methodist educational interests has been achieved. The Association includes in its membership some eighty schools and colleges from Maine to California.

The Association's Commission on Co-operation has worked with officers of the Board of Education in the allocation of the loan fund and the distribution of such aid as could be given to institutions. Meetings of the Commission have provided an opportunity for the discussion of critical conditions in various institutions; of the inter-relations of the Board of Education, the University Senate and the Educational Association, of impending changes in the field of education, and of measures which might be taken to strengthen education under the auspices of the Church.

Another commission of the Association has devoted its attention to religious life and thought in our educational institutions.

Among the problems studied have been the form and content of courses in religion, the contribution of chapel services, the ethical practices of schools and colleges, the religious leadership of the local church, the building of a Christian faculty, and the changes in the ethical and religious outlook of students attending church-related colleges.

At the annual meetings of the Association, the general sessions have been utilized for a discussion of common problems and the sectional meetings for problems affecting a particular type of institution. The questions discussed have ranged from "Higher Education and Social Progress" to "Suggestions Toward an Educational Policy for the Methodist Episcopal Church."

The Association has encouraged its members to make greater use of the findings of the Educational Survey made by Professor Floyd W. Reeves. It has urged the restoration of the public educational collections, the promotion of the Children's Day Appeal, the creation of an educational consciousness in the Church, and a more adequate support by the Church of its schools and colleges.

OFFICERS FOR THE YEAR 1935-1936

<i>President</i>	Daniel L. Marsh
<i>First Vice-President</i>	William H. McMaster
<i>Second Vice-President</i>	John W. Long
<i>Secretary and Treasurer</i>	William P. Tolley

THE UNIVERSITY SENATE

In 1892 the University Senate was established as the standardizing authority for the schools and colleges of the Church. For more than a hundred years these institutions had usually been administered as local or Annual Conference enterprises. Though related to a connectional Church, they were not connectionalized. They determined for themselves the scope and quality of their work, the courses they would offer, and the degrees they would grant. Inevitably there was much confusion as to academic values and sound procedures in education.

Under the direction of the Senate—apparently the first standardizing agency in the United States—order began to emerge from the chaos. In the first year that its enactments were applied—1894—significant changes were effected in the curricula of "some forty-four colleges." Since then the work of the Senate has done much to unify education within the Church, and it has strongly influenced education under other auspices.

Until recently standardization, whatever the agency, has dealt with easily measurable facts such as requirements for admission and graduation, size and training of the faculty, endowment and current income, equipment and organization. That still is true of a majority of the regional associations. With the development of new "criteria" by the North Central Association of Colleges and Secondary Schools, the emphasis is shifting from the tangi-

bles to the intangibles, from quantitative to qualitative considerations, and in particular from mere measurements to helpful counsel in shaping the policies of an institution.

Happily the University Senate has been working for several years and especially during this quadrennium in accord with the view thus indicated. By numerous friendly visits, by counsel of experts, and by consultation and co-operation with state authorities it has restrained institutions from unwise ventures, and encouraged others in developments which were suggested by changing conditions and which had a reasonable prospect of success. At the same time, as required by the *Discipline*, the Senate has reported each year to the Board of Education for the government of its administration, "a proper classification for each educational institution or foundation in the United States which is related to the Methodist Episcopal Church." The Senate also has frequently served Bishops and Conference Boards of Examiners in supplying authoritative information concerning educational institutions not related to the denomination.

It is expected that after the General Conference of 1936 the standards will be revised. The quantitative and formal requirements will be lessened in accord with present trends, and additional stress will be placed upon the "tone" of an institution and the degree to which it accomplishes its own announced aims.

OFFICERS

<i>President</i>	John L. Seaton
<i>Executive Secretary</i>	Frederick Carl Eiselen
	Corresponding Secretary of the Board of Education
<i>Recording Secretary</i>	William J. Davidson
	Assistant Secretary of the Board of Education

MEMBERS

President Arlo Ayres Brown.....	Drew University
President Edward H. Todd.....	College of Puget Sound
President Wallace B. Fleming.....	Baker University
President Cameron Harmon ¹	McKendree College
President John L. Hillman.....	Simpson College
President Rufus B. von KleinSmid..	University of Southern California
Headmaster Ira W. LeBaron.....	East Greenwich Academy
President Lee M. McCoy.....	Rust College
President G. Bromley Oxnam.....	DePauw University
President James L. Robb.....	Tennessee Wesleyan College
President John L. Seaton.....	Albion College
Dean William E. Smyser ²	Ohio Wesleyan University
President William P. Tolley.....	Allegheny College
Dean George B. Woods.....	The American University
President Henry M. Wriston.....	Lawrence College

¹ Retired from active work in education, fall of 1935.

² Deceased.

ACADEMIC REPORT OF INSTITUTIONS

INSTITUTION	OPERATING STAFF			ENROLMENT			GRADUATES	
	Full-Time Faculty	Part-Time Faculty	Administrators	Full Time	Part Time	Total	1935	Total from Founding
UNIVERSITIES								
Boston University ^{1, 2, a}	462	41	46	4,590	2,669	8,874	1,324	26,833
Northwestern University ^{1, 2, b, 3}	588	546	25	5,840	6,931	12,771	1,741	35,326
Syracuse University ^{1, 2}	336	328	49	5,052	85	5,137	937	21,842
University of Denver ^{1, 2, 4}	110	102	37	1,617	1,284	2,540	293	8,364
University of Southern California ^{1, 2}	350	200	28	3,927	5,031	8,958	1,474	20,209
COLLEGES								
Albion College ^{1, 2, 3}	35	9	4	678	6	684	117	3,270
Allegheny College ^{1, 2, 4}	46	2	5	606	51	657	92	4,067
The American University ^{1, 4}	37	16	27	378	48	426	53	431
Baker University ^{1, 2, 3}	32	....	6	313	5	318	47	2,502
Baldwin-Wallace College ^{1, 2, 3}	44	8	10	573	70	643	90	2,157
Brothers College, Drew University ^{1, 4}	14	12	4	125	3	128	21	63
College of Puget Sound ^{1, 2, 5}	40	4	4	598	63	661	68	1,004
College of the Pacific ^{1, 2}	39	13	11	654	175	829	104	2,247
Cornell College ^{1, 2, 3}	35	10	5	542	22	564	79	3,586
Dakota Wesleyan University ^{1, 3}	24	....	5	333	4	337	42	984
DePauw University ^{1, 2, 3}	82	....	14	1,258	10	1,268	261	7,418
Dickinson College ^{1, 2, 4}	29	1	6	570	7	577	126	4,383
Evansville College ^{1, 3}	18	11	5	279	65	344	43	1,069
Gooding College ³	8	5	4	86	17	103	6	173
Hamline University ^{1, 2, 3}	27	13	9	571	18	589	60	2,160
Illinois Wesleyan University ^{1, 2, 3}	47	5	3	649	31	680	113	3,688
Intermountain Union College ^{3, 5}	10	6	4	149	5	154	15	250
Iowa Wesleyan College ^{1, a, 3}	20	2	5	265	17	282	38	1,731
Kansas Wesleyan University ³	24	....	5	318	....	318	24	900
Lawrence College ^{1, 2, 3}	65	5	15	677	36	713	101	3,186
MacMurray College for Women ^{1, 2, 3}	37	5	3½	441	17	458	53	1,890
McKendree College ³	17	5	2	164	6	170	35	1,255
Morningside College ^{1, a, 2, 3}	27	6	9	446	48	494	91	1,915
Mount Union College ^{1, 2, 3}	25	5	4	512	31	543	91	2,368
Nebraska Wesleyan University ^{1, 3}	47	....	5	435	16	451	61	2,204
Ohio Northern University ^{1, 2}	34	2	6	539	2	541	165	12,728
Ohio Wesleyan University ^{1, 2, 3}	107	3	9	1,360	23	1,383	242	11,321
Oklahoma City University ³	40	15	7	447	370	817	64	1,109
Simpson College ^{1, 2, 3}	28	3	4	479	9	488	74	2,213
Southwestern College ^{1, a, 2, 3}	31	5	6	543	31	574	74	2,158
Union College ^{1, a, 6}	16	2	4	243	41	284	25	328
University of Chattanooga ^{1, 2, 6}	31	7	7	487	39	526	73	1,292
Wesleyan University ^{1, 2}	73	1	12	679	....	679	115	5,237
West Virginia Wesleyan College ¹	25	....	4	420	144	564	65	1,039
Willamette University ^{1, 2}	33	9	7	602	48	650	70	2,250
Wesley College (Affiliated With State University) ¹	8	6	3½	77	....	77	5	249
JUNIOR COLLEGES								
Centenary Collegiate Institute ^{1, 4}	19	....	2	85	....	85	21	c1,809
Central Wesleyan College ³	8	1	2	109	....	109	28	1,500
Green Mountain Junior College ^{1, a}	22	3	1	177	....	177	55	108
Snead Junior College ³	6	7	2	71	7	78	....	....
Tennessee Wesleyan College ^{1, 6}	14	4	3	185	25	210	57	1,320
Williamsport-Dickinson ^{1, 4}	23	1	1	164	12	176	45	158
Total.....	3,148	1,437	434	39,360	17,526	58,140	8,778	212,284

Key

• Not meeting some of the requirements of the University Senate.

Approved by:

¹ University Senate.^{2a} University Senate, subject to review.³ Association of American Universities (College).^{2a} Association of American Universities (University).^{2b} Association of American Universities (Member).³ North Central Association of Colleges and Secondary Schools.⁴ The Middle States Association of Colleges and Secondary Schools.⁶ Northwest Association of Secondary and Higher Schools.⁶ Association of Colleges and Secondary Schools of the Southern States.⁷ National Association of Accredited Commercial Schools.⁶ New England College Entrance Certificate Board.

• Includes all graduates before it became a junior college.

ACADEMIC REPORT OF INSTITUTIONS—Continued

INSTITUTION	OPERATING STAFF			ENROLMENT			GRADUATES	
	Full-Time Faculty	Part-Time Faculty	Administrators	Full Time	Part Time	Total	1935	Total from Founding
SECONDARY SCHOOLS								
Baxter Seminary ^{1, 6}	13	.....	2	248	.....	248	33	311
Cazenovia Seminary ^{1, 6}	14	4	5	55	3	58	25	2,680
Drew Seminary for Young Women ^{1, 4}	13	1	5	108	.....	103	32	.....
East Greenwich Academy ^{1, 8}	9	1	3	124	.....	124	20	3,500
Epworth Seminary ⁶	4	1	1	118	2	120	12	.....
Genesee Wesleyan Seminary ^{1, 4}	9	.....	5	37	2	39	18	2,960
Jennings Seminary ^{1, 8}	7	2	2	56	.....	56	9	368
Kents Hill School ^{1, 8}	12	2	1	175	.....	175	50	2,360
Montpellier Seminary ¹	11	1	1	108	.....	108	37	.....
Mount Zion Seminary ¹	6	1	1	58	.....	58	5	4108
Murphy Collegiate Institute ⁶	4	1	1	30	.....	30	13	437
Pennington Preparatory School ¹	13	.....	4	118	.....	118	24	1,900
Port Arthur College (Commercial) ^{1, 7}	.....	.....	.....	126	39	165	79	.....
Snead Academy ^{1, 6}	3	8	3	84	2	86	53	1,200
Texas Wesleyan College ⁶	.....	.....	.....	.....	.....	.....	.....	.....
Tilton School ^{1, 8}	13	1	2	268	.....	268	70	4,120
Troy Conference Academy ^{1, 8}	.....	.....	.....	160	.....	160	.....	.....
Wilbraham Academy ^{1, 8}	15	.....	1	105	.....	105	43	4,000
Williamsport-Dickinson Seminary ^{1, 4}	.....	.....	1	45	.....	45	22	2,464
Wyoming Seminary ^{1, 4}	28	.....	3	435	128	563	148	6,630
Totals	161	23	41	2,453	176	2,629	693	33,038
GRADUATE SCHOOLS OF THEOLOGY								
Boston University School of Theology ¹	10	9	3	209	56	265	69	2,943
Drew Theological Seminary ¹	12	5	4	127	113	240	49	2,421
Garrett Biblical Institute ¹	12	6	4	204	.....	204	42	2,502
The Iliff Graduate School of Theology ¹	5	2	1	50	16	66	12	259
The School of Religion, University of Southern California ¹	.....	.....	.....	.....	.....	.....	.....	.....
Totals	39	22	12	590	185	775	172	8,125

INSTITUTION	OPERATING STAFF			ENROLMENT				GRADUATES		
	Full-Time Faculty	Part-Time Faculty	Administrators	Full Time (College) (Grads.)	Part Time (College) (Grads.)	Full Time (H. S.) (Grads.)	Part Time (H. S.) (Grads.)	Total	1935	Total from Founding
TRAINING SCHOOLS										
Chicago Training School ¹	2	14	2	17	2	8	5	32	9	1,775
Cincinnati Training School ⁶	3	9	3	2	.....	18	.....	20	3	200
Kansas City National Training School ¹	12	5	6	5	2	46	6	59	20	614
Totals	17	28	11	24	4	72	11	111	32	2,589
UNCLASSIFIED										
Evanston Collegiate Institute ¹	2	8	5	.....	.....	47	4	51	.....	.....

KEY

* Not meeting some of the requirements of the University Senate.

Approved by:

¹ University Senate.

^{1a} University Senate, subject to review.

² Association of American Universities (College).

^{3a} Association of American Universities (University).

^{3b} Association of American Universities (Member).

⁴ North Central Association of Colleges and Secondary Schools.

⁵ The Middle States Association of Colleges and Secondary Schools.

⁶ Northwest Association of Secondary and Higher Schools.

⁷ Association of Colleges and Secondary Schools of the Southern States.

⁸ National Association of Accredited Commercial Schools.

⁹ New England College Entrance Certificate Board.

d Early record of graduates burned.

FINANCIAL REPORTS OF

No.	INSTITUTION	LOCATION	PRESIDENT	Date of Founding	Campus	Buildings
UNIVERSITIES						
1	Boston University	Boston, Mass.	Daniel L. Marsh	1869		\$4,298,518
2	Northwestern University	Evanston, Ill.	Walter Dill Scott	1851	\$5,477,955	\$11,099,026
3	Syracuse University	Syracuse, N. Y.	Charles W. Flint	1870	352,713	4,053,163
4	University of Denver	Denver, Colo.	D. Shaw Duncan	1864	197,181	1,074,333
5	University of Southern California	Los Angeles, Cal.	Rufus B. von KleinSmid	1879	2,351,197	4,472,338
COLLEGES						
1	Albion College	Albion, Mich.	John L. Seaton	1835	54,804	1,214,643
2	Allegheny College	Meadville, Pa.	William P. Tolley	1815	252,494	1,107,025
3	The American University	Washington, D. C.	Joseph M. M. Gray	1893	958,069	2,090,360
4	Baker University	Baldwin, Kan.	Wallace B. Fleming	1858	50,976	382,640
5	Baklwin-Wallace College	Berea, Ohio	Louis C. Wright	1845	145,813	1,064,380
6	Brothers College, Drew University	Madison, N. J.	Arlo A. Brown	1928		392,500
7	College of Puget Sound	Tacoma, Wash.	Edward H. Todd	1888	125,000	600,000
8	College of the Pacific	Stockton, Cal.	Tully C. Knoles	1851	186,115	830,586
9	Cornell College	Mount Vernon, Iowa	Herbert J. Burgstahler	1853	70,268	581,822
10	Dakota Wesleyan University	Mitchell, S. Dak.	Earl A. Roadman	1885	48,184	422,614
11	Del'auw University	Greencastle, Ind.	G. Bromley Oxnam	1837	164,946	2,149,449
12	Dickinson College	Carlisle, Pa.	Frederick P. Corson	1783		500,000
13	Evansville College	Evansville, Ind.	Charles E. Torbet (Acting)	1854	120,667	450,042
14	Gooding College	Gooding, Idaho		1913	15,285	128,000
15	Hamline University	St. Paul, Minn.	Charles Nelson Pace	1854	185,970	453,977
16	Illinois Wesleyan University	Bloomington, Ill.	H. W. McPherson	1850	110,530	700,000
17	Intermountain Union College	Helena, Mont.	Jesse W. Bunch	1923	13,784	217,449
18	Iowa Wesleyan College	Mount Pleasant, Iowa	Harry D. Henry	1842	100,000	541,678
19	Kansas Wesleyan University	Salina, Kan.	L. B. Bowers	1885	65,000	500,000
20	Lawrence College	Appleton, Wis.	Henry M. Wriston	1847	304,589	1,278,370
21	MacMurray College for Women	Jacksonville, Ill.	Clarence P. McClelland	1846	109,692	937,712
22	McKendree College	Lebanon, Ill.	C. R. Yost	1828	15,000	198,000
23	Morningside College	Sioux City, Iowa	Earl A. Roadman	1894	133,433	460,420
24	Mount Union College	Alliance, Ohio	William H. McMaster	1846	155,036	535,794
25	Nebraska Wesleyan University	Lincoln, Neb.	E. Guy Cuthall	1888	115,000	416,523
26	Ohio Northern University	Ada, Ohio	Robert Williams	1871		803,844
27	Ohio Wesleyan University	Delaware Ohio	Edmund D. Soper	1842	146,698	2,484,480
28	Oklahoma City University	Oklahoma City, Okla.	A. G. Williamson	1911	130,256	448,000
29	Simmons College	Indianola, Iowa	Earl E. Harper	1860	80,150	384,792
30	Southwestern College	Winfield, Kan.	Frank E. Moorman	1885	32,400	502,663
31	Union College	Barbourville, Ky.	John O. Gross	1879	55,000	240,000
32	University of Chattanooga	Chattanooga, Tenn.	Alexander Guerry	1886	600,000	616,000
33	Wesleyan University	Middletown, Conn.	James L. McConaughy	1831	413,578	3,656,067
34	West Virginia Wesleyan College	Buckhannon, W. Va.	Roy W. McCuskey	1890	75,000	320,000
35	Willamette University	Salem, Ore.	Bruce R. Baxter	1842	250,000	379,568
36	Wesley College (Affiliated with State University)	University Station, Grand Forks, N. Dak.	Charles L. Wallace	1892	68,276	189,192
JUNIOR COLLEGES						
1	Centenary Collegiate Institute	Hackettstown, N. J.	Robert J. Trevorrow	1867	35,000	442,063
2	Central Wesleyan College	Warrenton, Mo.	Franklin F. Lewis	1864	50,000	195,000
3	Evanston Collegiate Institute	Evanston, Ill.	T. Ottmann Firing	1934	135,000	55,000
4	Green Mountain Junior College	Poultney, Vt.	Jesse P. Bogue	1930		
5	Sead Junior College	Boaz, Ala.	Conway Boatman	1935	20,000	225,000
6	Williamsport Dickinson Junior College	Williamsport, Pa.	John W. Long	1929	26,276	405,788
7	Tennessee Wesleyan College	Athens, Tenn.	James L. Robb	1866	96,205	301,141
SECONDARY SCHOOLS						
1	Baxter Seminary	Baxter, Tenn.	Harry L. Upperman	1909	25,000	65,000
2	Cazenovia Seminary	Cazenovia, N. Y.	Harold Hebblethwaite	1824	32,045	444,086
3	Drew Seminary for Young Women	Carmel, N. Y.	Herbert E. Wright	1844	20,000	195,000
4	East Greenwich Academy	East Greenwich, R. I.	Ira W. LeBaron	1802	20,000	95,900
5	Epworth Seminary	Epworth, Ga.	S. J. McCurry	1897	2,000	12,000
6	Genesee Wesleyan Seminary	Lima, N. Y.	A. T. Schulmaier	1832	9,500	335,209
7	Jennings Seminary	Aurora, Ill.	Mrs. Mina Malek	1859	35,000	73,428
8	Kents Hill School	Kents Hill, Me.	Edward W. Hinks	1821	10,628	213,717
9	Montpellier Seminary	Montpellier, Vt.	Arthur W. Hewitt (Acting)	1834		246,234
10	Mount Zion Seminary	Mount Zion, Ga.	Mrs. Estella S. Howard	1880	4,205	39,300
11	Murphy Collegiate Institute	Sevierville, Tenn.	W. C. Martin	1890	28,000	162,000
12	The Pennington School	Pennington, N. J.	Francis H. Green	1838	25,000	560,521

* Temporary location at Great Falls, Mont.

EDUCATIONAL INSTITUTIONS

No.	Equipment	Total	Productive Endowment	Unproductive Endowment	Annuities	Bonded Indebtedness	Floating Indebtedness	Total Indebtedness	Operating Budget 1935-36
1	\$295,560	\$4,594,078	\$4,066,543	\$361,211	\$372,506	\$1,869,150	\$22,077	\$1,891,277	\$1,676,417
2	1,604,704	18,181,687	17,369,486	340,818	2,431,658	3,184,833	581,318	3,766,151	3,885,654
3	1,562,057	5,967,934	4,222,231	.....	338,600	.....	242,674	242,674	2,003,820
4	375,492	1,647,007	2,036,357	196,367	7,830	96,000	79,256	175,256	528,800
5	1,470,742	8,294,278	1,581,475	.....	.....	871,600	411,890	1,283,491	2,434,160
1	224,914	1,494,363	1,694,313	51,000	104,920	.....	.....	.....	228,130
2	303,695	1,663,215	1,349,488	.....	22,021	180,000	5,750	185,750	433,475
3	187,306	3,235,736	778,558	81,160	57,550	479,860	12,927	492,788	236,648
4	155,174	588,790	1,286,240	.....	188,896	.....	65,004	65,004	105,140
5	175,366	1,385,560	1,427,152	.....	142,945	.....	96,793	96,793	274,560
6	38,500	431,000	983,200	92,500	.....	.....	8,500	8,500	99,000
7	25,000	750,000	1,146,093	25,000	82,700	.....	.....	.....	152,000
8	284,073	1,300,776	610,887	11,650	.....	117,500	91,500	209,000	309,500
9	122,568	774,659	2,094,738	55,727	414,927	.....	.....	.....	224,803
10	74,465	545,264	544,717	7,854	17,600	53,700	18,862	72,562	89,700
11	579,227	2,893,623	5,210,000	.....	444,500	60,000	241,600	301,600	490,786
12	.....	1,495,075	1,024,999	.....	6,000	.....	138,000	138,000	240,000
13	133,960	704,669	272,952	77,547	50,151	125,000	81,695	206,695	129,646
14	29,580	172,865	.....	70,000	.....	31,000	3,441	34,441	40,000
15	105,274	745,222	1,497,106	101,692	86,500	.....	25,000	25,000	108,723
16	178,200	988,730	1,142,262	.....	248,945	171,700	58,388	230,088	147,678
17	31,422	262,656	120,000	8,412	.....	41,000	11,915	52,915	31,400
18	144,876	786,555	344,035	87,458	32,844	69,000	9,403	78,403	75,107
19	75,000	640,000	225,000	.....	12,000	240,000	90,000	330,000	75,751
20	309,602	1,892,562	1,068,688	664,242	129,777	.....	105,501	105,501	455,390
21	255,390	1,302,794	599,094	.....	91,105	.....	2,051	2,051	292,689
22	24,000	237,000	281,000	50,785	13,000	27,300	45,148	72,448	51,000
23	131,719	725,572	416,159	26,746	71,820	167,500	65,052	232,552	150,450
24	248,263	939,093	1,023,569	138,031	362,871	.....	22,979	22,979	191,000
25	88,415	619,939	825,250	.....	65,800	107,500	92,642	200,142	141,775
26	135,743	939,587	439,107	.....	15,000	.....	.....	188,957	140,000
27	584,324	3,215,502	2,792,269	884,767	2,015,467	64,100	653,531	717,631	721,015
28	112,641	690,897	110,850	.....	211,761	114,149	325,910	120,000	120,000
29	15,260	480,202	1,000,427	.....	156,763	72,500	5,000	77,500	129,860
30	70,555	605,619	517,353	29,500	108,054	145,400	73,891	219,291	122,703
31	35,638	330,638	292,925	121,578	15,714	.....	19,719	19,719	110,925
32	200,000	1,416,000	863,720	12,998	.....	.....	.....	130,568	149,075
33	550,907	4,620,552	7,100,071	4,620,553	121,324	.....	.....	.....	734,042
34	88,000	483,000	297,000	227,000	165,000	138,000	30,000	168,000	124,400
35	126,018	755,586	1,600,856	.....	102,248	.....	.....	.....	127,410
36	20,298	277,766	260,275	.....	.....	.....	53,692	53,692	21,000
1	92,314	569,377	22,047	2,109	.....	.....	16,418	16,418	105,000
2	47,000	292,000	.....	.....	.....	.....	75,000	75,000	16,500
3	8,000	198,000	21,000	25,000	.....	.....	.....	.....	17,000
4	.....	448,153	36,000	35,000	.....	33,630	22,000	55,630	141,192
5	20,725	271,725	115,000	.....	400	.....	.....	4,350	29,500
6	87,268	519,332	300,152	.....	.....	48,497	5,850	54,347	103,400
7	24,703	422,049	78,000	.....	14,500	.....	32,934	32,934	36,155
1	15,000	105,000	1,000	.....	2,000	.....	3,500	3,500	21,000
2	70,399	546,531	227,406	29,500	86,571	75,000	24,400	99,400	74,554
3	15,000	230,000	10,000	5,000	.....	68,200	24,588	92,788	74,000
4	15,000	130,900	75,785	.....	.....	.....	.....	.....	45,000
5	2,000	16,000	.....	.....	.....	.....	.....	.....	4,580
6	51,047	395,757	207,235	1,426	7,300	.....	54,067	54,067	39,442
7	21,838	130,266	11,300	300	.....	.....	500	500	30,000
8	.....	224,345	194,756	41,824	223	.....	70,825	70,825	42,920
9	25,195	271,430	185,377	17,343	.....	.....	.....	28,858	41,636
10	6,700	50,205	.....	.....	.....	.....	2,890	2,890	25,000
11	9,000	199,000	.....	2,000	.....	25,000	40,293	65,293	12,281
12	128,199	713,720	1,451,095	7,188	.....	27,000	7,188	34,188	87,000

FINANCIAL REPORTS OF

No.	INSTITUTION	LOCATION	PRESIDENT	Date of Founding	Campus	Buildings
13	Port Arthur College	Port Arthur, Tex.	Carl Vaughan	1909	\$54,880	\$62,952
14	Snead Academy	Boaz, Ala.	C. Boatman	1898		
15	Texas Wesleyan College	Austin, Tex.	Walter R. Glick	1911		
16	Tilton School	Tilton, N. H.	James E. Coons	1845		489,612
17	Troy Conference Academy	Poultney, Vt.	Jesse P. Bogue	1834		
18	Wilbraham Academy	Wilbraham, Mass.	Charles L. Stevens	1817		
19	Williamsport-Dickinson Seminary	Williamsport, Pa.	John W. Long	1848	26,276	405,788
20	Wyoming Seminary	Kingston, Pa.	Levi L. Sprague	1844	150,000	920,000
TRAINING SCHOOLS						
1	Chicago Training School	Evanston, Ill.	Louis F. W. Lesemann	1885		600,000
2	Cincinnati Training School	Cincinnati, Ohio	J. A. Diekmann	1931		50,000
3	Kansas City National Training School	Kansas City, Mo.	Anna Neiderheiser	1899	125,000	275,000
GRADUATE SCHOOLS OF THEOLOGY						
1	Boston University School of Theology	Boston, Mass.	Albert C. Knudson	1839		339,000
2	Drew Theological Seminary	Madison, N. J.	Arlo A. Brown	1867	173,500	1,319,400
3	Garrett Biblical Institute	Evanston, Ill.	Horace G. Smith	1854		
4	The Iliff Graduate School of Theology	Denver, Colo.	Charles E. Schofield	1892	27,000	127,000
5	The School of Religion, University of Southern California	Los Angeles, Cal.	John G. Hill			
Totals					\$14,861,574	\$61,331,107

*The financial structure of Garrett Biblical Institute, both as to endowment and educational properties, is being completely re-organized. An adequate statement is not possible at this time.

EDUCATIONAL INSTITUTIONS—Continued

No.	Equipment	Total	Productive Endowment	Unproductive Endowment	Annuities	Bonded Indebtedness	Floating Indebtedness	Total Indebtedness	Operating Budget 1935-36
13	\$44,560	\$162,394	\$23,000	\$	\$	\$	\$	\$11,677	\$18,764
14	.....	.....	.....	.....	.....	.....	.....	.....	.....
15	.....	.....	.....	.....	.....	.....	.....	.....	.....
16	13,173	502,785	283,508	36,899	660	.....	.....	151,500	161,905
17	.....	.....	.....	.....	.....	.....	.....	.....	.....
18	.....	367,760	301,550	.....	1,307	.....	.....	57,958	86,322
19	87,268	519,332	300,152	.....	.....	48,497	5,850	54,347	.....
20	130,000	1,200,000	1,269,166	.....	21,500	.....	.....	53,100	190,000
1	.....	650,000	397,825	.....	24,000	.....	.....	.....	12,500
2	5,000	55,000	40,000	.....	.....	.....	.....	.....	5,000
3	100,000	500,000	15,200	.....	7,700	.....	.....	.....	30,000
1	15,300	354,300	873,141	87	92,600	.....	.....	.....	90,735
2	211,000	1,703,900	4,293,600	116,000	32,000	.....	395,000	395,000	150,000
3	.....	.....	.....	.....	.....	.....	.....	.....	.....
4	21,000	175,000	171,895	150,000	.....	.....	.....	22,131	23,720
5	.....	.....	.....	.....	.....	.....	.....	.....	.....
	\$12,440,617	\$91,000,312	\$81,421,635	\$8,814,272	\$8,756,097	\$8,850,228	\$4,285,651	\$13,860,030	\$19,518,738

EDUCATIONAL INSTITUTIONS FOR NEGROES—FINANCIAL EXHIBIT, 1934-35

CURRENT BUDGET

No.	COLLEGES	INCOME					EXPENSE						Indebtedness June, 1935
		Tuition and Other Academic Fees	Dining Hall and Dormitory	Endowment	Board of Education	Other Sources	Total Income	Administrative and Instructional	Dining Hall and Dormitory	Operation and Maintenance	Other Charges	Total Expense	Surplus or Deficit
1	Bennett College.....	\$20,089	\$35,243	\$3,740	\$11,190	\$17,244	\$87,506	\$42,904	\$25,637	\$14,417	\$3,088	\$86,046 S	\$1,460
2	Chaffin College.....	17,408	15,735	5,111	9,722	10,681	58,637	26,089	12,066	17,413	1,574	57,142 S	1,515
3	Clark University.....	23,623	5,309	3,332	13,017	5,797	51,078	38,833	1,242	12,029	2,207	54,311 D	3,233
4	Morgan College.....	52,566	26,516	..	5,114	25,809	110,005	61,801	24,050	21,328	4,174	111,353 D	1,348
5	New Orleans Univ. and Gilbert Academy.....	20,681	8,090	2,350	4,624	1,602	37,347	26,292	6,159	2,329	3,062	37,862 D	515
6	Philander Smith College.....	11,654	8,803	25	12,143	4,156	36,781	18,511	6,694	8,543	2,152	35,930 S	851
7	Rust College.....	18,111	17,662	695	7,708	12,627	56,803	23,508	24,960	5,550	6	90,004 D	3,201
8	Samuel Huston College.....	25,730	3,546	49	8,511	3,813	41,649	32,642	3,621	6,572	3,903	44,638 D	2,989
9	Wiley College.....	55,226	43,635	3,816	22,336	6,511	131,524	67,363	38,547	20,503	9,877	136,290 D	4,766
	Total.....	\$245,088	\$104,539	\$19,118	\$94,365	\$88,240	\$611,350	\$343,943	\$140,876	\$108,664	\$30,083	\$623,576	.....
	PROFESSIONAL SCHOOLS												
10	Flint-Goodyear Hosp. of Dillard Univ. (a).....	.....	.....	.....	\$7,200	\$37,505	\$44,705	.....	.....	.....	.....	\$47,860 D	\$3,155
11	Gannon Theological Seminary.....	See table for	.....	Theological	.....	.....	242,220	\$176,587	.....	\$46,987	\$17,136	240,710 S	1,510
12	Meharry Medical College (b).....	\$52,551	.....	\$34,329	.....	155,100	.....	.....	.....	.....	.....	\$288,570	.....
	Total.....						\$286,925						
	JUNIOR COLLEGES AND SECONDARY SCHOOLS												
13	Bethune-Cookman College.....	\$16,888	\$22,814	\$582	\$12,666	\$18,595	\$71,546	\$47,774	\$15,712	\$21,639	\$2,541	\$87,666 D	\$16,120
14	Gilbert Academy.....	8,207	11,010	1,620	11,900	3,444	36,181	22,201	6,232	9,274	109	37,816 D	1,635
15	Morrisbrown N. & I. College.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Total.....	\$25,095	\$33,824	\$2,203	\$24,566	\$22,039	\$107,727	\$69,975	\$21,944	\$30,913	\$2,650	\$125,482	.....
	SCHOOLS OF THE WOMAN'S HOME MISSIONARY SOCIETY												
16	Allen School.....	.....	.....	.....	.....	.....	\$12,774	.....	.....	.....	.....	\$12,774	.....
17	Boylan-Haven School.....	.....	.....	.....	.....	.....	14,120	.....	.....	.....	.....	14,120	.....
18	Mather Academy.....	.....	.....	.....	.....	.....	20,214	.....	.....	.....	.....	20,214	.....
	Total.....						\$47,108					\$47,108	
	Total.....	\$322,714	\$198,363	\$55,850	\$126,131	\$302,944	\$1,053,110	\$590,505	\$162,820	\$186,564	\$49,879	\$1,084,736	

(a) Flint-Goodyear Hospital of Dillard University is operated under the Trustees of the University. The personnel of this Trustee Board chosen by the Board of Education of the Methodist Episcopal Church, six appointed by the American Missionary Association of the Congregational Church, and five others chosen by these twelve. The two Church Boards named each contribute \$7,200 annually to the support of the Hospital budget.

(b) In 1915 the Board of Education for Negroes of the Methodist Episcopal Church initiated plans for an independent charter for Meharry Medical College, which provides for a self-perpetuating

EDUCATIONAL INSTITUTIONS FOR NEGROES—ACADEMIC DATA, 1934-35

	FACULTY		STUDENTS				
			College	High School	Grades	Special	Total
COLLEGES							
anett College.....	19		254	....	....	1	255
fin College.....	29		150	150	48	11	359
rk University.....	19		364	....	....	....	364
rgan College.....	41		346	....	....	105	451
w Orleans University.....	29		580	94	69	22	765
lander Smith College.....	13		201	....	....	35	236
st College.....	20		131	73	13	5	222
nel Huston College.....	14		219	....	....	19	238
ley College.....	31		434	....	....	46	480
	215		2,679	317	130	244	3,370
PROFESSIONAL SCHOOLS							
nt Goodridge Hospital.....	(No Student	Body)	....	....	....	....	....
mon Theological Seminary.....	See table for	Theological Schools	....	....	....	....	....
harry Medical College.....	37	Medicine.....170	....	....	....	....	....
		Dentistry..... 21	....	....	....	....	....
		Pharmacy..... 25	....	....	....	....	....
		Nurse Training.... 48	....	....	....	....	....
		Dental Hygiene... 1	....	....	....	....	....
			265	....	....	....	265
	37		265	....	....	....	....
SENIOR COLLEGES AND SECONDARY SCHOOLS							
hune-Cookman College.....	14		174	57	154	....	385
bert Academy.....	See New	Orleans University for enrollment and teaching staff	52	73	....	8	133
ristown N. & I. College.....	16		226	130	154	8	518
	30						
SCHOOLS OF THE WOMAN'S HOME MISSIONARY SOCIETY							
en School.....	15		....	108	590	....	698
ylan-Haven School.....	13		....	91	59	....	150
ther Academy.....	21		....	285	....	....	285
	49		....	484	649	....	1,133
Total.....	331		3,170	931	933	252	5,286

WESLEY FOUNDATIONS

The Wesley Foundation movement owes its origin and development to the rapid growth in the number and drawing power of tax-supported institutions of higher learning. As long as Methodist boys and girls, with few exceptions, enrolled in Church-related colleges, these institutions, which in earlier days still maintained a close and vital relationship with the Church, might be expected to surround the young men and women with the influence and environment making for strength of character and nobility of life. As the number of Methodist students in State institutions increased, and as the results of the religious restrictions under which the latter operated came to be more fully understood, the Church awakened to its responsibility for the spiritual, moral and social welfare of its young people at tax-supported colleges and universities.

The Wesley Foundation movement was the answer to the need. The number of full-time Wesley Foundation workers increased during the three quadrenniums from 1916 to 1928 from five to fifty, not including seven interdenominational workers. As a result of sharp decreases in appropriations from the Joint Committee during the quadrennium 1928-32, the number of full-time workers took a marked drop, though the number of local units remained at about seventy. There has been little change in the situation during the quadrennium now closing.

The Wesley Foundation Movement during the quadrennium has been conducted with the intent to achieve certain goals:

1. *Definition of Objectives*

The Wesley Foundation Movement is a great enterprise of the Church—at once educational, missionary, and religious—in which the Methodist Church is at work with her students at non-Methodist institutions of higher learning.

2. *Development of a Consciousness of Fellowship*

There has been a deliberate attempt to develop a consciousness of fellowship within the Wesley Foundation Movement. The purpose is to help Wesley Foundation pastors, members of Boards, and student leaders across the country feel that they are working with others for the achievement of Christian objectives on the campus and in the larger social structure of national and international life.

3. *Making the Church Wesley Foundation Conscious*

There has been an attempt to make the Church at large aware of the meaning and significance of the Wesley Foundation Movement in order that Methodism might be awake to her full responsibility for the 50,000 Methodist students for whom she is responsible in the Wesley Foundation constituency. There is great strategy in maintaining strong religious education units at state and independent university centers. There is no better educational, missionary or religious opportunity than for the Church of Jesus Christ to guide her own young people into paths of Christian service.

4. *Financial Encouragement*

In the days of financial retrenchment, depression and discourage-

ment, the attempt has been made to deal basically with Wesley Foundation financial problems. Wesley Foundation units have been held before the Church as local, Conference, and connectional agencies. A Wesley Foundation is an institution of the local church; it is an institution of the Conference or Conferences to which it is related; it is, because of its educational, missionary and religious significance in the life of the general Church, a connectional institution.

5. *Training Christian Laymen*

At the heart of the Wesley Foundation Movement is the Methodist student. At the present time there are 42,288 such students in institutions at which the Church maintains seventy Wesley Foundation units. The number will go well over the 50,000 mark before the school year closes. Wesley Foundations exist as personnel agencies of the Church for the purpose of conserving the student's religious values, developing their Christian personalities and guiding them into the channels of the Church's life as intelligent Christian laymen.

A religion that is effective is one that meets human beings at the point of their need. Therefore, in the Wesley Foundation Movement, religious leaders are seeking to meet students at the point of their deepest need. Experience shows that if students are to be won to Christian goals by Christian methods they must be dealt with honestly, intelligently and in a practical manner. They need the power of a living faith in which they can clearly discern the goal of the Kingdom of God. Still more, Christian young people today need exercise in the practice of the method by which they will achieve their goal. There are loyal and realistic followers of Jesus, the living Christ, in our Wesley Foundation student groups and now, as never before, they need constructive guidance as they seek to translate the ideals of the Master into action.

6. *Student Projects With the Methodist Episcopal Church, South*

Anticipating the possibility of organic union with the Methodist Episcopal Church, South, the Department had the pleasure of developing certain projects with the leader of the Methodist Student Movement of that Church. All the projects have thus far proven of distinct value in student work. At the Seminar of educators of the Methodist Episcopal Church, South, held last summer, representatives of the Wesley Foundation Seminar of the Methodist Episcopal Church were present. Details of procedure were discussed which will probably lead to the ultimate development of a united student movement of the two Churches.

RELIGIOUS EDUCATION IN THE LOCAL CHURCH

The past twenty-five years have seen remarkable progress in the field of Christian education as carried on in and through the local church. As a result the religious education program today is much more intelligent in its approach and more productive in its results.

Objectives

The objective of Christian education is the development of Christlike personalities and the expression of these personalities in individual and social Christlike living. This brief statement of objectives involves a twofold aim:

1. To make the Christian religion as a personal experience of God in and through Jesus Christ intelligently effective. Life, individual as well as social, can reach its fullest development only through the inspiration and power which issue from a vital sense of personal relationship with God, a God who represents the highest and best man can conceive, a God who proves himself an ever-present and ever-active spiritual and ethical reality, a God who feels and sympathizes and at the same time is capable of giving help, inspiration and triumph. To achieve this end is the heart of evangelism; it is also the heart of Christian education.

2. To assist the learner in expressing this experience of God in Christlike living. A religion which fails to manifest an active interest in the introduction of the Christ spirit and Christian ideals into business, industry, politics, international and interracial relations, indeed, into everything that affects the well-being of men, is not a religion that can or ought to command the loyalty of modern men.

In carrying out this objective Christian education must be specific. This can be done without the assumption of political or economic labels which may confuse rather than clarify, or commitment to a particular economic or political system. Experience, however, has shown certain practices to be more in accord with Christian principles than others. These Christian education must point out, interpret and emphasize.

DIVISION OF RELIGIOUS EDUCATION

The Methodist Episcopal Church, through its homes, churches, and church schools, is responsible for the Christian education of the four million children, youth, and adults whose names appear on the Church-School records. This, however, represents only a fraction of the Church's responsibility, for the total constituency of the Church is not less than ten millions in America and the uncounted millions in lands beyond the seas. The responsibility

of the Board of Education for aiding the Church in meeting this far-reaching responsibility is specifically allocated within the Board organization to the Division of Religious Education in the Local Church.

Constituency Served

The immediate constituency of the Division includes:

30,196 Sunday Church Schools, with an enrollment of 4,087,336.

815 Week-Day Church Schools, with an enrollment of 23,517.

3,615 Vacation Church Schools, with an enrollment of 243,025.

15,875 Chapters of Senior and Intermediate Epworth Leagues, with an enrollment of 484,240.

4,500 Chapters of Junior Epworth League, with an enrollment of 135,318.

The number of officers and teachers required for the Church Schools alone is 387,184, with another 125,000 leaders in Epworth Leagues.

The constituency also includes the thousands of organized groups of men in Methodist Brotherhoods, classes, forums, and other men's organizations in the local church.

Activities of the Division

The activities of the Division are based on a desire to be of direct and specific service to the field. The more important of these activities may be enumerated:

1. Assistance in the discovery of the needs of individuals and churches; co-operation and guidance in the development of programs to meet these needs.

2. Preparation of curriculum material for the use of classes and in the program of leadership training. This involves co-operation with the Curriculum Committee and with the International Council of Religious Education.

3. Correspondence with pastors and other local church workers who turn to the Board for counsel and help in the solution of their local problems, supplemented and re-enforced through printed or mimeographed material.

4. Field visitation by members of the staff, for the purpose of assisting local workers, and also of organizing or supervising various forms of field organization. The Division seeks consistently to create a sense of local responsibility, to recruit local leadership, and to assist this local leadership to achieve the highest degree of effectiveness.

5. Administration of field programs and supervision or guidance of District, Conference, or Area directors and counselors of Christian education. These field organizations would not have been formed, nor would comprehensive programs of religious education have been worked out, nor could the present programs be permanently maintained on a high level without the continuing aid and co-operation of the Board of Education.

6. Development and promotion of special emphases in the program of Christian education, such as peace education, stewardship education, temperance education, co-operation in the movement for better movies.

7. Co-operation with other Benevolence Boards of the Church, the Women's Missionary Societies, the Commission on World Peace, the International Council of Religious Education, the Federal Council of Churches, the United Stewardship Council and similar organizations.

Some Results

Some of the more tangible results of these efforts are:

During the quadrennium now ending the accessions to the Church through the Church School total 474,964.

Under the leadership of the Central Office and Field Staff, hundreds of District Superintendents, pastors and lay leaders have studied together the problems of the local church, and how it may become more effective.

During a single year, 1935, more than 50,000 persons were enrolled in study classes and training schools, of whom 28,468 received credit toward leadership training diplomas. To these must be added an even larger number receiving training in more informal ways.

One hundred and eighty-three Summer Institutes were held in 1935, attended by between forty and fifty thousand young people, and an even larger number of Winter Institutes were held, in which many for the first time dedicated themselves to Christian service.

Daily Vacation Church Schools and Week-Day Schools of Religious Education steadily increasing in number, enrollment and effectiveness.

During the quadrennium the Sunday Schools have given to World Service, including the annual Rally Day offering, \$3,879,832. When we add the Children's Day offering and other offerings for various benevolences, the total is \$5,264,025.

An increasing number of children, young people and adults are dedicating themselves to the great cause of helping to achieve a Christian world. As a part of this quest they are discovering inexhaustible sources of spiritual power which they have not experienced before.

Internal Organization

The activities of the Division are carried on through the following departments:

1. *Religious Education of Children.* The ages included are Nursery, Kindergarten, Primary, and Junior. The department has responsibility for these age groups in Sunday School, Weekday School, Vacation School, in the Junior Epworth League and in the Junior Church.

2. *Epworth League and Young People.* The ages embraced in this department are Intermediate, Senior, and Young People. The responsibility includes the Church School as well as the Epworth League.

3. *Religious Education of Adults.* This department is responsible for the general program of Christian Education in the Local Church for men and women with special emphasis upon the religious needs of adults, the maintaining of Christian homes and the necessity for co-operation of adults in the work with children and young people. The program is carried on in co-operation with the Commission on Men's Work.

4. *The Commission on Men's Work.* The General Conference has recognized the Commission on Men's Work, composed of members of the Board of Education and members at large, as the unifying and

directing agency in the enlistment of the several men's organizations and the total manhood for the task of the church. Its work is closely related to that of the Department of Religious Education of Adults.

5. *Leadership Education.* The great need in religious education is an alert, competent and well-trained leadership. This department provides opportunities for the training of an effective local church leadership through correspondence courses, training classes and schools, coaching conferences and seminars; also co-operates with other agencies interested in achieving the same results.

6. *Other Responsibilities.* At the beginning of the present quadrennium there was also a Department of Local Church and Field Supervision. Also a Department of Office Administration and Promotion of special Projects, such as Rally Day and World Vision Schools, the gathering of statistics, and similar enterprises. As a result of financial limitations these departments had to be discontinued so that the work is now being done by members of the staff whose primary responsibility is in other fields. The same is true of the special emphases committed to the Board of Education during the present quadrennium by the General Conference and the World Service Commission.

FIELD STAFF

In addition to the staff of the Board listed on pages 5 and 6, there are 23 Conference Directors of Christian Education serving 46 Conferences, and 13 Conference Counselors serving 13 Conferences as voluntary leaders in connection with their regular pastoral appointments.

In Foreign Mission fields of the Church there are 28 secretaries of Christian Education, under the supervision of the Joint Committee on Religious Education in Foreign Fields.

SERVICE TO THE FIELD

The activities of the Central Office and field staff cover a wide range of services to local churches.

CHRISTIAN EDUCATION OF CHILDREN

The constituency of the Methodist Episcopal Church includes over one million and a quarter of children under twelve years of age. It is difficult to estimate the number of elementary teachers and other children's workers who serve in approximately 30,000 Methodist Church Schools. The Department of Religious Education of Children seeks to serve these churches, workers, and children. During the past quadrennium the Department has personally served 45 Annual Conferences, meeting pastors and teachers. Direct guidance has been given to approximately 25,000 leaders.

Many Institutes and conferences dealing with practical problems in Christian education have been conducted to meet the needs of pastors and teachers of children in the local church. Actual problems which are faced in these conferences suggest the content for guidance materials written for the thousands who are served through the printed page.

Seminars, Coaching and Program-Building Conferences are held to provide guidance to leaders who are planning to teach elementary units in standard leadership training schools, to supervisors of Vacation Church Schools and week-day schools of religion, to superintendents of Junior League work and to teachers and pastors who are preparing to lead local workers' conferences or conference groups in district and county institutes and conventions.

Laboratory schools have been a significant part of summer schools.

Considerable time has been given to co-operative work with leaders of the Women's Missionary Societies, the Curriculum Committee of the Methodist Episcopal Church, and the International Council Committee on Religious Education of Children. Junior League units have been prepared and edited, the department has co-operated in planning curricula for Junior Leagues, Church Schools, elementary leadership training, Vacation Church Schools, and Missionary Education.

Numerous articles have been prepared for *The Elementary Magazine*, *The Church School Journal*, *The Epworth Herald*, *First Steps in Christian Nurture*.

Correspondence has increased greatly during the quadrennium, reaching an average of 350 letters a month. This provides the only guidance for many teachers who desire to improve their work.

CHRISTIAN EDUCATION OF YOUTH (EPWORTH LEAGUE AND YOUNG PEOPLE'S WORK)

In 1928 the Department of Epworth League and Young People's Work began the reconstruction of the young people's program in order to make it more effective as a means of helping young people find Christian answers to the problems of their lives and of their world.

Program

The new program is centered in the actual experience and needs of youth and committed to the task of bringing the message and power of Jesus Christ to bear upon those needs of everyday life. Because the program is deeply concerned with the will of God and its implications it has been compelled to give increasing attention to the great social issues of the day.

The Epworth Herald is indispensable to the work with young people. No other young people's paper compares with the *Herald* in sympathetic understanding of youth, their aspirations and needs, and in richness of content. Its columns carry to young people and their leaders in Church Schools and Epworth Leagues the regular topics and resource materials and sections which deal regularly with the devotional life, missionary education, recreation and social service activities.

National Conference of Methodist Youth

During the winter of 1933-34 a series of leaders' councils was held throughout the nation. The growing tensiety of the social crisis and the awakening conscience of young people and their leaders were strikingly evident in these conferences. It was on the strength of frequently expressed demands that a call was issued in the spring of 1934 for a National Council of Methodist Youth, to be held in September of that year. The response to that call was beyond expectations. More than a thousand young people and leaders of young people, chosen by their local groups, attended the conference. The record is published in the volume, *Methodist Youth in Council*, of which the first edition of 5,000 copies was soon exhausted and another edition was ordered several months ago. That meeting gave to Methodist youth a sense of unity and solidarity, a consciousness of direction, and a determination to play a genuine part in the effort to work with God for a new world.

One of the outgrowths of this conference was the formation of a National Council to serve as a medium through which all young people of the Methodist Church might co-operate and give national expression to their ideals and purposes. This council is primarily related to the Department of Epworth League and Young People's Work, but other organizations of Methodist youth not related to the Board of Education may co-operate if they so desire.

"Christian Youth Building a New World"

Parallel with the development of a youth movement in the Methodist Episcopal Church there were similar stirrings among the young people of other denominations. In the spring of 1934, there emerged the proposal for a united Christian youth movement under the slogan, "Christian Youth Building a New World." This movement has already enlisted the co-operation of the young people of fifty or more Protestant denominations and agencies in North America. Its goal is the building of a new world in harmony with the ideals of Jesus Christ. Ten definite projects for the co-operation of Protestant youth are being developed. A series of manuals and leaflets is being issued. A nation-wide series of city conferences has been held.

A great national Conference of Christian Youth is to be held at Lakeside, Ohio, in June, 1936, when it is expected that a carefully selected group of 1,500 young people from all of the co-operating denominations and agencies will face the issues of Christian living in this day and plan co-operative action in achieving a new and better world.

Work in Foreign Fields

A major part of the work fostered by the Joint Committee

on Religious Education in Foreign Fields has to do with young people. The staff in the Department of Epworth League and Young People's Work is giving much time to the cultivation among the young people in the United States of an interest in the foreign program and to the development of an intelligent understanding of that work. Since the principal source of income for the support of the foreign service program is the World Comradeship Fund, much time and thought must be given to the promotion of that fund and to the missionary education program that undergirds it. Many Districts and Conferences are giving their support through the "project" plan, whereby a definite field is chosen and the education and financial program is built with that particular field in mind. Thus progress is being made in growing a generation of world-minded young Methodists.

Institutes

The Summer Institutes have registered a striking increase during the quadrennium. In 1931 there were 153; by the summer of 1934 they had reached a total of 165; and in 1935 they numbered 183, the largest number ever held in any one season.

Membership

The membership of the Epworth League likewise reflects a growing interest. After a long period of decline since the peak was reached in 1900, the tide seems to have turned. The world membership of the Intermediate and Senior Epworth Leagues for the past four years is as follows:

1931	458,341
1932	474,881
1933	489,947
1934	484,240

Exact statistics for the enrollment of young people in the Church Schools are not available, but there is reason to believe that here also the decline of the last decade has been checked.

World Comradeship Fund

The World Comradeship Fund (Twenty-four-hour-day Plan) has become the major source of income for carrying on the young people's program, both in the United States and overseas. In 1934-35 the young people contributed nearly \$31,000.

More Vital Personal Life

One of the encouraging features in young people's work is the emergence of a new note of reality in the personal religious life and experience of great numbers of young people. In co-operating in the unfinished tasks of the Kingdom, they are coming to a new sense of fellowship with God and a living conviction that

at the very heart of the universe is a Creative Love, which must eventually vindicate the struggles for good-will and brotherhood and justice.

CHRISTIAN EDUCATION OF ADULTS

Following the withdrawal in 1933 of Charles F. Boss, Jr., from the headship of the Department of Christian Education of Adults, the program in this field became a co-operative enterprise of the staff. Progress cannot be made with children and young people unless there is sympathetic adult understanding and co-operation.

Emphasis has been placed upon the following: The personal religious needs of adults and its place in family life; the importance of adults in changing the entire social order; the need for an adequately trained leadership for work with children, youth, and adults. There has been a wide use of fresh material and new courses dealing with these important emphases.

The *Adult Bible Class Monthly* is a great re-enforcement to our resources. The elective course on evangelism for the first quarter in 1936, through this magazine, was prepared by the Secretary of Men's Work and Religious Education (Adults).

MEN'S WORK

In the fall of 1934, Dr. Bert E. Smith, after fifteen years of conspicuous and capable service as the leader of men's work, accepted appointment to a district superintendency in the Northern Minnesota Conference. After careful study of the trends in men's work of our own and other denominations, the Commission on Men's Work recommended the appointment of the Rev. J. Russell Throckmorton of the Southwest Kansas Conference as Executive Secretary of the Commission, with the understanding that he should give such supervision to the total adult program as his obligation in the field of men's work would permit. He began his work on July 1, 1935.

Program

The Commission on Men's Work is both a promotional and a service agency. Its resources are available to all men's organizations or groups in the local church or District and Conference organizations. This program is grouped in three divisions:

1. The local church.
2. The Church at large.
3. Current problems and Christian citizenship.

Mr. E. Dow Bancroft, long associated with men's activities in the Church, and Secretary of the General Conference Laymen's Association, is continuing as field representative of the Commission.

Training the Local Leadership

The Secretary of the Commission on Men's Work shared in ten regional conferences of the General Conference Commission on Evangelism during the latter part of November and early in December, 1935. Methodist laymen are eager to be about the work of the Kingdom.

In field work the Secretary will give considerable time to one and two-day training Conferences in which District, Conference and Area leaders may study together the needs of particular localities and work out the most effective methods for meeting these needs.

LEADERSHIP EDUCATION

The activities of the Department of Leadership Education are determined by a few basic convictions:

1. Leaders must see the urgency of their work; they must appreciate the whole message and program of the Christian religion; they must be concerned with both personal and social regeneration.

2. The message and program of the Christian religion offer the only solution of present-day economic, social, and political problems.

3. If the Church is to make a significant contribution toward such solution there must be an informed, skilled and consecrated leadership in every local church.

4. Emphasis on leadership education must find a place in the plans of Bishops, District Superintendents, and Pastors for the purpose of developing in each local church a definite and comprehensive program of leadership improvement.

Services to the Church

During the quadrennium the First Series or introductory courses for leaders have been developed. Thirty-nine such courses with guides for study are now in use. Churches of all sizes and in every part of the country are finding them helpful.

Changing conditions have made necessary the revision of the Standard courses for leaders. The new courses are much better adapted to present-day needs than were the previous Standard Leadership Curricula. More than 8,000 applications for accreditation have been reviewed as the department has gone forward in developing a denomination-wide faculty competent to teach leaders. Nearly 100,000 certificates of credit have been issued during the quadrennium to persons who have completed courses.

A considerable part of the time of the head of the department is spent in service to the field. Service has been given in every Area and in nearly every Annual Conference.

Class Enrollment

The reports which pastors make to Annual Conferences include some hundreds of classes which have never been reported to the Board of Education. These same reports reveal that there

were 200,000 Methodist Enrollments in schools or classes dealing directly with the systematic improvement of leadership during the quadrennium.

The following table is suggestive of the amount of leadership education done for *credit* in schools and classes during the successive years of the quadrennium:

<i>For Year Ending August 31</i>	<i>1932</i>	<i>1933</i>	<i>1934</i>	<i>1935</i>	<i>Total</i>
Local Church Classes.....	610	562	537	974	2,683
Standard Training Schools.....	117	122	149	110	498
Grand Total Schools and Classes.....					3,181
Students enrolled in classes.....	8,701	6,852	6,818	11,213	33,584
Students enrolled in schools.....	6,269	6,236	9,174	5,969	27,648
Interdenominational.....	13,952	12,827	12,757	10,312	49,848
Grand Total Leaders Enrolled.....					111,080
Total credits awarded.....	23,715	22,679	23,884	23,463	93,741

Informal Leadership Education

Workers' conferences, guided reading, one-day Institutes, official board meetings, consecration services, improvement on the job which comes from local supervision, together with the large number of churches which become conscious of a leadership problem and adopt systematic plans for leadership improvement, doubtless have been even more significant than the work done in schools and classes.

Developing a Lay Leadership in Churches in the South

No more significant work looking toward the improvement of lay leadership is being done anywhere in the denomination than in the New Orleans, Covington, Chattanooga and Atlanta Areas. Here, year after year, the leaders of the several Annual Conferences come together and lay plans for the improvement of their work.

During the last four years Annual Conference programs of leadership education have advanced in an unprecedented way. Ministers and laymen have come to a larger appreciation both of the Christian religion and of Christian education as a means of achieving Christian ends.

SPECIALIZED EDUCATIONAL SERVICES

Christian Stewardship

By action of the World Service Commission on the authority of the General Conference of 1932, Christian Stewardship, which was formerly a responsibility of the co-operating World Service agencies, was assigned to the Board of Education. However, no financial provision was made for it. Due to the financial limitations of the Board, the cause of Stewardship Education has had only the part-time service of the Associate Secretary.

There is throughout the Church a keen interest in Steward-

ship Education. Evidence of this interest is indicated in many ways:

1. Increased emphasis by the Woman's Foreign Missionary Society and the Woman's Home Missionary Society; the activities of Annual Conference and Area Committees on Stewardship; the cultivation program of local churches, Conferences and Areas; the widespread use of the literature and plans available through the Board of Education;

2. The attention that is given to "education in its deeper social and spiritual phases" as emphasized by the action of the General Conference. While there is continued emphasis upon tithing there is increased emphasis upon the principle of stewardship as it relates to all of life.

The program includes:

1. The aggressive promotion of Stewardship Education in churches, Districts, Conferences and Areas, according to plans developed by the Board of Education in which its central staff, Conference directors and counselors and other agencies co-operate.

2. The preparation of literature and the recommendation of literature produced by other organizations, consisting of pamphlets, study courses, manuals, etc. This literature is sold at cost, or less than cost, of printing, handling and postage.

3. *The Stewardship Spokesman* is the medium of communication and furnishes resource materials. Its subscription list is approximately 7,500, in addition to which hundreds of copies are mailed out in bundles for distribution at district meetings, Conferences, etc. Its use is actively promoted by the Woman's Home Missionary Society and for the current year it is a required resource in the Woman's Foreign Missionary Society.

4. The Board of Education has provided a designated gift authorization for work done by Harvey Reeves Calkins and Luther E. Lovejoy, former heads of the Department of Stewardship. Mr. E. Dow Bancroft, as field representative of the Commission on Men's Work, devotes a major part of his time to Stewardship addresses and conferences under similar arrangement.

The long and conspicuous service of Dr. Luther E. Lovejoy was cut short by unexpected and sudden death, January 30, 1936, when he was in the midst of one of the most fruitful periods of his ministry to the cause of Christian Stewardship.

WORLD PEACE

Immediately after the General Conference of 1932, a plan was agreed upon under which the peace programs of the Board of Education and the General Conference Commission on World Peace were so integrated that they have been carried forward under a unified leadership.

The Associate Secretary of the Board of Education has served as Executive Secretary of the Commission on World Peace and the Board of Education Committee on Peace Education. The members of the staff of the Board of Education have shared fully in this enterprise. The Church press and in many Annual Conferences the Conference Commission on World Peace or the

Commission on Social Service have likewise co-operated in carrying forward the work.

A more detailed statement is found on page 1203, and should be read in connection with this brief statement.

MOTION PICTURES

At its annual meeting in July, 1934, the World Service Commission assigned to the Board of Education the responsibility for directing the campaign for the elimination of indecent and unwholesome films. The Board has co-operated with the Federal Council of Churches' Committee on Motion Pictures, and the Legion of Decency.

Leaflet material was compiled. Samples of these, together with suggestions for promoting the cause of better movies, were mailed to the pastors of all Methodist Episcopal churches in the United States. Releases were given to the Church and secular press. The effect of the combined efforts was salutary. However, the permanency of improvement will depend on continued vigilance and the thoroughness of a continuous program of education.

OTHER FORMS OF SOCIAL EDUCATION

An increasing demand is laid upon all agencies of Christian Education for leadership with reference to the liquor problem, juvenile delinquency, lawlessness, gambling, commercialized vice, racial relationships, the economic order, civil liberties and freedom of conscience, living conditions, the home and community life. These must be dealt with in the basic curriculum, elective courses, in forum and seminar discussions, where in a spirit of Christian tolerance, these and other questions may be studied in the light of the principles of Jesus. The Board of Education has accepted the Social Creed of the Church, adopted by the General Conference, and "The Social Ideals of the Churches," adopted by the Federal Council of Churches, as the basis of its emphases. It co-operates with the Board of Temperance, Prohibition and Public Morals, the Board of Home Missions and Church Extension, the Citizenship Committees of the Women's Missionary Societies, and interdenominational and non-sectarian social and reform agencies.

A series of two-day seminars on World Peace, held in 1934-35, and a series on Christian Education in Social Ideals and Practice in 1935-36, under the leadership of the Rev. Charles F. Boss, Jr., reveal the constructive contribution this Board can make to wholesome Christian thinking under this method of approach.

LITERATURE SERVICE

The Division of Religious Education in the Local Church maintains an extensive literature service through pamphlets,

manuals, leaders' guides and a great variety of other materials. A study of the "Catalog of Printed Resources for Christian Education" will indicate the wide range and richness of these materials. Through this literature the Board is able to extend its influence and service to thousands of workers who cannot be contacted in any other way.

FREE GRANTS OF LITERATURE

One of the oldest and most helpful forms of service to local churches has been that of free grants of literature to needy Sunday Schools. Through the years thousands of Sunday Schools have been made possible by an initial single grant or repeated grants of lesson materials. Hundreds of these schools have developed into influential churches which are now the strength of the communities in which they are located. The limited income of recent years has resulted in a constant curtailment of this service. The Board, however, continues the work in a limited way and furnishes the literature for a number of schools of various types such as those located in underprivileged and missionary sections of the country and among such varied types of persons as Latin-Americans, Japanese, Chinese, Alaskan and Indian groups, and to various institutions supported by the Church.

SPECIAL FUNDS

As a means of support for certain phases of Christian Education, the Board promotes three special funds. An essential part of the promotion has to do with the study and development of the educational program supported by these funds. These are:

The annual *Rally Day* observance. The offerings for the four years ending June 30, 1935, total \$266,032. Approximately 92 per cent of this offering was returned to the various Annual Conferences for the support of Conference programs of Christian Education under the provisions of the *Discipline*, ¶ 465, § 3. After providing for the costs of promotion, the remainder has been used for special services to Annual Conferences that do not have organized work under the leadership of directors or counselors.

The *World Comradeship Fund*. The offerings for the last four years ending June 30, 1935, were \$133,699.52. This offering is distributed on an agreed ratio between Annual Conferences for the support of young people's work, the Joint Committee on Religious Education in Foreign Fields for young people's work overseas and the Department of Epworth League and Young People's Work. It constitutes the major support of these enterprises.

The *Sunday School Sustaining Fund*. This fund was established three years ago in order to prevent the further curtailment of the program of the Board in the interest of the Sunday Church

School. The total collections for the three-year period ending June 30, 1935, was \$14,936.70. The fluctuation in this annual offering has been very great and the total has been far less than anticipated.

STATISTICS

The figures in the following table are for the calendar year 1935 except as indicated. They indicate something of the vastness of the educational enterprise in the local church. The decline in enrollment, in average attendance and certain other items which began many years ago has not been entirely checked. There are, however, gratifying gains in other items. From such information as is obtainable, it appears that the loss in membership and average attendance upon the Sunday Church School is with the adult constituency rather than with young people and children. (Where blanks appear in the report from the Foreign Field in the following exhibit it means the figures are not available. In some instances the figures given represent reports from only part of the churches, and are therefore incomplete.)

<i>Sunday Church Schools</i>	<i>United States</i>	<i>Foreign Field</i>	<i>World Total</i>
Number of Schools.....	23,494	6,702	30,196
Number of Classes Under 18 Years.....	135,308	.....	135,308
Number of Classes Using Graded Lessons.....	72,903	.....	72,903
Officers and Teachers.....	371,229	15,955	387,184
Pupils of All Grades Attending Sessions..	3,005,358	320,353	3,325,711
Cradle Roll.....	240,375	199	240,574
Home Department.....	133,867	.....	133,867
Total Enrollment.....	3,750,829	336,507	4,087,336
Average Attendance.....	1,988,388	.....	1,988,388
Pupils Belonging to the Church.....	1,842,183	.....	1,842,183
Accessions to Church from Sunday School.....	103,741	.....	103,741
Rally Day Offerings.....	\$72,442	\$.....	\$72,442
Paid to World Service (not including Rally Day Offering).....	652,762	.....	652,762
Paid by S. S. for Other Benevolences.....	225,682	.....	225,682
Expenses for Lesson Materials, etc.....	2,504,756	.....	2,504,756
<i>Vacation and Week-Day Schools</i>			
Number of Vacation Schools.....	3,609	6	3,615
Number of Teachers and Helpers.....	27,782	11	27,793
Pupil Enrollment.....	242,823	202	243,025
Average Attendance..... (not given)	.....	.....	(not given)
M. E. Week-Day Church Schools.....	443	13	456
Interdenominational Week-Day Church Schools.....	359	.....	359
Number Paid Teachers and Helpers.....	517	.....	517
Methodist Pupil Enrollment.....	24,012	505	24,517
Average Attendance..... (not given)	.....	.....	(not given)
Total Expenses (both types of schools)...	\$115,288	\$.....	\$115,288
<i>Leadership Training</i>			
Methodist Leadership Training Classes...	2,807	1	2,808
Interdenominational Leadership Training Classes.....	2,255	.....	2,255
M. E. Enrollment (both).....	51,962	.....	51,962
<i>Junior Epworth League</i>			
Number of Chapters.....	.....	.....	4,500
Number of members.....	.....	.....	135,318
Twenty-four-hour-day pay'ts (year ending June 30, 1935)	.....	.....	\$945.31

Epworth League

Number of Senior and Intermediate Chapters.....	15,875
Number of members.....	484,240
Twenty-four-hour-day pay'ts (year ending June 30, 1935)	\$30,845.31
Summer Institutes (calendar year 1935).....	183
Registration	43,000
Winter Institutes (estimated 1935-36).....	500
Registration (estimated 1935-36).....	50,000

Leadership Training

Total enrollment in classes reported to the Board of Education for the four-year period ending July 31, 1935.....	111,080
Number of credits toward Leadership Training Diplomas and Certificates of Progress given for completion of units of study.....	93,741

THE UNFINISHED TASK

The task of Christian education is not only unfinished; there are millions untouched by it. There are probably 20,000,000 persons in the United States between the ages of four and twenty who are not under the influence of any form of religious education, Protestant, Roman Catholic or Jewish.

A movement is now under way, sponsored by the International Council of Religious Education, which has as its purpose to aggressively promote a program of extension that will carry the Christian religion to the unreached multitudes. A national committee of laymen is being organized that will give direction to the movement.

Coincident with this movement, there is another which seeks to enlist a much larger proportion of the lay forces of the nation in the total program of Christian education carried on by the International Council of Religious Education, its constituent denominations and state councils.

CURRICULUM COMMITTEE

According to the *Discipline* of the Methodist Episcopal Church, ¶ 455, § 4: The duty of the Curriculum Committee of the Board of Education is: "To determine standard curricula for church schools, including vacation and week-day schools, the Epworth League and other agencies within the local church, and to recommend to the Board of Education books and other literature which may be found desirable for use in religious education and in the training of leaders and teachers."

Meetings and Records

During the last four years this important Committee has met regularly and fulfilled its function with conscientious attention. It is significant that its sessions are always well attended and that busy men and women from widely scattered sections have such high regard for the obligations imposed upon them that they are seldom absent. Seven meetings have been held at Chicago during the quadrennium, on the following dates: November 1, 2, 1932; January 30, 31, 1933; May 25, 26, 1933; November 1, 2, 1933; February 1, 1934; November 1, 2, 1934; November 1, 2, 1935. For the purpose of permanent record the Committee has printed the Minutes of these meetings and placed them in the hands of the members of the Board of Education. Outlines of all lesson courses and text books approved and authorized for use, together with a complete list of actions taken by the Committee, carefully itemized for reference, are embodied in these Minutes. In the present Report it seems hardly necessary to do more than call attention to the outstanding actions of the Committee during the period under review.

Changes in Personnel

Following the last General Conference the appointed members on the Board consist of: H. Lester Smith, Guy O. Carpenter, David D. Jones, Horace G. Smith, Daniel L. Marsh, Hugh S. Magill, and Mrs. Ellis L. Phillips. Horace G. Smith resigned from the committee and his place was taken by W. E. Hamaker. The ex-officio members are: Edgar Blake, Lucius H. Bugbee, Merle N. English, Frederick C. Eiselen, W. E. J. Gratz, and John W. Langdale. These, together with a group of six co-operating members and twelve consulting members, compose the personnel of the committee. To our great loss, the recent death of Mrs. Frank M. McKibben of the co-operating group has taken from us one of the most valuable committee members. Bishop H. Lester Smith was elected Chairman for the quadrennium; Daniel L. Marsh, Vice-Chairman; and Lucius H. Bugbee, Secretary.

Procedure

The work of the Committee is carried on through several sub-committees: Committee on General Reference and Procedure; No. 1, Courses for Children; No. 2, Courses for Young People; No. 3, Courses for Adults, Home and Special Groups; a Committee on Leadership Training and a Committee on Special Emphases.

Authorizations

The Lesson Outlines released by the International Council of Religious Education have been carefully considered, revised, and adapted to meet the requirements of our denomination. These include Beginners, Primary, Junior, Intermediate, and Senior Group Lessons, and the Improved Uniform Lessons. Epworth League Units, both dated and undated, for use in Junior and Senior organizations, have all received careful thought before authorization. The rewriting of the teacher's texts of the Closely Graded Lessons has been inaugurated.

Co-ordination of Material

An important step was taken in the direction of a more unified program of religious education by an action of the committee integrating all intermediate and senior Group Lessons with Lists A and B of the dated units of the Epworth League.

General Conference Legislation

Two items of legislation by the last General Conference have been objects of concern to the committee. First, the order that a United Worship Service for a combined church and church-school session be prepared. This was referred to a committee, which presented an Order of Service prepared by Dr. Fred Winslow Adams of Boston University, based upon sound, liturgical principles. This service is now available and also simpler forms for those who desire something less elaborate.

Second, action requesting the preparation of a graded series of texts for training in Church membership. To meet this request a new six-months' course, prepared especially for Juniors, and entitled *Learning to Live for God*, has been issued. In addition, Course VI, Part 2, of the Closely Graded Lessons, a Unit entitled "My Church" in the Junior Group Lessons, a mimeographed Unit entitled "Entering the Church," and an abundance of material prepared in graded form on the "History and Spirit of Methodism" for use during the last quarter of 1934, meet this requirement quite completely.

Committee on Special Emphases

In November of 1932 a Committee on Special Emphases was authorized for the purpose of bringing before the Committee on Curriculum from time to time a statement of principles relat-

ing to special areas of concern and such a survey of our materials as will enable us to see just what we have and what we ought to have in relation to these particular interests.

Sub-committees were assigned to study World Peace, Temperance, Missions, Stewardship and Social Ethics. The work of this group has been very helpful to the Committee as a whole and promises still larger usefulness. An extensive report on the missionary emphasis was published in the Minutes for February 1, 1934.

Leadership and Missionary Education

The Committee carefully considered all materials submitted to them for use in the enlarged leadership training program of the Church, and all necessary authorizations in this field were acted upon.

It has been an interesting period of activity for the Committee. Its members are alert to the demand of swiftly-changing conditions and are conscientiously trying to adjust our teaching program to the widening conception of the Kingdom of God.

CO-OPERATIVE ENTERPRISES

The following reports cover enterprises in which the Board of Education co-operates with other Boards and Agencies of the Church:

RELIGIOUS EDUCATION IN FOREIGN FIELDS

The Joint Committee on Religious Education in Foreign Fields, of which Dr. W. C. Barclay is the Secretary, is the one agency of the Methodist Episcopal Church distinctively and intensively devoted to the interpretation, promotion, and guidance of religious education in Methodist churches outside of the United States. In this task it is the co-operative agency of the Board of Education, the Board of Foreign Missions, and the Woman's Foreign Missionary Society. The Committee undertakes:

1. To stimulate the organization, and to aid in the development of Boards of Christian Education in Annual Conferences in foreign fields.

2. To interpret to the churches, church schools, and other educational agencies in foreign fields the educational ideals, principles, policies, and programs of the Methodist Episcopal Church as these are developed by the general Board of Education, and such interdenominational organizations as the International Council of Religious Education.

3. To co-operate with the directors and secretaries of religious education in extending to them friendly and sympathetic counsel in developing and carrying on their programs.

4. To co-operate in the development of indigenous teaching and study literature in the various countries which shall be true

to the principles and basic content authorized by the Committee on Curriculum of the Methodist Episcopal Church and at the same time utilize in literature production the inspiration and original contribution of the nationals of the respective races and peoples.

Range of Service

In carrying out its aim the Joint Committee renders a wide range of service to the younger churches throughout the world. The contribution is perhaps most notable at these points:

1. Secretaries of religious education (secretaries of Area and of Annual Conference Boards), and directors of Young People's Work, are supported in whole or in part through the Joint Committee.

2. The personnel of leadership, both pastors and lay teachers and leaders, is being made more efficient through short-term training schools and institutes. A large proportion of these would not be possible without the co-operation of the Joint Committee.

3. Materials for Christian teaching and study to meet the needs of the various age groups are being produced in increasing quantity. The Joint Committee has sought to stimulate the organization of responsible committees for curriculum production and to aid them in every way possible in carrying forward their difficult work. In Latin America, India, China, Korea, Japan, Malaya, the Philippines, and North Africa substantial progress has been made.

4. The Church's ministry to children both in churches and in the home is enriched. The Christian nurture and training of children in the home and in Sunday Schools has not had in the past the special attention which its importance deserves. The Joint Committee has emphasized the necessity of intelligent, skilled effort in child nurture.

5. Stimulus is given to the growth of world-wide fellowship of Christian youth. Directors of young people's work are supported in several fields. Information is supplied regarding the Christian youth movement in America. Through the World Comradeship Plan young people's groups of a particular Annual Conference are committed to intimate, understanding fellowship with the young people of some one other nation, and to co-operation in support of their program.

6. Co-operation between the evangelical Churches is effectively promoted. Other leaders, groups, and organizations are invited to share in Methodist training schools, youth institutes, and curriculum committees, to take advantage of our resources, to contribute to the constructive processes, and to utilize the results.

Promotion of Responsible Field Agencies

The *Discipline* makes it the duty of every Annual Conference

to organize within its bounds an Annual Conference Board of Education, auxiliary to the Board of Education. There are twenty-seven Secretaries of Christian Education in foreign fields. The Joint Committee undertakes to assist the Conference Boards in foreign fields by keeping in close touch with them, supplying information and materials, and aiding in the development of programs to meet field conditions and needs.

A Forward Look

Trends and events of the past quadrennium have given to the Churches throughout the world new importance and responsibility. The growth of nationalism has narrowed the sphere of operation of religion. Christian schools have been more and more restricted, and in wide areas the teaching of religion in all schools is prohibited. The Church has come into increased prominence as the chief agency for the maintenance and propagation of religion.

MISSIONARY EDUCATION

The General Conference of 1932 instructed the Board of Education, the Board of Foreign Missions, and the Board of Home Missions and Church Extension to give aggressive attention to the matter of educating the Church concerning its whole missionary and benevolence ministry known as World Service.

At the beginning of the quadrennium a Department of Missionary Education was organized to give specialized attention to this task. The Age-Group and Leadership Training Departments of the Board of Education have given abundant co-operation. The department has worked chiefly along the following lines:

1. The development of the World Vision Schools. A carefully kept record of the first hundred Church Schools enrolled as World Vision Schools indicates that they have for the past three years increased their mission study from 100 to 400 per cent, and during the heart of the depression have given \$18,000 more for World Service than these same schools had been giving previous to enrollment under this plan.

2. Cultivation among the pastors, through Pastors' Seminars, and through the use of teams of representatives of the Boards visiting District and Sub-District groups.

3. Development of Annual Conference World Service Councils, and giving guidance and co-operation which result in these Councils assuming responsibility for reaching all the churches of their respective territories.

4. Promotion of the Every-Member Plan. A procedure by which the every-member canvass may be made a means of educating the entire Church concerning the missionary and benevolence work of our Boards.

5. Missionary Education through support projects, whereby all the churches of an Annual Conference adopt for support certain definite pieces of educational, Home Missionary, or Foreign Missionary work.

PLAYS AND PAGEANTS

The Division of Plays and Pageants, under its present leadership, celebrates three years of work. It is national in scope.

A chief desire has been to promote the writing of plays which would serve in presenting artistically an interpretation of Christianity in terms of present-day living. Toward this end contests have been conducted through the *Epworth Herald*, the National Society of Wesley Players, and the Federal Council of Churches of Christ in America. A small volume of plays called *Plays to Live By*, has been published. The plays are royalty free and are available for any church organization. Two other volumes are in the process of preparation.

The department has issued a series of small pamphlets covering all branches of dramatic production from the selection of a play to the organization and production of a play in the local church; also a pamphlet giving an outline for an institute course in drama, the most complete list of Plays for the Church that has ever been issued, and from this lists of plays for every occasion in the church year have been reprinted.

The director of the department is the author and national director of the Sesquicentennial Pageant of Methodism called *The Spreading Flame*. He has co-operated with the national Sesquicentennial Committee in the presentation of the pageant in strategic centers throughout America. *Ba Thane*, a simple missionary play, has been promoted and has been given in perhaps more communities during these last three years than any other single religious play, with the exception of *Why the Chimes Rang*, for Christmas, and, perhaps, *The Rock*, which has been used at Easter and throughout the year. Certainly the whole missionary approach to drama has been clearly encouraged by this one play.

The department has co-operated with the Department of Missionary Education, the Publicity Department of the Board of Education, the Division of Religious Education in the Local Church, the American Bible Society in the celebration of the four hundredth anniversary of the English Bible, and with the Federal Council of the Churches of Christ in America.

Most of the more effective summer and winter institutes under the auspices of the Department of Epworth League and Young People's Work include drama courses in their curricula, and classes in drama are becoming increasingly popular in the leadership training program.

The department has edited and published, with the co-operation of the National Society of Wesley Players, *The Footlight*, a periodical of that organization, and it has made particular use of the *Epworth Herald* as well as the *Church School Journal*, the *International Journal of Religious Education*, and various

other periodicals to stress procedure and methods in promotion of drama.

As a means and not as an end, as an inciting source of an intellectual and emotional response, as an attractive and effective way to present great truths artistically, drama will be increasingly an integral part of the vital program of the Church.

VISUAL EDUCATION

The service rendered by the Stereopticon Department during the quadrennium 1932-1936 can best be shown by statistics and especially by comparative statistics. It is possible to give the report for the three completed years only.

Budget: The budget for the last year of the previous quadrennium was \$41,792.34. The department is now operating on an annual budget of \$18,705. This explains the various reductions in activity.

Distribution Centers: June 1, 1932, there were nineteen distribution centers for stereopticon lectures. Because of reduced budget these were reduced to ten. This reduction is reflected in a diminishing use of the lecture sets. However, there has gradually developed such an insistent demand for better service that five offices have been restored.

Distribution: The number of slide sets distributed during 1931-32, when there were 19 offices, was 23,490. With a reduction of over half in budget and nearly half in distribution offices, the reports for the three years of this quadrennium have been:

1932-33	16,026
1933-34	17,944
1934-35	16,389

New Lectures: The department has been able to produce nineteen new lectures and two new illustrated hymns.

Miscellaneous: In addition to these regular activities, the department has assisted in distributing motion-picture films for both the Mission Boards.

It has done an unusual amount of exhibit work, designing, constructing, and setting up many exhibits at the Century of Progress, and is responsible for the direction of the General Conference exhibits and for the actual construction of many of them.

Its commercial activities have consisted in selling stereopticon equipment and in producing slides for other groups, particularly for Boards of some sister denominations and for a few universities.

BUILDING FOR CHRISTIAN EDUCATION

The present program of Christian Education calls for a type of building and equipment especially adapted to its needs. If

these needs are to be met, the churches must have the advice and service of specialists in this field.

The Bureau of Church Architecture, so long a joint enterprise of the Board of Education and the Board of Home Missions and Church Extension, has now become the Interdenominational Bureau of Architecture, with the Methodist Episcopal Church as one of the co-operating agencies.

Much of the time of the director, when meeting with local church committees, is devoted to a study of the Christian education program, and its needs before actual plans for proposed buildings are considered. This often results in radical improvements.

Special attention is now being given to modernizing and improving the smaller churches, a large percentage of which are one and two-room structures. A new booklet, *Rebuilding the Town and Country Church*, with designs and plans, is now available. A study of this booklet is an amazing revelation of what can be and is being done with one and two-room churches with relatively small outlay.

The foregoing report shows how manifold, far-reaching, and significant are the interests of Christian education.

The great need in this age of confusion is men and women who are truly Christian, ready to commit themselves to consistent sacrificial Christian living, but such persons will be created and grown only through a thoroughgoing process of Christian education. The religion of Jesus Christ offers a solution of the World's religious, moral, economic, social, and political problems; but the actual solution will be found only through a process of intelligent, patient, and painstaking Christian education. The Christian Church is essentially a missionary church; but in the present age a vital world vision and an active world interest will be created only through an effective process of Christian education.

The Board of Education bears a far-reaching responsibility. During the past quadrennium we have done the best we could under tremendous handicaps and limitations. The conditions which we face demand a forward movement at a time when we are forced to cut and retrench. We cannot hold our present ground, and certainly we cannot move forward and upward unless we succeed in awakening the Church and the General Conference to a realization of the fact that the life, strength, and effectiveness of the Church tomorrow depends on taking Christian education seriously.

Respectfully submitted,

F. C. EISELEN,
Corresponding Secretary.

BOARD OF PENSIONS AND RELIEF

The quadrennium now coming to a close has been one of intensive work. New forms of service have been developed and the chief subject of concern has been the finances. Of their own accord Conferences have continued to turn toward the Board for help until now funds of 58 of the 85 Conferences are trusteeed by the Board and the Claimants of thirty-four Conferences receive their checks from the Board.

The preachers' savings have been held by the Board in the Provident Annuity Fund, serving 702 homes, earning for them \$119,131.48 during the quadrennium. In the months of uncertain savings banks and likewise, during the low interest period the board earned for those ministers about four per cent on their savings.

The Board is working on a minimum budget of \$50,000, and with a greatly reduced staff, but in fact is doing more work and giving more sorts of service than at any previous time in its history. There have been few changes in the office staff, of which Mrs. Helen E. Moore is the faithful manager, now in her thirty-sixth year of office service for the Church. If the allowance from World Service funds permitted it, a very greatly increased program should be carried on and each added item a very much needed service to the cause. At present it is a source of gratification to be able to say that for every dollar in the budget allowed by World Service, \$1.778 is being paid back to the Conferences, the preachers, and Conference Claimants of the Church in interest earned for them by the Board, and added to the money are the other well-known and highly appreciated forms of cost-free services rendered.

PERSONNEL

Certain very important changes have occurred in the personnel of the Board: Rev. J. R. Gettys, Nebraska, and Rev. F. A. La Violette, Pacific Northwest Conferences, were called to their eternal home during this year. Dr. Walter H. Jackson of Nebraska Conference and Dr. Rufus C. Baker, Colorado Conference, were chosen to fill out the unexpired terms, respectively. Both were constructive, dependable men of large influence in the Church and on this Board. Mr. J. E. Kavanagh, New York East, and Mrs. C. A. Parmelee, Southern California Conferences, resigned because of pressure of business, and Mr. Hallam Richardson, New York East, and Dr. Otto U. King, North Indiana Conferences, respectively, were chosen to fill out the unexpired terms. Dr. E. M. Jones, Central Alabama, and Dr. S. H.

Sweeney, Lexington, our faithful field workers, were released to go back to their Conferences, much to our loss.

The work of Dr. Charles R. Oaten, Business Representative, and Dr. Thomas A. Stafford, Treasurer, has been a very remarkable service to the Church, to the Conferences and to the beneficiaries of this Board. It is easy to show by the auditor's reports and otherwise that the Board is in the strongest financial position it has ever been in, despite the depression. These loyal, intelligent, patient workers deserve the gratitude of the Church. They have secured and earned to the funds of the Board many times their salaries year by year.

Dr. William M. Jeffers has efficiently represented the Board on the Pacific slope.

The fact of the approaching retirement of Bishop Frederick T. Keeney, who has been president of the Board twelve years and prior to that time was a ministerial member of the Board, fills the members of the staff and of the Board with a sense of great loss. He has been a wise leader and might properly be called a perfect president. Other members whose terms expire at this General Conference have been faithful in all tasks assigned to them and have earned the appreciation of the Church: Drs. C. Oscar Ford, Samuel J. Greenfield, Henry L. Davis, and Mr. Charles E. Waterman have served long terms on the Board, while Frank P. Nicoll and Adolph Lindstrom have faithfully filled out terms begun by other men. The Lord reward them all according to His grace and goodness.

A. HISTORICAL SKETCH

One hundred and fifty years ago exactly, when the Methodist Church was two years old, Methodist Pensions were begun. The Conference of 1786 made this entry in its Minutes:

"Question 15. What was contributed toward the Preachers' Fund for Superannuated Preachers, and the widows and orphans of Preachers?

"Answer: £38 5s. 4d.

"Question 16. What are the demands upon it?

"Answer: £14 for the funeral expenses of Jeremiah Lambert."

(Jeremiah Lambert was one of those who died during the year.)

The complete balance was not paid out each year.

The answer to the question in 1791 was £61 11s. 2d. P. C. (Pennsylvania Currency). How applied? "Some part of it was lodged in the respective districts and the remainder deposited in the Book Fund." This is the first recorded mention of the Book Fund in this relation.

In 1793 the amount collected was £127 10s. It was applied that year £24 each to Jonathan Forest, John Easter and Charles Conway, and to Widow Hutchinson, £6. This is the first mention of a widow. The Minutes of 1791 record the death of Aaron Hutchinson, her husband.

You see we are in the Sesqui-Centennial year of the payment of support to Conference Claimants. That makes this cause older and more integral with the Conference itself than any other cause now included in the World Service activities of the Church. The reason for that is the same today as in the beginning—"How shall they hear without a preacher?" and "The laborer is worthy of his hire."

For the years between 1785 and 1888 the needs were answered by exhortation and a collection. Older Methodists will recall the "Fifth Collection," taken along with Missions and Education, and pensions parceled out to meet apparent needs. It was an event when the idea was approved of basing the call for funds and the allowance on a rate of \$10 per year of service for the preacher, \$5.00 per year for the widow and \$2.00 for the orphaned child. But even that was never approximated.

In 1824 authority was given the Conference to build up Permanent Funds. By 1906 fifty-six Conferences had Permanent Funds and thirty-eight had Mutual Aid or other holding societies; fifteen Conferences had made no such provisions. But at that time many of the 111 Conferences were young; 19 had no superannuates, and the total number of superannuates in 43 Conferences was only 61. Where there was good leadership in a Conference and where economic conditions would bear it, Conference funds were built up. Only a small part of the Conferences ever gathered sizable funds. But it must not be overlooked that frequently these funds were not what they seemed. Considerable property was taken either as gifts or as basis for annuity contracts, which sometimes was unprofitable and some of which became burdensome. There followed inevitably the problem of management, the actual result of which in very many instances was mismanagement and loss of much or even most of these funds. In 1928 it was estimated that there was a grand total of such funds of \$21,446,503. Now, eight years after, it is impossible to know what minor fraction of that amount is available. It is safe to say that no Conference, with the possible exception of the New England, escaped without serious losses—some of which losses ran as high as 75 per cent.

Several attempts were made to create a large Church-wide Connectional Fund. The strongest of these efforts was made by the General Conferences of 1888 and 1904. Each attempt to centralize the plan was defeated by the stronger Conferences. Once also the General Conference provided for and elected a Board but left it without an executive and without funds, and nothing resulted. In 1904 a rather well-formed attempt was made and passed favorably by the Committee on Temporal Economy to "elect a Corresponding Secretary like the Missions Boards," and make the Trustees of the Methodist Episcopal Church the Board to trustee the Funds. This was defeated by sending the report and other papers to a Commission of three

Bishops, three Ministers and three Laymen to report on a proposed plan in 1908. Always the proposal for any Connectional Plan was defeated by the older Conferences.

Essential to this study also, is the fact that much of the limited funds gathered in those early days came from assessments on salaries and from subscriptions by the preachers themselves. Here, as elsewhere, the preacher must set the example and lead off in the subscriptions. Thus out of starvation support these funds came and it was tragedy indeed when they were lost through mismanagement.

These seem to be the principles developed during the first 122 years:

1. There persisted the sense of obligation to the preachers and their wives or widows. Enlistment in the ministry was for life and the support also was for life.

2. The sense of brotherhood endured also. Again and again there arose the sense of fellowship which called for help for the weaker from the stronger, but self-protection on the part of the stronger prevented any centralized plan and even prevented its large success when a plan was finally made. As a consequence, the Commission of 1908 considered it useless to attempt to create a centralized plan.

3. This cause was paramount. Missions, education, etc., took form and were incorporated in the plan of benevolence, but it was never intended to be at the expense of this cause, and never was this to be shunted aside as a secondary cause—in theory—though that happened in fact. As late as 1907 “the Fifth Collection” was to receive one-fourth of the Benevolence Collections.

4. The plan of 1908 was through and through a collection plan. The endowment funds were meant to be a stabilizing feature, but that did not and could not save the day. No Conference ever knew how near or how far the funds were from meeting the needs. And those adhering to that plan still do not know about next year.

5. This period all antedated any real Church or scientific pension plans. What we know of modern principles was wholly unknown, even when the 1908 plan was launched. And Conferences are still clinging to the shadow of the hope of that day. In such an atmosphere and with such antecedents the Commission of 1904 was created.

The personnel of the Commission is indicative of the iron that went into the plan. The Commissioners were: Bishops Walden, Cranston and Hamilton; and Drs. Joseph E. Stubbs, William H. Wilder and James Hamilton; and laymen: John E. Andrus, Robert T. Miller and Marvin Campbell.

The introduction to the Report of the Commission in 1908 has some comments that reflect the mind of the Church. The funds recognized were “The Claimants’ Special Relief Fund; the Claimants’ Annuity Fund, and the Claimants’ Connectional

Fund; ("which is to be the means by which the Conferences, whether strong or weak, shall co-operate in making a general provision for Claimants who are in need, especially in the less favored fields"). They recognized the demand for a principle of action that "service is the only equitable basis for the distribution of the Annuity Funds. In theory thirty-five years of service entitled a preacher to one-half of the average support received by his co-laborers in the United States."

Impressed by the repeated failure to centralize the funds, they fixed the Conference as the unit of operation, rather than the denomination. They said that the annual collection, "known as the 'Fifth Collection,' has been and should be, and is likely to be the chief support of Conference Claimants." The Permanent and Mutual Aid Funds created up to that time by Annual Conferences aggregated less than three million dollars; the annual collection had doubled in twenty years. The Commission advised that the fact be not overlooked that only strong Conferences can create large funds. At that time only nineteen Conferences had funds of \$50,000 or more. To meet the needs of weaker Conferences, the Connectional Fund was set up.

The plan was adopted, the Board of Conference Claimants formed, and Dr. Joseph Beaumont Hingeley, then building the funds of the Northern Minnesota Conference, was chosen Corresponding Secretary; but no funds were provided, even for postage. With Conferences in the field wherever possible trying to raise their own Permanent Funds there was slim chance for any Board or any General Fund. What marvelous courage, therefore, this great leader possessed!

The first complete table of statistics for all Conferences was published in the 1911 number of the *Veteran Preacher*. The slogans for the year of a campaign were: One million dollars of distributable income for the whole Church; one million dollars in increased investment and a million-dollar Permanent Fund.

The first dividend from the Permanent Fund was \$19,000, paid in 1910; in 1911 it was \$38,000. November 16, 1911, the increased investment of the Conferences stood at \$1,068,122. The annual income for distribution in the Conferences reached \$606,000; \$719,000 in 1909; \$835,000 in 1910.

While a pro rata division of receipts among the ministry often had been urged and commended, it became a rigid law by the plan of 1908. The framers of the plan expected Bishops and District Superintendents to enforce the law with unrelenting hand. But because it could not be done it never has been done. Very few stewards followed the mathematical rules by which prorating could be calculated.

As a Conference Claimants' plan this collected and distributed more money and raised more false hopes than any Church plan then known. It came to its peak in 1930, when it distributed \$3,232,974 in annuities and \$146,395 in special aid. The peak

of the Conference Invested Funds came also in 1930, when \$23,077,502 was reported. This plan worked well enough to demand gratitude and appreciation, but not well enough to stand the test of time or need. Indeed, it is a misnomer to call it a Pension Plan. It was the organizing of usages about a few principles. It is entirely safe to say that if there had been no economic depression the plan would have failed, for the seeds of ruin were in it and were producing a crop of failures. If the Church could now accept it for what it was and no more, and could realize its shortcomings and turn promptly to some modern plan for its young men, the Conference Claimants' Plan could, with generous, loyal support give some help to those near the age of retirement.

Only one large gift was ever made to the General Connectional Fund, a gift by Mrs. Ellen S. James of the Congregational Church, who left in her will bequests to the Methodist, the Presbyterian and the Congregational Funds of one million dollars. Of this bequest, \$250,000 was later turned over to the Board of Foreign Missions, to be used for pensions for missionaries. Most of the remainder of the present fund of \$1,299,000 has come from the residues of annuity obligations and bequests in wills. It grows like a starved or stunted child.

B. BEGINNING AGAIN

But the economic cataclysm has completely disabled the Conference Claimants' Plan as a Church Pension Plan, and it is past time to think of wasting our efforts by putting faith and dependence in it as a Pension Plan.

An analysis has been made of the conditions of the eighty-six American Conferences today, under rather general heads, with the following results:

Good to Excellent.....	9
Fair	18
Poor	27
Vanishing	5
Helpless and Hopeless.....	27

There is probably no Conference moving from a lower to a higher rank in this classification, but a number are in conditions of certain decline.

But ardent friends and well-wishers of the 1908 plan went to the General Conference of 1928 and spent the month criticizing and endeavoring to wreck the then proposed New Reserve Plan. The one wise thing done by the Conference was to commit the building of the New Reserve Plan so much needed and widely demanded even then, to a Commission. But there again the General Conference fixed the necessity for a Guaranty Reserve Fund which made its operation impossible.

The Reserve Pension Plan Fund is sound and correct, and if it were in operation throughout the Church would do for our

ministry what similar plans have done for the Protestant Episcopal Church, the Presbyterian Church in the U. S. A., the Congregational Churches and others, and when the New Reserve Plan is in operation it will cost the Church about one-half of the present bungling process under which we are merely pretending to pension our Claimants. Money is needed to make the change; but now, courage to "turn right at the next corner," and start in a correct and rational course is the paramount need.

True and genuine adherence to essential Methodist characteristics demands not only a hearing but a solution for this problem. Twenty-one per cent of the members in eighty-six American Conferences are in the retired relation, and many more would be if the funds provided a living support. As the Conferences grow older this rate will increase more rapidly. The reports from Conferences for 1935 show a notable increase of 3,341 annuity years and 132 more Claimants. The increase has only begun. These facts and many other similar facts cannot be ignored. This is due in part to the general financial conditions which have forced men to work beyond the age of retirement; to the loss of small savings on the part of older pastors, and to the hope for better annuity rates in the Conferences. This perennial hope of the preachers has become pitiful, for it certainly will end in dismay. There can be no well-founded hope in such a plan. Conditions will get worse continually, never much better.

1. THIS IS A PENSION CONSCIOUS COUNTRY

In the month of October, there went out from the Scripps Foundation, an institution which has for its aim the analysis and study of sociological movements, the staggering news that within twenty-five years of this time, there will be twice as many people in America of sixty years of age or older as there are today and likewise there will be large reduction in the number of younger people.

In October, 1935, Doctor Townsend and his followers had their National Convention in Chicago. There was a large attendance of people between fifty-five and sixty-five years of age. In one year this movement has become exceedingly significant. The aged and aging people of our country have become desperately pension conscious and long with an earnest and passionate longing for that thing called security in old age. And so much are they enthused in their demand for security that they follow such a cause and such a leader with complete abandon, nor will they listen to reason, candor, judgment, but go on as with a religious zeal in the expectation that by this method all the woes and tribulations of old age will be missed.

A general pension for all railway employees was set up by Congress last year. The Supreme Court pronounced it unconstitutional. Immediately its friends set up another, taking

serious account of the defects pointed out by the Court. The new act was passed by Congress and is now the law.

A most comprehensive piece of legislation was the Social Security Act passed by Congress in the fall of 1935. Church workers, educators and all employees of non-profit organizations are excluded. It requires the States to co-operate in providing pensions for all other employees when they attain age sixty-five. Many states have already adopted plans to co-operate and perhaps all will do so.

It is not unreasonable to suppose that these and other similar movements to protect old age, which is the loneliest and most distressing period of life, have come out of the Christian Gospel of Goodwill and Justice, set forth by the Church from the beginning of American history. It brings forward boldly the question of the care and comfort of those gospel preachers and ministers whose message taught the whole country to "deal justly and love mercy." Our concern is for the men and women who are omitted from all of those plans.

This pension consciousness should make it timely for those having leadership responsibility to lead off aggressively with the best plans and the strongest movements, and also should secure general support on the part of Conferences and individual members. This is no time for delinquencies or apologies.

2. BEWARE OF SUBSTITUTES

But dependable, adequate, scientific pension plans are costly to introduce, and many less expensive substitutes are offered. When once in operation good pension plans are about half as expensive as false and poor plans.

(1) *Group Insurance* has been and is being used in several Conferences, but rarely with success. We do not dislike Group Insurance, but it is important to insist that it be carried on without delusion. It is no substitute for a retirement pension for the Conference members and their wives. It provides for payment of last expenses and a residue to the widow. But for those members who live on for years after retirement, it may easily consume part of the Conference retirement annuity to prevent it from lapsing. If enough younger men enter the group year by year to hold down the rate it becomes practical as an insurance for those most advanced in years. Moreover, it usually requires the most patient and vigorous attention to make the collections and to draw in younger members. We know of one successfully operated Conference group and there the Conference Agent gives it a large share of his time and effort. And in spite of everything done to enlighten the minds of the Conference members, it often takes the place in their thought and loyalty of a pension plan. The plan and the promise seem very good; the reality lacks much.

(2) As far as we know, no proposal of a Life Insurance Company to fund Conference obligations has either covered as well the need of our Claimants, or has offered to fund pensions at as advantageous rates as we can do in our own Board. We have no such salaries, office staff quarters and equipment as the most economical of the life insurance companies. And, while we propose to improve our plans, we are prepared now to take care of extensive funding for Conferences and their appointees. And all such business done by your own Board is "within the family," so to speak, and has all the economy, friendly interest, and care that can be desired. The vision of going into the commercial world is a disappointing illusion.

(3) There is still some sentiment to "raise salaries and let ministers buy their own pensions." The fact is that generally those ministers getting the larger salaries are saving the least and often are of the poorest possible service to any brotherhood or Conference plan. Very few ministers get large salaries for any considerable period and the expectation is a snare and a delusion.

(4) "Trust the State and Government" is another dismal dream. The compound confusion of the Security Act is such as to send the proverbial "Philadelphia lawyer" to the mad-house. The timid experiments in pensions by the States have resulted in little or nothing more than "outdoor relief." There can be no hope whatsoever from these Governments.

C. WHAT WE PROPOSE

Two conclusions are clear in the thought and conviction of your leaders, and they are simple enough to be understood.

(1) First of all the codified form of the present Conference Claimant legislation as it has been prepared by the General Conference Commission on that task should be adopted. It puts the Conference Claimants' plan of 1908, with the additions thereto made from time to time, and with certain intentions and implications into clear, direct, workable form. It simplifies some of the hitherto complex duties; it gives the benefit of approved episcopal decisions to those operating the plan in the Conferences; it interprets certain almost contradictory actions of General Conferences and it implements certain difficult tasks hitherto incomplete and unworkable. If the coming General Conference does no other thing, it should adopt that report.

(2) The subject of Pension Plans has been very diligently studied by the staff of your Board as a preferred task for this quadrennium. Recent events looking toward Methodist union call our attention sharply to this matter of Plan and change somewhat the perspective. But we are in no confusion as to the next step. A few facts are clear.

First, the 1908 Conference Claimants' Plan must be used to

see most of the members now in service through to the end of their day. Therefore, the adoption of aforementioned Code is of prime importance.

Secondly, the best possible care and use of all funds now belonging to those ministers who are covered only by the Conference Claimants' Plan is a sacred responsibility.

Thirdly, there was adopted in 1932 a Pension Plan that has the approval and commendation of such eminent authorities as the Carnegie Foundation for Research, is built on scientific and actuarially correct principles, and when in operation will provide good pensions at a greatly reduced cost. By very brief amendment that valuable Plan can be made available to a considerable number of Conferences for the younger men as they are admitted to Conference membership.

From the time of the preparation of this Reserve Pension Fund Plan members of the Commission that created it and other students of the Plan have believed that the obstructive provision of a Guaranty Reserve Fund, as made by the General Conference of 1928, was a full and complete hindrance to its use. This has been clearly demonstrated by the years of effort to put it into operation. For extraordinary efforts have been made by a few Conferences, all of which failed. In fixing that Guaranty Fund condition the General Conference took council of its worst fears that Annual Conferences might be swept into the Plan. Those fears have not been realized. It is our belief that conservative, self-protective Conferences and a conservative Board of Pensions and Relief, which has no reason at all for taking needless risk, can be trusted to provide for the Reserve Fund necessary for introduction. Moreover, it seems now wholly unjustifiable to provide that a Conference Reserve Fund must be set up for a period of thirty-five years into the future before a plan can be put into operation.

Therefore, we recommend the amendment by this General Conference of that paragraph of the Plan so as to enable a Conference and the Board of Pensions and Relief to work out an Initial Reserve Fund to start the Reserve Fund Plan and carry it through on a fractional basis and put it into operation if and when that Conference and the Board can make a satisfactory arrangement to that end. There are but two options possible: Let it go and do not try, or do it on a fractional plan. To make that possible we urge the following substitute for ¶ 600, *Discipline* of 1932.

INITIAL RESERVE FUND

¶ 600, § 1. Each Annual or Mission Conference entering the Fund shall be required to provide an Initial Reserve Fund for the liabilities assumed on account of "New Entrants." The amount of such Initial Reserve Fund, the conditions of its actuarial calculation, and the manner of financing the liabilities shall

be determined by the Board of Pensions and Relief in conjunction with the Annual or Mission Conference concerned.

§ 2. The Initial Reserve Fund and the earnings thereon shall be used exclusively for the financing of these obligations.

FINANCIAL CONDITIONS

In common with all other trust organizations, the Board of Pensions and Relief has suffered from the effects of the world-wide depression which struck this country with unprecedented severity in 1929. Nevertheless, by careful management, the Board has been able to recover most of its losses and at the time of preparation of this report it had reduced these to approximately 8 per cent of the principal sum involved. In the two years' period ending December 31, 1935, a cash appreciation of approximately \$140,000 was realized. In addition to this noteworthy achievement it ought to be pointed out that the present list of securities is the most conservative ever held by the Board.

The Ministers' Provident Annuity Fund has 702 ministerial members, for the credit of which \$157,963 was held, as of December 31, 1935. Compound interest has been credited to these accounts during the past quadrennium, as follows:

<i>Year</i>	<i>Rate</i>
1932	4.00%
1933	4.00%
1934	3.75%
1935	3.25%

The falling trend in the rate of interest is due to the investment of funds in high-grade state and municipal bonds of long yields.

During the past quadrennium, we have held in trust an average of \$329,781 per annum, of funds for distribution by Conference stewards, and an average of \$394,105 per annum, of endowment and reserve funds of Annual Conferences.

Investment counsel is employed regularly and funds are managed along conservative lines.

Accounting is done by up-to-date, economic methods.

Although the Board's income for operating expenses is small, it has budgeted its resources strictly and is not embarrassed by indebtedness.

The annuity obligations are covered by reinsurance with a legal reserve life insurance company; an arrangement which has worked out profitably and satisfactorily.

WILLIAM B. FARMER, *Executive Secretary.*

BOARD OF HOSPITALS, HOMES AND DEACONESS WORK

*To the Fathers and Brethren of the Methodist Episcopal Church,
assembled in General Conference at Columbus, Ohio, May 1,
1936:*

When Jesus commissioned his Disciples to go into all the world "to preach the Kingdom of God and to heal the sick," he was fully conscious of the responsibility placed upon them and the great need to which they were to minister. From that day to the present time, the works of mercy and comfort have been carried on for the most part with specific relationship to the various branches of the Church.

When the Methodist Movement was founded, its far-visioned organizers, John and Charles Wesley, perceived that the gospel must be both preached and practiced if it were to have any practical influence upon the people of their day as well as upon later generations and that their organization must have in it the genius of Jesus in that the souls, minds, and bodies of men must be saved and strengthened. All factors of life and human worth were considered, and attempts made to conserve them. The earliest records of the Wesleys contain the accounts of homes for children and the aged as well as dispensaries and institutions for the care of the sick and needy. Scientific apparatus was commandeered and trained helpers were employed to put the program of "applied Christianity" into effect. The results for their day were soon apparent, and Methodism began to build a structure which has developed into the largest Protestant institution in the world. There must be fundamental reasons underlying this great growth. The first Methodist philanthropic development in America was the Bethesda Home for Children at Bethesda, Georgia. This home was established by Rev. George Whitefield and has been in almost continuous service since its opening in 1737. The historical development of Methodism in the United States was first, evangelistic, then philanthropic, and, finally, educational. This trinity of soul, body, and mind, has received from the Church the spirit of consideration from which have developed the elements of a healthy faith and a practical application of the spirit and sacrifices of Jesus, and makes the content of religion and dogma a real and living power in a world of need and trouble. Charity and benevolence are the keywords which unlock the heart of mankind and make possible a world of loving kindness and helpful service.

Methodism has always lived close to the heart of the needy people and in so doing has brought the "heart throb" of Jesus

close to their troubles and sorrows. The Church has ever tried to be a "Friend to Man," and has erected its houses of healing and homes of comfort along every highway of the world's need and sent out several thousand consecrated and licensed deaconesses, nurses and other workers who have accepted the life of Jesus and lived it in every conceivable place and condition.

Through the application of medical and surgical science, the care of nurses, matrons, and the loving service of a multitude of Christian workers, the gospel of Jesus has been vitalized and the world has learned to love the Great Physician who healed both soul and body and gave hope and peace in the present world, as well as the realization of immortality in the world to come.

The Board of Hospitals, Homes, and Deaconess Work was chartered in two States through the General Deaconess Board, which was the successor to the Committee on Deaconess Work established by the General Conference of 1888, at which time the deaconess work was organized and which Board in 1912 was chartered by act of the legislature of the State of New York. The Board of Hospitals and Homes was chartered in the State of Illinois in 1920. The two Boards were merged by action of the General Conference of 1924 and became the Board of Hospitals, Homes, and Deaconess Work. The charter in New York is still retained.

The charter sets forth the powers of the Board as follows: "The object for which it is formed is to engage in the promotion and general supervision, of an advisory character, for all hospitals, homes or other organizations and institutions for the care of the sick, incurables, and other dependents, and for the child welfare of the Methodist Episcopal Church—to have general supervision of all Deaconess Work in the Methodist Episcopal Church and legal control of all deaconesses in said Church; to create, obtain, accept, receive and administer any and all property and trust or other funds for the increasing of the revenues of any hospital, home, institution or activity enumerated above, or for the use or benefit thereof, or of the deaconesses of the Methodist Episcopal Church; and to perform any and all duties and functions now or hereafter from time to time imposed upon the Board of Hospitals, Homes, and Deaconess Work of the Methodist Episcopal Church and of the General Conference of said Church; all of said objects and powers to be exercised in accordance with the several provisions of the Discipline of the Methodist Episcopal Church and the requirements and direction of the General Conference of said Church relating there to and from time to time promulgated."

Methodism's ministry to the sick, the helpless, the aged, and the orphans, and to others who look to the Church for comfort and relief of various kinds in the United States and Europe, is carried on by a group of workers including 2,000 deaconesses, 10,000 physicians and nurses, technicians, and other workers

numbering more than 13,000 people, who constantly toil to relieve human suffering, build up broken lives and care for those who are homeless and have needs of every kind.

In accepting its responsibility for this ministry, the Methodist Episcopal Church is doing its part to make the life of Christ a reality to all those who look to it for such service. The physical and spiritual needs of mankind are closely allied. The Kingdom of God on earth can be brought about more efficiently when the material and physical needs of men are satisfied and their burdens lifted by kind and helpful service.

For more than sixty-five years the philanthropic work of the Methodist Episcopal Church has been growing in magnitude. With the growth there has been a development of an adequate and well-trained Christian personnel. Through the service of trained nurses and physicians of repute and skill, a remarkable healing ministry has been developing in its hospitals, clinics and sanatoriums. The scientific service has followed the most modern developments in technique, and with the equipment of each hospital under the direction of specialists, the problem of the diagnosis of disease has become a science which reaches into the secrets of disease and makes possible the right treatment to achieve satisfactory results. Great credit is due the technical staffs in the hospitals for the progress made.

The administrative departments have followed the best known procedure. This has brought the hospitals to a standard of efficiency and economical operation which has made possible the large amount of service which they have been able to render during the years of serious economic readjustment.

The trustees and officials who have loyally supported the financial programs and led the Church in the support of every type of philanthropic service should be given great credit for what has been accomplished.

The world has a far better appreciation of the value of the Church when it is able to measure its preaching and doctrines by deeds of kindness and love to all who have received its practical ministry.

The great constructive social movements of the day are helped by the co-ordinated efforts of scientific Christianity and the various organizations which the Church is promoting in this regard.

SPIRITUAL AND PHILANTHROPIC OBJECTIVES

The impelling motives of the Board are spiritual and philanthropic. Every organized philanthropy and all Christian personnel have their inspiration in the heart of Christ. We begin with a recognition of that fact. This gives to us that power which was promised by Jesus on the day of Ascension, when He said, "Ye shall receive Power after that the Holy Spirit is come upon you and ye shall be my witnesses." When we look over the total field of service carried on by the 2,000 deaconesses,

4,518 nurses, 252 superintendents, as well as chaplains and field workers and the thousands of lay workers in this exalted, yet humble field of service, and note the kindly spirit in which the service is rendered in tens of thousands of homes, bringing comfort and cheer in manifold ways, we realize that this service is truly spiritual and philanthropic.

ORGANIZATION

The Board is organized into the following departments through which its work is carried on:

Department of Standardization

The *Discipline* makes provision for the standardization of all types of institutions coming under the advisory supervision of the Board, including the technical work which is done in the hospitals, the work done in children's homes and child welfare agencies, the standards of deaconess institutions and the educational program carried on by the training schools of nursing. The Board early established the standards for hospitals by accepting the minimum standards of the American College of Surgeons, as they relate to the diagnostic, medical, and surgical work being done in hospitals and dispensaries. Much time and attention has been given to this item with the result that a large percentage of the hospitals are now classified by the American College of Surgeons as meeting the minimum requirements in relation to staff organization and the scientific work done in the hospital.

The organization and promotion of new hospitals, homes and deaconess institutions, which have been authorized by Annual Conferences, has been one of the chief concerns of the Board. All the new institutions throughout the United States have been founded on standardized plans adopted by the Board. This includes the setting up of constitution and by-laws which cover all of the necessary legal and technical work to be done in the local institutions. In this particular, the Board has been of great value in giving competent direction in the establishment of all the work of the new organizations. Approximately forty new institutions of various kinds have been organized since 1920.

Publicity

Through the Department of Publicity, the Board has carried on in church papers, the associated press, and the local advertising agencies, a general campaign to advertise the philanthropic and deaconess work of the Church. This department has given help to the local institutions in preparing annual reports, general and special publicity, and in setting forth the work of the institutions especially in financial campaigns. The general standards of publicity have been very materially raised by this department.

Finance

The Department of Finance has provided help and given assistance to local hospitals and homes for the raising of their funds and the general promotional work of the institutions. Much stimulation has been given to local institutions through this department, especially in co-operating with the gifts made by the World Service Commission for distinctive missionary projects.

Child Welfare and the American White Cross

This department has given much assistance and direction to the promotion of the interests of Child Welfare while the American White Cross has furnished a channel through which much financial aid has been given to institutions of all kinds.

Pensions and Endowment

The Department of Pensions and Endowment has given careful attention to the retirement of deaconesses and conserved the interests of the permanent Pension Endowment Fund for retired deaconesses. This fund now totals \$465,000, and is administered by a Board of Trustees, in co-operation with the Harris Trust and Savings Bank of Chicago, Illinois.

Personnel

The Department of Personnel handles all matters relating to deaconesses, nurses, superintendents and specialized workers for all types of institutions. This work has been of momentous value in securing proper personnel to direct and manage the philanthropic and deaconess work. (See Personnel Report under Deaconess Work.)

Architecture

Through this department the Board has given assistance in the preparation of all types of architectural data and plans for buildings which will meet the requirements of modern standards.

Homes

In this department attention is given to the direction and assistance of Homes for Aged, Deaconess Homes, and any other kind of Home that needs direction and advice.

HOSPITAL WORK

The Problem of Disease

The problem of physical disease is engaging the attention of nation, state and church. Every community in the country has to deal with the problem of infectious and contagious diseases. Health statistics show the need for organizing a national health program which should engage the attention of every church and agency which has for its object the betterment of human life and

the alleviation of suffering. The various branches of the Christian Church have always had some contact with this problem.

Scientific Work

Hospitals are scientific workshops in which diagnosticians, physicians, surgeons and nurses carry on the work of determining and treating disease. A modern hospital must have sufficient equipment with which to give care to every type of disease, both as to diagnosis and treatment. In this regard, the Methodist Hospitals have spent large sums of money in securing the best laboratories, X-ray, and other equipment in order to properly diagnose and treat diseases. The latest addition to this type of work is the organization of a laboratory at the Palmer Memorial Research Cancer Hospital at Boston, Massachusetts, in which special attention is given to the study of the cause of cancer. This hospital is under the supervision of the New England Deaconess Association. The Methodist Episcopal Church was among the first of denominations to plan and build an institution of this character.

Educational Work

The educational work in hospitals has to do with the teaching and training of internes, physicians, surgeons and nurses, as well as public health education for the prevention of disease, which is carried on by each hospital in relation to the local health problems of the community in which it is located. The nursing profession commands the attention of approximately 75,000 young women in the United States each year. The Methodist Hospitals educate approximately 3,000 undergraduate nurses annually. The schools of nursing have the highest educational standards. The provision made for the training of internes in hospitals under the guidance of the medical and surgical staff, is of great importance in the training of the medical profession.

Community Service

Each hospital is a community institution through its social interest in the community welfare. One out of every eleven people living in the United States last year was registered in a hospital or dispensary. This feature alone suggests the importance of hospital service in the community. Many communities cannot have a local hospital on account of building cost and maintenance. However, each community can contribute to a centrally located hospital, which will be of great help in the time of sickness and disaster. The hospital stands with churches, schools, and business enterprises of the community as one of the necessary institutions for the development of community life.

Hospital and Preventable Disease

Each hospital becomes a center for the dissemination of the gospel of better health in the community and as such, the hos-

pital has a serious task before it in the education of people to prevent disease. It is thus that the hospital becomes an important factor in every community, whether rural or urban. Working in co-operation with the Red Cross and other agencies, the hospitals are able to render service to a large number of people in times of disaster and thus prevent epidemics and eliminate preventable types of disease.

Hospital Facts

The total value of the hospitals, sanatoriums and clinics operated under the Methodist Episcopal Church in the United States is \$52,337,512. The endowments on twenty-nine hospitals are \$11,839,362, making a total of \$64,176,874. These figures are as of January 1, 1936.

During the quadrennium the total amount of free and part-pay service rendered to needy people who were guests of the hospitals was approximately \$6,511,000. The total general expenditures for the quadrennium were about \$41,935,000. Fifty-six hospitals were able to operate without any deficit in 1935. This shows a marked increase in operating efficiency since 1933. Both income and expenditures have been greatly reduced since 1930, when the peak cost of operation was approximately \$16,000,000. Since the first Methodist Episcopal Hospital opened its doors in Brooklyn, New York, in 1881, more than 3,750,000 patients have been treated in the various Methodist Hospitals. The amount of money expended for the care of these patients has been approximately \$350,000,000 during that period. Of this amount more than \$95,000,000 was expended in guest service. If the patients treated were to clasp hands and each one were given five feet of space, the total line would extend 3,316 miles, or approximately as far as from Boston to Los Angeles. This continuous line would represent all kinds of people and every type of disease. The total average death rate has been less than $2\frac{1}{2}$ per cent per one hundred patients treated.

Twenty-two new hospitals have been established since 1920, while 70 new hospital buildings have been erected with a total cost of approximately \$40,000,000. Six hospitals represent a valuation of \$1,000,000 and two hospitals cost approximately \$2,000,000 each. There are four hospitals ranging in value from \$4,000,000 to \$6,500,000. Two others represent a total value of building and endowment of \$15,118,000 and are among the largest hospitals in the United States.

The spirit of service rendered is typified by the revolving cross which was erected in 1933 upon the main building at our Methodist Hospital at Indianapolis. It is a duplicate of the famous revolving cross on St. Bartholomew Hospital in London. This spirit of devotion and loving care, as well as scientific acumen and skill, commends this feature of Methodism's philanthropic service to the Church and its friends.

Comparative statement:

	1932	1936
Number of Hospitals.....	77	72
Value of Property.....	\$53,114,389	\$52,337,512
Amount of Endowment.....	11,358,401	11,839,362
Receipts for Year.....	12,101,158	9,269,371
Expenses for Year.....	12,418,510	9,159,830
Value of Free and Part-Pay Service.....	2,234,398	1,788,820
Number of Beds.....	9,673	9,208

HOMES FOR THE AGED

The care of aged and needy people has become a prime consideration for the Church. There are many aged people who have lost all relatives and friends and have come to the close of life without anyone to give care and attention to them. If at this time they are able to enter a Home for the Aged under religious auspices, they have all the advantages of beautiful Christian service rendered to them. The first home for the aged was established under the auspices of the New York Conference, and located at 16 Horatio Street, in New York City, in 1850.

Since the beginning of the first home, there have been 45 homes established, with approximate bed capacity to care for 2,700 people annually.

Home Care

The homes for aged offer many advantages to the needy aged people. It relieves them of the necessity of caring for their own personal needs, such as house work, financial obligations, and making provision for their physical and mental care in time of illness and distress. Each home has a trained nurse who gives competent care in time of serious illness. These Christian homes are able to accommodate a large number of aged people in such a way that the expenses are greatly reduced and people of very limited means can have the service which they need. It has been proven without question that aged people entering a home, live seven to ten years longer than those who do not have such good care in their individual homes, or those who have to take care of themselves.

Financial Safeguard

The board of directors of a home for the aged offers a safeguard to people of limited means by either investing their funds or placing the entire amount with the board for the care of the individual person. In this way all worry in connection with financial transactions is eliminated. Provision is made for all expenses incident to sickness and death.

In carrying forward this type of work, the 45 homes are rendering a beautiful Christian service to all who have the privilege of entering these sanctuaries. Since the first home was estab-

lished, several thousand people have been the guests of the Church. A large percentage of them have entered the homes with very small amounts of money. This has necessitated a great amount of financial service being given by the homes. In the raising of this money, associations, auxiliaries, Conferences, churches, and individuals have made large contributions toward the care of our needy aged people. There is no more Christ-like service than that which finds its expression through our homes for the aged.

The care of the aged brings many responsibilities requiring tact and courage. The problems incident to old-age require patience and long suffering, which virtues characterize those who are privileged to occupy positions of trust in these homes.

The superintendents and their co-laborers have wrought well in this field and Methodism may well be proud of this phase of its service to mankind.

Since 1920 seven new homes have been established and 21 new buildings have been erected at a cost of approximately \$2,000,000. Many of the homes rank among the largest and best equipped in the United States operating under church auspices.

The homes for the aged have gone through the financial depression with the least amount of financial troubles of any of the philanthropic institutions.

Comparative statement:

	1932	1936
Number of Homes for Aged.....	44	45
Value of Property.....	\$8,861,962	\$8,621,703
Amount of Endowment.....	4,630,477	4,255,252
Receipts	1,284,415	1,225,539
Expenses	1,219,886	1,108,459
Capacity	2,819	2,754
Number of Guests.....	2,605	2,603

HOMES FOR CHILDREN AND CHILD WELFARE

The Child Welfare program of Methodism deserves the thoughtful attention of every member of the Church.

For seventy years the Methodist Episcopal Church has been providing for the little wanderers and homeless children who have cried out in their hour of need for help and comfort, and for a home in which to live. Since the first Methodist Episcopal Home for Children was opened at Warrenton, Missouri, in 1864, there has been a constant development in the study of dependent and underprivileged children, until with the building of splendid homes with clinics, under competent personnel, the problem of child welfare has become a science which is devoted to the social, physical and spiritual interests of every needy child, irrespective of its condition. The homes have adequate hospital and nursing facilities to care for the physical needs of these homeless chil-

dren. Nothing is neglected by the matrons and workers in their daily ministry.

The principles of Christian living are taught by precept and example by members of the home staff. The mothering of homeless children is a work of love and kindness that commands the blessing of Jesus and the admiration of the Church.

The larger reaches of the work of the Church in child welfare have not been fully grasped by the Church at large. More than 125,000 children have been guests in the homes of Methodism since 1864. Four thousand children are in the homes each year. The potential values in a group of this size throws a great responsibility upon the Church to carry through a program of education and cultural development to train aright this group for the full responsibility of manhood and womanhood. The Church has done well thus far, and with its present program of development the future holds forth many bright hopes for a better and larger program for our needy child life.

The 43 homes for children under the Methodist Episcopal Church have a property value of \$6,223,538, and 27 homes have endowments amounting to \$2,290,519, making a total of \$8,514,057 for property and endowments. In approximate figures the total expenses for the quadrennium were \$4,139,000, while \$1,400,000 was spent for the care of those for whom no financial help was otherwise provided.

Since 1920, 22 homes have erected new buildings at an approximate expenditure of \$4,500,000.

If each of these little orphans who has received care in the homes were given three feet of space and the 125,000 who have been given care since the first home was established in 1864, should clasp hands, they would extend a distance of 71 miles of happy little folk who have had the loving care of the Church given to them.

The two new units established at the Orphanage at Lake Bluff, Illinois, used for physical and scientific examination, are indicative of the progress which has been made in the approach to a scientific and cultural development in the child welfare work of the Church. Several other homes have made similar developments, such as the Children's Village, Redford, Michigan, and the Methodist Home for Children at Mechanicsburg, Pennsylvania, and the Children's Home at Worthington, Ohio.

Comparative statement:

	1932	1936
Number of Children's Homes.....	43	43
Value of Property.....	\$8,050,432	\$6,223,538
Amount of Endowment.....	2,937,998	2,290,519
Receipts	1,208,065	781,536
Expenses	1,170,760	818,343
Capacity	3,424	3,072
Number in Homes.....	4,004	3,857

DEACONESS WORK

The deaconess work of the Methodist Episcopal Church was established by order of General Conference in 1888, and has developed into a world-wide organization enlisting women of all nations.

"A deaconess is a woman of suitable qualifications who has been led by the Holy Spirit to devote herself to Christ-like service under the direction of the Church; and who, after proper training and probation, has been duly licensed and consecrated.

"No vow of perpetual service is required of a deaconess; nevertheless, deaconess work should be considered a life service, not to be discontinued except for good and sufficient reasons and after due notice.

"The deaconess comes, as did her Master, not to be ministered unto but to minister, and to that end she will give herself to any form of service which will further the Kingdom of God."—*Discipline*, 1932, ¶ 248.

Work of a Deaconess

"A deaconess may be engaged in any type of work open to full-time women workers under the Church. The following classifications of vocations have been approved by the Board of Hospitals, Homes, and Deaconess Work:

"*Church and Parish*: Pastor, Pastor's Assistant, Church Secretary, Director of Religious Education, Director of Social Activities, Bilingual Worker.

"*Hospital and Health Service*: General Superintendent, Superintendent of Nurses, Supervisor of Nurses, Instructress, Dietitian, Nurse, Social Service Worker, Field Secretary, Office Secretary, Technician.

"*Homes for Children, The Aged, Deaconesses*: Superintendent, Matron, Secretary, Child Placing, Kindergartner, Nursery Superintendent, Field Secretary.

"*Educational Institutions*: Superintendent, Principal, Instructor, Bookkeeper, Stenographer and Office Worker, Field Secretary, President's Secretary, Office, Student or Financial Secretary.

"*Religious, Social and Welfare Agencies*: Deaconesses employed by organizations recognized by the Federal Council of Churches of Christ in America, the other organizations officially recognized by the Methodist Episcopal Church, and such other appointments as may receive a two-thirds vote of approval of the Board of Hospitals, Homes, and Deaconess Work."

Deaconess Relationships

The deaconess is distinguished from other women vocational workers in the Church by her membership in an Annual Conference Deaconess Board. She is licensed and consecrated and she

is appointed to her task and her Quarterly Conference membership is assigned by the Bishop of the Church at the Annual Conference, on recommendation of the Annual Conference Deaconess Board, after consultation with the form of administration, church, organization or institution which desires to employ her.

Besides the privileges of membership in an Annual Conference Deaconess Board, the deaconess is assured of the protection of the Church in matters of appointment, relief in case of illness through the privilege of membership in one of the three forms of deaconess administration, and retirement and pension when by reason of age or broken health she is no longer able to continue in active work.

The Annual Conference Deaconess Board is composed of all the licensed deaconesses employed within the bounds of the Annual Conference, and the District Superintendents, four other Annual Conference members and two representatives of each Deaconess Institution within the bounds of the Annual Conference. There are now seventy Annual Conference Deaconess Boards organized and operating in the United States. The officers and executive committees are chosen from the members of the Annual Conference Deaconess Boards and may be either deaconesses, ministers or other members.

The Deaconess Administrations, of which there are three, have a certain amount of autonomy in the appointments and considerations of deaconesses. The administrations are now responsible for paying relief in case of the illness of the deaconess. The present membership of deaconesses in the administrations is as follows:

Bethesda-Bethany Deaconess Association.....	79
Woman's Home Missionary Society.....	416
Methodist Deaconess Association.....	332
No Administration.....	69
<hr/>	
Total number of deaconesses in the United States and South America.....	896

The administrations co-operate with the Board of Hospitals, Homes, and Deaconess Work in handling all matters of personnel.

Deaconess Work Abroad

Deaconess Work has been of the greatest importance to the development of the Kingdom of God through the Methodist Episcopal Church at home and abroad. Deaconess organizations have been formed in India, the Philippines under the Woman's Foreign Missionary Society, and in South America, where a group of nationals are in training at the schools at Montevideo. Also in Mexico, where deaconesses have been working for many years in teaching and ministerial work.

In Europe the work centers very largely around institutions.

There are 1,178 deaconesses and probationers in Germany and Switzerland engaged in all types of hospital, home and nursing service, while in Finland, Norway, Sweden and Denmark there are 248 deaconesses engaged in all types of spiritual, educational and philanthropic service.

The statistics given in the report will indicate the scope of this work which is carried forward in some of the largest and best equipped institutions in Methodism.

Personnel Report

Through the Personnel Department of the Board of Hospitals, Homes, and Deaconess Work, assistance is given to the institutions with problems of employment. During a period when many unusual problems have arisen due to financial strain, credit is due the administrators of the institutions that a large number of employees have been retained.

Deaconesses faced with unemployment, due usually to the local churches finding it financially essential to discontinue their work, have been placed whenever possible in other types of work. During the past year a number of the local churches have been able to resume the employment of deaconesses.

For the period of the quadrennium the following placements have been effected in institutions and in the local churches.

<i>Year</i>	<i>Number of Persons Placed</i>
1932	30
1933	59
1934	57
1935	60
	<hr/> 206

Of the 206 people placed 117 are deaconesses. The qualifications necessarily are very exacting, requiring specific training and experience for each task, which demands careful selection of each applicant.

In the deaconess group the table below represents the number of probationers admitted, and the number of deaconesses married, retired and deceased during the last four years:

<i>Year</i>	<i>Probationers</i>			
	<i>Admitted</i>	<i>Married</i>	<i>Retired</i>	<i>Deceased</i>
1932	23	12	11	9
1933	18	13	5	11
1934	20	11	13	17
1935	18	17	10	8
	<hr/> 79	<hr/> 53	<hr/> 39	<hr/> 45

Deaconess Pensions

The Board of Hospitals, Homes, and Deaconess Work has a direct responsibility to the retired deaconess in the payment of her pension and during the past quadrennium a total of \$193,-

550.50 has been expended for this purpose. The following shows the pension record as of January 1, 1936:

Number of deaconesses receiving pension.....	139
Average amount of each pension.....	\$29.84
Average age of the retired deaconesses.....	69 years

To furnish funds for the retirement of these noble women, many of whom have been responsible for the building of institutions to the glory of God and Methodism; directed settlement work; taught in elementary, secondary, training school and college; and brought comfort, courage and cheer to the people whom they served in the local church, is to have a part in their work.

The Church is thus providing for these consecrated workers who have given their lives in its service.

Deaconess Institutions

The following tables give the number of Deaconess Institutions in the United States. Deaconesses may work in any institution of the Church, but the ones listed below were founded by or are directly under deaconess supervision and management:

30 Hospitals
9 Homes for Children
5 Homes for Young Business Women
4 Homes for Aged
45 Deaconess and Rest Homes

93

Deaconess Homes

There are 46 homes in which deaconesses live and from which their activities are promoted. They represent a valuation totaling \$3,433,986, including property value and endowments. These homes are the centers of great spiritual, social and religious work, and in many cities have been the source of power and direction for many of Methodism's institutions.

Not all deaconesses live in deaconess homes as many who are engaged in parish visitation, social activities, religious education and other forms of educational work as well as hospital work, reside locally.

There are several homes where retired deaconesses, missionaries and other workers go for rest and recuperation. In these homes, some deaconesses and missionaries have lived for years, and receive home advantages at the lowest possible cost. These homes include Agard Rest Home, Lake Bluff, Illinois; Beulah Rest Home, Oakland, California; Robincroft Rest Home, Pasadena, California; Bancroft-Taylor Rest Home, Ocean Grove, New Jersey; Thoburn Terrace, Alhambra, California, and the following which receive summer guests only: Fenton Memorial Rest Home, Chautauqua, New York; Elvira Olney Rest Home, Ep-

worth Heights, Michigan; and Thompson Rest Home, Mountain Lake Park, Maryland.

Comparative statement:

	1932	1936
Number of Deaconess Homes.....	46	45
Value of Property.....	\$2,723,875	\$2,786,194
Amount of Endowment.....	547,828	647,792
Receipts	465,752	311,431
Expenses	430,585	292,634

Deaconess Schools

The five deaconess schools represent a total value of \$732,785 in buildings and endowment. Approximately 1,106 pupils were in attendance during the quadrennium and the schools have carried on their program with remarkable success during these years of financial difficulty. They have provided a high grade of educational work to those who were unable to pay large fees and other costs.

Comparative statement:

	1932	1936
Number of Schools	5	5
Value of Property.....	\$699,714	\$591,128
Amount of Endowment.....	158,959	141,657
Receipts	132,428	70,493
Expenses	131,914	70,100
Capacity	319	342
Number in Schools.....	284	270

Training Schools for Deaconesses

Several changes have taken place in the schools in which deaconesses and missionaries are trained. During the year 1933-34 the San Francisco National Training School was closed and its interests consolidated with the Kansas City National Training School. The Lucy Webb Hayes National Training School at Washington, D. C., also was closed and its interests consolidated with the Kansas City National Training School.

The Northwest Training School at Seattle, Washington, was closed June 1, 1934. No definite program has been determined for its future.

In 1933 the Cincinnati Missionary Training School was consolidated with the Dorcas Institute of the Bethesda Deaconess Association, under the name of the Cincinnati Training School. This school is making satisfactory progress and is the only training school operating east of Chicago.

On May 1, 1934, the Chicago Training School became affiliated with Garrett Biblical Institute at Evanston, Illinois. The students reside in dormitories at Garrett and receive instruction at Garrett Biblical Institute. However, the training school is maintaining a separate Board of Trustees and the interests of the school as well as its assets have been conserved.

HOMES FOR BUSINESS YOUNG WOMEN AND MEN

A vital need has been met by the Church during the past twenty-five years in the establishment of "Homes Away From Home" in various cities for young men and women, particularly from the rural sections, most of whom have gone to the cities to find work or to engage in business enterprises, and find themselves without any provision having been made for their physical and social well-being. Difficulty in finding work and inadequate wages make it necessary for many of these young people to live close to the breadline, with scarcely more than enough with which to clothe and feed the body. At this point a home of this type offers many advantages.

There are 26 of these homes now being maintained under the direction of conscientious superintendents and matrons, who strive to create a wholesome living environment and to provide for the necessary social and spiritual needs of their guests. The homes are characterized by high moral standards and often serve as a medium through which young people become definitely linked with the Church and its various activities and find their way into active Christian service.

Comparative statement:

	1932	1936
Number of Homes.....	27	25
Value of Property.....	\$1,026,690	\$1,339,202
Amount of Endowment.....	82,000	61,252
Receipts	190,667	132,870
Expenses	176,708	119,213
Capacity	749	841
Number in Homes.....	714	803

Appreciations

During the quadrennium three members of the Board have been taken by death. Dr. C. M. Boswell, of Philadelphia, Pa., for many years one of the great leaders in building the Methodist Hospital at Philadelphia, died in December, 1935. He represented the Philadelphia Area and gave a good account of his stewardship.

Hon. W. L. Hartman of Pueblo, Colorado, died in November, 1934. He was one of the officers of the Board of Trustees of the National Methodist Tuberculosis Sanatorium and Beth-El General Hospital at Colorado Springs, and was attorney for the Board for fourteen years. He was a loyal leader in the work as representative of the Denver Area.

Dr. A. J. Price, Daytona Beach, Florida, formerly superintendent of Wesley Hospital, Wichita, Kansas, and an able leader in philanthropic work, representing the Atlanta Area, died in 1934.

These members have wrought well and gave their influence

and life to the building of the Kingdom through these noble agencies.

Work Well Done

It will be seen from the foregoing report that the program and service of philanthropic and deaconess work as carried forward by the Board of Hospitals, Homes, and Deaconess Work, is of great extent and importance in the work of Methodism in Kingdom building.

With loyal and consecrated leaders and officers, the program has moved forward with unfailing progress and power.

The work of the office is done by a corps of efficient women, who labor hard and faithfully at the task of operating a large enterprise on an economical basis. To Mrs. Florence H. Davis is due much credit for her efficient work as bookkeeper and office manager and for the excellent manner in which she has directed the distribution of the stereopticon slides from this office. This work has all been done with great accuracy.

The Personnel Department is in charge of Miss Margaret M. Brooks, a deaconess, who for twelve years has given special study to the securing and placing of qualified persons for the varied types of service, as well as caring for the deaconess records. Other features of her work include securing and preparing publicity materials of value to the general Board program.

The stenographic and clerical work is done by Miss Mary E. Jackson, a deaconess, who has been with the Board for nine years.

Through the loyal co-operation of the members and friends of the Board, this work has developed to a large extent and furnished Methodism with a practical application of the ministry of Christ in all fields of human, spiritual and social needs.

Respectfully,

NEWTON E. DAVIS,
Executive Secretary.

BOARD OF HOSPITALS, HOMES AND DEACONESS WORK

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS FOR THE CALENDAR YEARS
1932, 1933, 1934, and 1935

	1932	1933	1934	1935	Total
Cash on hand at beginning of year	\$9,054.18	\$5,091.49	\$8,608.25	\$12,927.92	.....
RECEIPTS:					
From World Service Sources:					
Distributable funds	\$83,403.69	\$64,403.98	\$91,237.00	\$91,580.00	\$330,624.67
Designated gifts for Board and Institutions	12,820.18	9,093.44	12,171.29	7,336.88	41,421.79
Interest on Deaconess Pension Endowment Fund	22,050.57	21,716.43	21,298.77	21,644.80	86,710.57
Interest on Investments and bank balances	159.98	49.96	49.98	130.00	389.92
† Gifts for Deaconess Pension Endowment Fund	1,876.33	936.45	1,327.30	.....	4,140.08
Gifts for Deaconess Pensions	2,072.39	62.00	134.00	.....	2,268.39
For Deaconess savings—annuity fund	1,954.13	2,986.09	3,208.96	7,202.35	15,351.53
From annuities, estates, etc. . . . .	.....	.....	367.93	4.50	372.43
Miscellaneous	100.00	6.00	665.20	33.94	805.14
Total Receipts	\$124,437.27	\$99,254.35	\$130,460.43	\$127,932.47	\$482,084.52
Total To Be Accounted For	\$133,491.45	\$104,345.84	\$139,068.68	\$140,860.39	\$491,138.70
DISBURSEMENTS:					
On account of National Methodist Sanatorium for Tuberculosis, including free service	\$29,894.03	\$18,905.92	\$36,672.87	\$42,884.77	\$128,357.59
Designated gifts forwarded	8,059.67	4,052.57	12,082.03	5,007.63	29,201.90
Paid on notes	6,637.94	1,653.83	5,850.00	5,744.58	19,886.35
Deaconess Pensions, relief, etc.	49,363.50	46,678.00	48,261.00	49,248.00	193,550.50
World Service cultivation and publicity	4,078.34	2,408.54	4,252.21	4,518.80	15,257.89
Interest and Annuities	7,793.95	6,791.52	3,977.56	3,635.85	22,198.88
Salaries	13,821.59	10,427.25	10,476.50	10,571.62	45,296.96
Travel, Board meetings, and Transportation Bureau	3,960.96	2,856.69	2,106.67	2,862.47	11,786.79
Office expenses—Rent, stationery, postage, etc.	3,302.29	1,963.27	2,461.92	2,275.37	10,002.85
Miscellaneous	1,487.69	.....	.....	674.60	2,162.29
Total Disbursements	\$128,399.96	\$95,737.59	\$126,140.76	\$127,423.69	\$477,702.00
Cash on hand at end of year	\$5,091.49	\$8,608.25	\$12,927.92	\$13,436.70	.....

* Cash for bond payment not received until after Dec. 31st, 1933.

† Transferred to "Deaconess Savings-Annuity fund."

STATISTICAL TABLES

I.—HOSPITALS OF THE METHODIST EPISCOPAL CHURCH—

No.	STATE	CITY	NAME OF HOSPITAL	STREET ADDRESS	SUPERINTENDENT
1	Alaska	Nome	Maynard-Columbus		Emily Morgan
2	Arizona	Phoenix	Good Samaritan	1033 E. McDowell	J. O. Sexson
3	California	Los Angeles	Methodist Hospital of Southern California	2826 S. Hope St.	Mary K. West
4	Colorado	Colorado Spgs.	Beth-El General	1400 E. Boulder St.	Guy M. Hanner
5	Colorado	Colorado Spgs.	Nat. M. E. Sanitorium for T. B.		Guy M. Hanner
6	Dist. of Col.	Washington	Sibley Memorial	1140 N. Capitol St.	Charles S. Cole
7	Florida	Jacksonville	Brewster	Seventh & Jefferson St.	Clara E. Kreuger
8	Illinois	Carbondale	Holden Memorial	512 S. Illinois St.	A. R. Pengilly
9	Illinois	Chicago	Wesley Memorial	2449 S. Dearborn St.	Paul H. Fesler
10	Illinois	Mattoon	Memorial Methodist	21st and Richmond Ave.	Marguerite Kaelberer
11	Illinois	Peoria	Methodist Hospital of Central Illinois	221 N. Glen Oak Ave.	Flossie Graves
12	Indiana	Fort Wayne	Methodist Episcopal	119 W. Lewis St.	Dr. E. F. Franklin
13	Indiana	Gary	Methodist Episcopal	1600 W. Sixth St.	Edgar Blake, Jr.
14	Indiana	Indianapolis	Methodist Episcopal	Capitol and 16th Sts.	John G. Benson
15	Indiana	Princeton	Methodist Episcopal	419 W. State St.	Mary Elma Thompson
16	Iowa	Cedar Rapids	Saint Luke's Methodist	1110 "A" Ave., N. E.	J. P. Van Horn
17	Iowa	Des Moines	Iowa Methodist	1200 Pleasant St.	R. A. Nettleton
18	Iowa	Sioux City	Methodist	29th and Douglas Sts.	G. T. Notson
19	Kansas	Belleville	Robert G. Patterson		Clara Belle Jones
20	Kansas	Goodland	Boothroy Memorial		Laura Miller
21	Kansas	Hays	Hays Protestant	201 E. Seventh St.	Cora M. Shinn
22	Kansas	Hutchinson	Grace Methodist	726 N. Main St.	Rebecca Van Buren
23	Kansas	Kansas City	Bethany Methodist	38 N. Twelfth St.	Ethel L. Hastings
24	Kansas	Liberal	Epworth	524 N. Washington	Mollie Bowman
25	Kansas	Norton	Laird Memorial		A. Vanetta Eakin
26	Kansas	Salina	Asbury Protestant	400 S. Santa Fe Ave.	Florence A. Braddick
27	Kansas	Wichita	Wesley	550 N. Hillside	L. M. Riley
28	Kentucky	Louisville	Methodist Episcopal Deaconess	529 S. Eighth St.	Nina Denver
29	Kentucky	Pikeville	Methodist Hospital of Kentucky		S. K. Hunt
30	Louisiana	New Orleans	Flint-Goodridge of Dillard University	2425 Louisiana Ave.	A. W. Dent
31	Maryland	Baltimore	Maryland General	Linden Ave. and Madison	Milton W. Gatch
32	Massachusetts	Boston	Medical Missionary Dispensary	36 Hull St.	Elizabeth Jamieson
33	Massachusetts	Boston	New England Deaconess	180 Pilgrim Road	Warren F. Cook
34	Massachusetts	Boston	Palmer Mem. and Geo. F. Baker Clinic	193 Pilgrim Road	Warren F. Cook
35	Michigan	Kalamazoo	Bronson Methodist	419 John St.	S. W. Robinson
36	Minnesota	Minneapolis	Asbury	916 E. Fifteenth St.	Lydia A. Miller
37	Minnesota	Wadena	Wesley Hospital of Wadena	N. Jefferson St.	Madell Motsiff
38	Missouri	Joplin	Freeman Hospital	2008 Sergeant Ave.	
39	Missouri	Saint Joseph	Missouri Methodist	Eighth and Faraon Sts.	O. J. Carder
40	Missouri	Springfield	Burge Deaconess	1323 N. Jefferson St.	Ann Boge
41	Montana	Billings	Billings Deaconess	2815 N. Ninth St.	Ethel Lane Guilkey
42	Montana	Bozeman	Bozeman Deaconess	15 W. Lamme St.	Monta Bane
43	Montana	Glasgow	Frances Mahon Deaconess	First and Francis	Dora J. Hovick
44	Montana	Great Falls	Montana Deaconess	1105 Sixth Ave. N.	Bianche M. Fuller
45	Montana	Havre	Kennedy Deaconess	1020 Kennedy Ave.	Donna E. Watts
46	Montana	Sidney	Sidney Deaconess	Montana Ave.	Josephine Stout
47	Nebraska	Lincoln	Bryan Memorial	48th and Sumner Sts.	Myrtle Dean
48	Nebraska	Omaha	Nebraska Methodist Episcopal	36th and Cumming Sts.	Harry E. Hess
49	Nebraska	Scottsbluff	West Nebraska Methodist Episcopal	18th and Broadway	J. M. Wingett
50	New Mexico	Albuquerque	Methodist Deaconess Sanatorium	1621 E. Central Ave.	Mrs. Minnie C. Gorrell
51	New York	Brooklyn	Bethany Deaconess	237 St. Nicholas Ave.	G. Boblin
52	New York	Brooklyn	Methodist Episcopal	Sixth St. & Seventh Ave	C. C. Marshall
53	New York	Syracuse	University Hospital of the Good Shepherd	160 Marshall St.	Eva M. Muirhead
54	North Dakota	Kenmare	Kenmare Methodist		Mabel Johnson
55	North Dakota	Mandan	Mandan Deaconess		Maybelle Stensrude
56	Ohio	Cincinnati	Bethesda	Second St. and 16th Ave	J. A. Diekmann
57	Ohio	Cincinnati	Christ	2139 Auburn Ave	Fred G. Carter
58	Ohio	Cleveland	Saint Luke's	11311 Shaker Blvd	C. S. Woods
59	Ohio	Columbus	White Cross	700 N. Park St.	F. G. Fowler
60	Ohio	Toledo	Flower	3349 Cherry St.	R. V. Johnson
61	Oregon	Marshfield	Wesley	Eighth & Commercial Sts.	
62	Oklahoma	Guthrie	Cimarron Valley Wesley	2002 W. Warner Ave.	
63	Pennsylvania	Philadelphia	Methodist Episcopal	Broad and Wolf Sts.	May A. Middleton

BOARD OF HOSPITALS, HOMES AND DEACONESS WORK

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts	Expenses	Value of Free and Part Pay Service	Number of Beds	Number of Patients Treated	Number of Licensed Deaconesses	Number of Nurses Other Than Deaconesses	Number of Nurses in Training
1	1917	W. H. M. S.	\$47,500	\$	\$	\$13,600	\$10,575	\$	19	126		3	None
2	1811	So. California	788,285		313,021	128,383	135,764	30,114	150	3,180	1	60	48
3	1909	So. California	626,403	316,902	626,070	168,588	232,953	2,914	136	3,896		60	None
4	1911	Colorado	315,000			76,271	81,356	9,674	104	2,779		12	56
5	1922	Colorado	328,938		317,000	42,580	34,794	2,455	70	122		3	14
6	1882	W. H. M. S.	1,620,000		360,500	402,170	403,237	14,380	350	7,500		40	79
7	1902	W. H. M. S.	360,000		2,850	32,618	32,399	11,223	75	766	1	6	20
8	1916	W. H. M. S.	115,000			19,523	18,254	1,002	50	578		16	12
9	1888	Bd. of Trustees.	2,325,843	1,729,484	178,200	260,563	259,883	102,524	268	3,885		65	23
10	1902	Illinois	100,000	10,000	2,700	32,523	32,268	3,000	43	1,000		15	None
11	1898	Cent. Illinois	609,816		321,508	181,532	140,423	13,152	153	4,067	1	11	68
12	1918	No. Indiana	521,882	10,000	306,627	79,287	68,591	10,222	100	2,330		12	40
13	1923	N. W. Indiana	450,000		210,000	110,506	102,686	7,800	100	2,800		45	None
14	1908	Indiana	5,011,959	57,000	2,462,035	753,585	770,103	106,114	600	14,228		109	173
15	1917	Indiana	53,403	5,000		26,448	25,210	1,257	35	541		4	7
16	1922	Upper Iowa	753,070	81,760	381,811	109,086	102,572	27,870	150	3,786	1	15	43
17	1901	Des Moines	1,297,000	85,000	259,000	291,129	287,132	19,359	250	5,987		73	62
18	1920	N. W. Iowa	480,319		200,177	96,618	93,385	17,215	138	3,183		9	45
19	1921	N. W. Kansas	*40,000	*40,000	*1,500	*12,719	*11,411	*339	*20	*312		*5	None
20	1921	N. W. Kansas	70,000			12,719	12,422	303	25	474		5	None
21	1922	N. W. Kansas	60,000		44,000	12,471	11,898	340	45	448		7	None
22	1915	S. W. Kansas	305,155		75,000	77,353	64,187	7,251	130	2,551	1	32	None
23	1892	Kansas	613,542	12,145	223,730	102,667	100,155	17,282	145	3,119		21	45
24	1925	S. W. Kansas	73,666		33,288	15,013	14,321	1,847	51	547		8	None
25	1922	N. W. Kansas	35,000		17,000	10,550	11,850	1,919	20	376		4	None
26	1921	N. W. Kansas	120,000		37,935	26,992	28,884	3,513	53	1,231		5	28
27	1920	S. W. Kansas	564,980	11,050	257,095	186,651	165,511	24,383	230	3,928	1	27	75
28	1896	Kentucky	*175,000		*41,792	*58,051	*57,886	*5,082	*75	*1,068		4	29
29	1922	Kentucky	296,089	500	36,335	53,482	53,235	8,000	50	1,334		10	None
30	1916	Bd. of Edu.	452,664			49,604	49,287	14,699	100	1,270		17	None
31	1911	Balt. W. H. M. S.	782,412		14,234	269,806	265,920	133,648	221	4,097		11	97
32	1894	W. H. M. S.	81,682		10,100	10,100	9,790	4,122	11	17,094		2	2
33	1896	New England	2,427,900	509,912	738,000	590,055	543,321	124,520	276	6,715	3	59	142
34	1920	New England	Included in New England Deaconess Hospital Report										
35	1920	Michigan	450,000	3,000		140,811	126,018	26,988	143	3,373		8	84
36	1893	No. Minnesota	750,000	180,000		131,754	129,733	11,925	143	2,930	3	37	39
37	1922	No. Minnesota	90,000		72,000	21,928	21,879	275	35	660		9	None
38	1922	Missouri	*500,000		*239,000			*3,100	75	1,108		5	12
39	1887	Missouri	1,250,000		669,500	198,000	170,000	32,000	200	5,160		11	64
40	1906	Missouri	150,000		30,000	24,680	23,025	603	85	697		6	17
41	1917	Montana	310,550		65,000	45,517	42,245	2,500	66	1,473	2	8	26
42	1911	Montana	152,302		50,000	39,044	39,016	1,179	60	1,119	4	7	22
43	1911	Montana	25,000		3,095	24,273	24,429	2,132	55	1,084	1	14	None
44	1902	Montana	614,197	3,818	200,000	140,402	138,685	18,846	175	2,671	8	26	52
45	1921	Montana	165,000		1,225	28,855	26,829	2,337	53	1,058	7	1	16
46	1919	Montana	65,000		5,500	15,276	15,951	1,200	30	838	2	4	None
47	1921	Nebraska	403,996	13,200	271,969	99,175	99,953	5,941	114	1,893		20	25
48	1891	Nebraska	726,923	105,256	187,758	178,607	171,740	32,902	200	3,747	2	29	60
49	1921	Nebraska	200,000		71,545	40,277	35,550	2,262	60	1,407		9	26
50	1912	W. H. M. S.	136,000	7,796	12,965	24,759	24,748	6,752	65	123	1	1	5
51	1894	East Ger.	414,400	20,000	37,000	88,363	84,611	15,926	90	1,525	12	16	4
52	1881	N. Y. East	4,020,045	1,535,239	515,000	570,433	573,630	164,990	400	33,158		85	108
53	1872	Cent. N. Y.	748,767	70,446		273,452	287,885	32,542	242	4,720		31	84
54	1921	North Dakota	33,274		5,000	44,679	35,673	*2,500	48	1,271		16	None
55	1920	North Dakota	*33,275		*800	*17,333	*16,382	*3,449	40	*652		6	None
56	1898	Ohio	1,829,996	193,266	47,184	307,460	293,808	57,229	247	6,518	38	10	71
57	1889	Bd. of Trustees	4,107,847	3,237,065	1,550,000	495,196	465,970	101,382	318	7,066	9	49	151
58	1906	N. E. Ohio	4,662,440	1,524,964	393,098	509,743	502,655	138,782	392	8,241	1	226	156
59	1892	Ohio	938,720	17,740	842,110	273,588	288,416	105,225	274	4,512		34	78
60	1907	Ohio	810,507		422,440	146,638	146,139	58,912	125	2,454		30	38
61	1923	Oregon	*140,864		*128,652	*22,302	*20,488	*2,000	*40	*628		6	None
62	1906	Oklahoma	73,000		23,000	23,564	18,965	5,000	32	605		9	None
63	1882	Philadelphia	2,000,000	1,043,819	44,294	235,985	262,868	106,521	197	3,572	1	20	90

I.—HOSPITALS OF THE METHODIST EPISCOPAL CHURCH—

No.	STATE	CITY	NAME OF HOSPITAL	STREET ADDRESS	SUPERINTENDENT
64	South Dakota.	Brookings.	Wesley	905 Tenth St.	Lavina Nelson
65	South Dakota.	Mitchell.	Methodist State	900 S. Iowa St.	Mabel O. Woods
66	South Dakota.	Rapid City.	Black Hills Methodist	903 South St.	R. E. Rich
67	Tennessee.	Nashville.	Hubbard	1113 First Ave., S.	Hulda M. Lyttle
68	Washington.	Seattle.	Seattle General	Fifth and Marion Sts.	Robert Warner
69	Washington.	Spokane.	Spokane Deaconess	733 W. Fourth St.	A. L. Howarth
70	Washington.	Wenatchee.	Central Washington Deaconess	Kittitas and Okanogan Ave	Alida M. Jacobson
71	Wisconsin.	Green Bay.	Bellin Memorial	744 S. Webster Ave.	Carolyn M. Fenby
72	Wisconsin.	Madison.	Methodist Hospital	309 W. Washington St.	Henrietta B. Ritchie
73	Wisconsin.	Rice Lake.	Lakeside Methodist	N. Main St.	

* Last year's figures

BOARD OF HOSPITALS, HOMES AND DEACONESS WORK—Continued

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts	Expenses	Value of Free and Part Pay Service	Number of Beds	Number of Patients Treated	Number of Licensed Deaconesses	Number of Nurses Other Than Deaconesses	Number of Nurses in Training
64	1912	Dakota.....	*\$20,000	\$.....	*\$10,737	*\$16,256	*\$15,765	*\$1,000	24	*612	..	5	None
65	1917	Dakota.....	283,000	.....	78,000	46,755	44,870	14,346	100	1,715	1	12	35
66	1912	W. H. M. S.....	115,000	.....	48,194	44,422	41,533	2,829	56	*1,137	..	20	15
67	1910	Bd. of Edu.....	2,125,000	5,000	.....	21,251	100,918	8,881	164	2,278	..	63	54
68	1900	Pacific N. W.....	*218,251	*10,000	*144,311	*225,660	*229,137	*21,321	130	*3,544	..	16	74
69	1896	Pacific N. W.....	559,019	.....	273,000	171,208	161,244	43,000	206	4,982	8	18	79
70	1915	Pacific N. W.....	100,000	.....	47,000	54,573	50,917	4,465	50	2,227	3	7	26
71	1908	Wisconsin.....	323,831	.....	182,769	75,922	70,433	3,131	80	1,924	..	14	34
72	1921	W. Wisconsin.....	773,978	.....	716,187	109,459	101,434	15,971	120	2,382	1	19	58
73	1920	W. Wisconsin.....	114,822	.....	70,058	28,469	24,625	954	31	810	..	13	None
Totals.....			\$52,337,512	\$11,839,362	\$14,919,799	\$9,269,371	\$9,159,830	\$1,788,820	9,208	221192	112	1695	2,711

† Clinic.

II.—HOMES FOR THE AGED OF THE METHODIST EPISCOPAL

No.	STATE	CITY	NAME OF HOME	STREET ADDRESS	SUPERINTENDENT
1	California	Los Angeles	Pacific Old People's	1061 N. Kingsley Dr.	Dr. C. E. Leitsell
2	California	Oakland	Beulah Rest.	4690 Tompkins Ave.	Lorene Seymour
3	Connecticut	Danbury	Methodist Home for the Aged	400 Main St.	Caroline S. Hackett
4	Connecticut	West Haven	Methodist Church Home	111 Elm St.	Mrs. Jessie N. Lewis
5	Dist. of Col.	Washington	Methodist Home	4901 Conn. Ave., N. W.	Mrs. E. Clark
6	Illinois	Chicago	Bethany Home of the Swedish Methodist Episcopal Church	5015 N. Paulina St.	N. P. Glemaker
7	Illinois	Chicago	Methodist Episcopal Old People's	1415 Foster Ave.	Minnie Willmarth
8	Illinois	Lawrenceville	Old Folks Home of the Southern Illinois Conference	Sixteenth St.	Robert Morris
9	Illinois	Quincy	Illinois Conf. Home for the Aged	418 Washington St.	C. F. Buker
10	Indiana	Warren	Meth. Mem'l Home for the Aged		B. S. Holloper
11	Kansas	Topeka	Meth. Epis. Home for the Aged	College and Muson	C. B. Zook
12	Louisiana	New Orleans	LaFon Old Folks' Home	3501 S. Robertson	Josephine Boston
13	Maryland	Baltimore	Carroll Aged Men and Women	822 N. Carrollton	M. J. Naylor
14	Maryland	Baltimore	Home for the Aged	2211 Rogers Ave.	Etta Cuddy
15	Maryland	Westminster	Cassell Home for the Aged	Penn. Ave. & Main	Mrs. M. Little
16	Massachusetts	Concord	Home for Aged Meth. Women	Nine Acre Road	Mrs. Jeanie M. Redstone
17	Michigan	Chelsea	Old People's Home of Det. Conf.		H. A. Leeson
18	Michigan	Grand Rapids	M. J. Clark Memorial	1546 Sherman St., S. E.	W. F. Kendrick
19	Minnesota	Minneapolis	Elim Old People's	934 Fourteenth Ave., S.	Asbjorn Smedstad
20	Mississippi	Waveland	Old Folks' and Retired		
21	Missouri	Marionville	Methodist Home for the Aged		James W. Hervey
22	Nebraska	Blair	Crowell Memorial	West Grant St.	W. C. George
23	New Jersey	Collingswood	Meth. Epis. Home for the Aged	Zane & Haddon Ave.	Mrs. H. B. Chew
24	New Jersey	Lawnside	Laymen's & Ministers' of the Delaware Conference	Charleston & Fairview	Mrs. Lulu Wilson
25	New Jersey	Ocean Grove	Meth. Epis. Home for Aged	63 Clark Ave.	John H. Parker, Jr.
26	New York	Brooklyn	Bethany Home for the Aged	604 E. Fortieth St.	E. W. Peglow
27	New York	Brooklyn	Brooklyn Meth. Epis. Ch. Home	920 Park Place	Mrs. Lillian Paine
28	New York	Fort Edward	Frederick D. Hodgman Mem.	191 Broadway	W. C. Heisler
29	New York	Herkimer	Methodist Home for the Aged		
30	New York	New York	Meth. Epis. Church Home	244th St. & Spuyten Pk	Mrs. R. Armstrong
31	New York	Ossining	Bethel Swedish Methodist Home	Narragansett & Pine	John A. Nyden
32	New York	Williamsville	Blocker Home for Aged	Evans St.	Mrs. E. A. Castle
33	Ohio	Cincinnati	Bethesda Home for the Aged	440 Lafayette	Matthew Herrmann
34	Ohio	Cincinnati	Methodist Home for the Aged	5343 Hamilton Ave.	C. Lloyd Strecker
35	Ohio	Elyria	Elyria Home for the Aged	807 West Ave.	Karl P. Meister
36	Oklahoma	Claremore	Old People's Home		Don H. LaGrone
37	Oregon	Salem	Methodist Old People's Home	565 Center St.	Mrs. N. P. Gilman
38	Pennsylvania	Conneautville	Ida M. Cribbs Methodist		Charles M. Hartshorn
39	Pennsylvania	Philadelphia	Meth. Epis. Home for Aged	Belmont, Edgley Aves.	Richard B. Cuthbert
40	Pennsylvania	Pittsburgh	Meth. Epis. Home for Aged	Mount Lebanon	Emerson Karns
41	Pennsylvania	Tyrene	Methodist Home for the Aged	951 Washington Ave.	H. R. Howard
42	So. Carolina	Charleston	Centenary Home for the Aged	88 Smith St.	A. W. Carr
43	Texas	Houston	Grace Home for the Aged	929 N. Eleventh St.	Margaret V. Stafford
44	Wisconsin	Milwaukee	Methodist Home for Aged	401 S. Water St.	Mrs. Fannie M. Hart
45	Wisconsin	Sparta	Morrow Memorial Home		

CHURCH—BOARD OF HOSPITALS, HOMES AND DEACONESS WORK

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts	Expenses	Capacity	Number in Home during Year	Value of Free Service
1	1910	California	\$100,000	\$	\$	\$34,431	\$27,854	...	60	\$1,500
2	1912	W. H. M. S.	26,110	8,000	1,317	12,923	12,387	40	28	1,800
3			No Report					19	19	
4	1918	N. Y. East	79,000	70,000		13,500	10,600	29	33	10,000
5	1889	Baltimore	250,000	151,783		31,816	28,438	75	49	.....
6	1890	Cent. Northwest	871,041		180,240	167,623	135,794	225	160	50,400
7	1898	Rock River	385,000	637,843		47,224	47,297	130	152	3,000
8	1909	So. Illinois	140,000		72,000	12,873	9,912	60	52	.....
9	1889	Illinois	300,000			28,497	21,544	...	...	...
10	1908	No. Indiana	200,000	121,000		42,690	24,500	118	116	5,000
11	1904	Kansas	300,000	145,586		53,523	49,509	150	150	14,400
12	1881	Louisiana	*10,000			*5,000	*4,800	50	33	.....
13	1868	Baltimore	*22,500		*17,500	*6,718	*6,511	45	45	100
14	1870	Washington	723,743		180,000	44,920	50,333	145	145	44,000
15	1926	Baltimore	*25,000	*30,000				20	20	.....
16	1913	New England	48,579	120,510		14,096	8,955	24	35	6,445
17	1906	Detroit	150,000	125,000		34,721	29,041	85	80	14,000
18	1906	Michigan	325,000	67,000		23,235	21,914	75	57	10,000
19	1914	Norw.-Danish	10,000	30,941		7,918	7,306	26	23	.....
20	1926		*1,500	Not in	Operation					.....
21	1925	Missouri	65,000	80,000		5,330	6,500	30	25	1,000
22	1907	Nebraska	125,000			9,799	11,339	60	42	10,000
23	1891	Camden Co. Chs.	100,000			19,375	15,567	40	32	.....
24	1922	Delaware	*6,000		*1,000	*2,168	*2,610	10	10	.....
25	1907	New Jersey	65,846	300,357		47,711	50,281	92	92	.....
26	1911	East German	100,000	71,000		9,090	7,761	35	26	.....
27	1883	New York East	627,524	351,776		48,193	44,852	110	112	10,000
28	1922	Troy	25,000			6,238	7,100	12	12	7,100
29			No Report							.....
30	1850	New York	*682,341			*80,987	*80,797	110	102	.....
31	1913	Eastern Swedish	150,000			35,206	20,696	36	33	8,000
32		Bd. of Trustees	125,000	20,000		19,000	18,000	50	50	.....
33	1915	Ohio	131,000	309,975		39,075	45,772	100	73	5,996
34	1899	Ohio	328,000	500,000		55,461	55,461	130	130	20,000
35	1902	N. E. Ohio	274,423	80,451		52,092	41,168	92	90	20,000
36	1926	Oklahoma	No Report							.....
37	1901	W. H. M. S.	65,000	19,410	15,460	15,504	11,967	37	37	900
38	1919	Erle	101,000	50,000	594	16,477	16,449	73	73	2,800
39	1865	Philadelphia	*1,100,000	*700,000		*96,000	*95,921	197	197	.....
40	1911	Pittsburgh	325,000	90,000	70,000	50,000	40,000	70	70	28,000
41	1920	Cent. Pa.	200,000	160,626	47,300	25,653	26,130	100	100	.....
42	1895	So. Carolina	Not in Operation							.....
43	1925	Texas	Not in Operation							.....
44		Wisconsin	37,500			1,484	4,366	18	12	2,000
45	1917	West Wisconsin	20,596	93,994	4,446	8,788	9,027	26	28	5,895
Totals			\$8,621,703	\$4,255,252	\$669,857	\$1,225,539	\$1,108,459	2,754	2,603	\$282,336

* Last year's figures.

III.—HOMES FOR CHILDREN OF THE METHODIST EPISCOPAL

No.	STATE	CITY	HOMES	STREET ADDRESS	SUPERINTENDENT
1	Alaska	Seward	Jesse Lee Home		Charles T. Hatten
2	California	Gardens	Spanish-American Institute	Figueroa at 157th St.	Alexander C. Stevens
3	California	La Verne	David and Margaret Home	Grand Ave.	W. D. Michener
4	California	Los Angeles	Frances M. DePauw Spanish School for Girls	4952 Sunset Blvd.	Jennie Mathias
5	California	Oakland	Fred Finch Orphanage	3670 Coolidge Ave.	O. S. Burkholder
6	California	San Francisco	Hill Haven Home	3841 19th St.	Mrs. Emma B. Laizure
7	California	San Francisco	Methodist Episcopal Chinese Home	940 Washington St.	Isabel Fleming
8	California	San Francisco	Ellen Stark Ford Home	2025 Pine Street	
9	Dist. of Col.	Washington	Swartzell Meth. Home for Children	6200 Second St., N. W.	Ella M. Hayward
10	Hawaii	Honolulu	Susannah Wesley Home	1143 Kaili St.	Mrs. Ora L. Oakes
11	Illinois	Lake Bluff	Methodist Deaconess Orphanage	611 Evanston Ave.	Jessie E. Arbuckle
12	Illinois	Mount Vernon	Orphans' and Children's Home of Southern Illinois Conference	Richview Road	R. O. Clements
13	Illinois	Normal	Mason Deacon's Home & Baby Fold	108 E. Willow	Ethel Glandon
14	Illinois	Polo	Peek Home	R. F. D. No. 3	Grace E. Brandes
15	Illinois	Urbana	Cunningham Children's Home	905 Cunningham Ave	Mrs. Char'l'tte Fitzgerald
16	Indiana	Goshen	Bashor Deaconess Orphanage	R. D.	E. E. Gruber
17	Indiana	Lebanon	Indiana Methodist Children's Home	711 Camp St.	Marle Muykens
18	Iowa	Dubuque	Hillcrest Baby Fold	Asbury Road	Mrs. M. G. Kuebler
19	Kansas	Newton	Kansas Meth. Home for Children	900 W. Broadway	Rev. Joseph E. Coe
20	Louisiana	Baldwin	Sager-Brown School		Agnes Little
21	Maryland	Towson	Kelso Home for Orphans	600 W. Chesapeake Ave	Mrs. Ella J. Kilcourse
22	Maryland	Sykesville	Strawbridge Home for Boys		Thomas S. Long
23	Massachusetts	Fall River	Girls' Industrial Home	29 Berkeley St.	Sarah E. Landers
24	Massachusetts	Natick	J. W. Wilbur Health Home for Child'n	69 Cottage St.	Susan D. Colson
25	Michigan	Detroit	Methodist Children's Home Society	Redford Station	Frances Knight
26	Missouri	Warrenton	Central Wesleyan Orphan Home		Rev. G. D. Witthaus
27	Nebraska	York	Mothers' Jewels Home	19th and Division Ave.	J. N. Smith
28	New York	Binghamton	Children's Home of Wyoming Conf.	R. F. D. No. 4	Rev. H. W. Thomas
29	New York	Dobbs Ferry	Saint Christopher's School	79 Broadway	Lou Eva Longan
30	New York	Williamsville	Methodist Home for Children	7300 Main St.	Harry H. Witham
31	Ohio	Berea	German Methodist Orphans' Home	191 E. Center St.	E. L. Meisenbach
32	Ohio	Worthington	Meth. Children's Home Ass'n of Ohio		E. S. Keller
33	Pennsylvania	Mars, Pa., R. D.	Epworth Fresh Air Farm		S. W. Corcoran
34	Pennsylvania	Hulton	Eliz. A. Bradley Children's Home	214 Hulton Road	Olive Morgan
35	Pennsylvania	Mechanicsburg	Methodist Home for Children	R. F. D. No. 3	O. C. Miller
36	Pennsylvania	Philadelphia	Methodist Episcopal Home	Monument Ave.	Elizabeth R. Watson
37	Pennsylvania	Pittsburgh	Louise Home for Babies	336 S. Rebecca St.	Mrs. Sadie Wheatley
38	Pennsylvania	Pittsburgh	Rob't Boys Ward Home for Children	3890 Bigelow Blvd.	Mrs. L. W. Mendenhall
39	Pennsylvania	Sheffield	Ruth M. Smith Children's Home	Main St.	Dora Feldman
40	Porto Rico	Hatillo	George O. Robinson Inst. for Boys	Bryand Ave.	Augustin C. Alvira
41	Porto Rico	San Juan			
		(Santurce)	George O. Robinson School	Stop 46—Box 966	Mary Anderson
42	Washington	Everett	Deaconess Children's Home	2120 Highland Ave.	Eva N. Burch
43	Washington	Seattle	Catherine P. Blaine Home	11th and Terrace Sts.	May L. Holcombe

CHURCH—BOARD OF HOSPITALS, HOMES AND DEACONESS WORK

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts	Expenses	Capacity	Children in Home	Value Free Service During Year
1	1912	So. Cal.	\$125,000	\$	\$	\$31,585	\$31,585	120	118	\$28,236
2	1912	So. Cal.	75,000			17,000	17,000	84	84	
3	1910	W. H. M. S.	180,000	1,000		4,357	17,731	105	102	13,374
4	1900	W. H. M. S.	*150,000			*16,136	*15,970	103	103	
5	1891	California	90,000	25,000		23,694	22,687	100	132	3,331
6	1897	California	80,000		27,500	12,045	12,438	40	40	
7	1869	W. H. M. S.	45,000			10,240	9,946	40	36	4,973
8	1902	W. H. M. S.	*8,020			*8,040	*7,813	30	38	
9	1912	W. H. M. S.	130,000	5,000	40,000	15,500	14,800	55	67	
10	1899	W. H. M. S.	42,000	5,220		18,000	18,000	95	90	
11	1894	Rock River	500,000	248,951		35,820	44,221	153	190	
12	1911	So. Illinois	100,000		10,000	13,221	12,906	75	50	8,000
13	1905	Illinois	80,000	59,000		13,286	12,542	85	111	7,500
14	1916	W. H. M. S.	75,120			6,982	5,874	34	33	
15	1895	Illinois	142,590	16,945		20,183	16,274	80	80	
16			*30,000	*2,000		*7,092	*6,887	13	15	
17	1915	Indiana	83,000		48,356	11,305	11,123	30	37	2,200
18	1914	Upper Iowa	40,000	8,192		10,759	10,634	40	82	1,640
19			70,000	2,000	19,000	9,160	8,213	30	48	6,720
20	1922	W. H. M. S.	15,660			5,000	5,000	50	46	5,000
21	1873	Baltimore	175,000	95,000		6,990	9,325	75	52	
22	1923	Baltimore	200,000	32,848		18,501	19,998	51	47	
23	1906	New Eng. So.	5,000	22,000	1,186	5,482	5,579	20	29	2,700
24	1917	New England	18,000	879	31,586	6,635	8,089	30	72	6,519
25	1917	Michigan	337,716	90,054	12,478	52,865	48,511	189	189	24,250
26	1864	Missouri	262,000		19,143	7,720	9,568	80	71	8,628
27	1890	W. H. M. S.	*166,500					120	120	
28	1913	Wyoming	225,000	35,000	17,000	*17,500	*25,000	65	60	
29	1881	N. Y. East	*170,580	*64,885	*10,360	*101,086	*110,372	100	144	
30	1910	Genesee	399,334	160,718	7,400	60,759	52,856	132	140	38,612
31	1864	Central Ger.	750,000	102,000	75,000	16,000	17,500	102	102	19,860
32	1913	Ohio	314,225	27,818	7,671	40,217	53,358	125	237	50,000
33	1911	Pittsburgh	77,292	6,892		11,770	12,603	100	650	12,603
34	1905	Pittsburgh	*25,000	*30,000	*1,500	*6,419	*6,229	28	29	
35	1919	Cent. Pa.	277,000	53,935	78,410	30,439	31,561	57	56	17,184
36	1879	Philadelphia	200,000	1,000,000		44,156	46,741	105	105	*75,000
37		Pittsburgh	*19,000	*25,000	*5,000	*24,000	*19,000	26	26	
38	1908	Pittsburgh	148,758	149,870		13,154	12,737	41	36	3,179
39	1922	W. H. M. S.	61,743	22,312	30,000	8,969	8,685	50	30	3,780
40	1917	Bd. Home Miss.	20,000		400	2,400	2,800	50	22	1,200
41	1906	W. H. M. S.	*250,000			9,586	9,016	80	65	
42	1907	Pac. N. W.	60,000			7,483	7,160	84	73	3,500
43	1911	W. H. M. S.	No Report							
Totals			\$6,223,538	\$2,290,519	\$441,990	\$781,536	\$818,343	3,072	3,857	\$347,992

* Last year's figures.

IV.—HOMES FOR BUSINESS GIRLS AND YOUNG BOARD OF HOSPITALS, HOMES

No.	STATE	CITY	HOME	STREET ADDRESS
1	Alabama	Birmingham	Esther Home for Girls	2217 Seventh Ave., N.
2	California	Los Angeles	Norwegian-Danish Girls' Home	950 South Bixel St.
3	California	San Diego	Esther Hall	2580 "C" St.
4	Illinois	Chicago	Esther Hall	537 Melrose Ave.
5	Illinois	Chicago	Deaconess and Woman's Home	1856 N. Sawyer Ave.
6	Illinois	Chicago	Susanna Wesley Home	4651 N. Paulina St.
7	Illinois	Chicago	Young Women's Bethany Home	824 Center St.
8	Iowa	Des Moines	Iowa National Esther Hall	921 Pleasant St.
9	Iowa	Sioux City	Shesler Hall	1308 Nebraska St.
10	Maryland	Baltimore	Wo-Ho-Mis Lodge	607-9 Park Ave.
11	Michigan	Detroit	Detroit Esther Hall	1191 Merriek Ave.
12	Michigan	Detroit	Friendship Home	6100 Scotten Ave.
13	Michigan	Grand Rapids	Esther Hall	523 Lyons St., N. E.
14	Minnesota	Saint Paul	Deaconess Home and Girls' Club	181 W. College Ave.
15	Nebraska	Omaha	Stuntz Hall	1509 S. Tenth St.
16	Ohio	Cincinnati	Emanuel Home for Girls	1308 Race St.
17	Ohio	Cincinnati	Esther Home for Young Women	221 W. Ninth St.
18	Ohio	Cincinnati	Wm. Nast Christian Home for Young Men	1317 Race St.
19	Ohio	Toledo	Flower Esther Hall	1324 Superior St.
20	Pennsylvania	Philadelphia	Esther Hall	2021 Mount Vernon
21	Pennsylvania	Philadelphia	Philadelphia Friendship Home	1939 N. 22d St.
22	Rhode Island	Providence	Lucy Rider Meyer Hall	136 Prairie Ave.
23	Rhode Island	Pawtucket	Fliedner Hall	144 Broadway
24	Utah	Ogden	Ogden Esther Home	475 25th St.
25	Wisconsin	Milwaukee	Milwaukee Deaconess and Girls' Home	917 N. Eleventh St.

MEN OF THE METHODIST EPISCOPAL CHURCH— AND DEACONESS WORK

No.	SUPERINTENDENT	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts	Expenses	Capacity	Number in Home During Year	Value of Free Service
1	Mrs. Jennie Stapleton...	1920	W. H. M. S. . . .	*\$Rented	\$	*\$2,000	*\$3,600	*\$3,600	25	150	\$
2	Marie Olsen	1918	Norw.-Danish . . .	*20,000	.....	.....	*4,800	*3,900	30	30	.....
3	Mrs. Clara B. Butler . .	1921	W. H. M. S. . . .	*10,000	.....	.....	*2,750	*3,360	23	20	.....
4	Marietta Eckerman . . .	1917	W. H. M. S. . . .	55,000	.....	.....	7,119	7,081	27	24	.....
5	Emma Linderud	1910	Norw.-Danish . . .	125,000	6,330	6,600	6,571	5,461	40	20	.....
6	N. P. Glemaker . . . . .	.....	W. H. M. S. . . .	44,649	.....	.....	3,885	2,599	12	8	910
7	Catherine Bengel	1914	Rock River	75,000	.....	2,900	7,045	6,973	37	17	345
8	Mrs. J. M. Williams . . .	.....	.....	156,000	.....	.....	17,814	13,533	78	78	62
9	Mrs. Hattie Lower	1924	W. H. M. S. . . .	60,000	.....	.....	5,109	4,812	28	28	.....
10	Mrs. A. S. Hardesty . . .	.....	.....	100,000	2,042	13,500	.....	.....	67	.....	.....
11	Mrs. Carrie Fleming . . .	.....	Detroit	75,000	.....	.....	*4,476	.....	.....	.....	.....
12	Mrs. Maud Bowdoin . . .	.....	Detroit	21,000	.....	.....	.....	.....	10	4	.....
13	Leah Belle Lyman . . . .	.....	W. H. M. S. . . .	See Deaconess Home Report	.....	.....	2,034	2,589	28	24	.....
14	Mrs. Kate E. Gullette . .	.....	W. H. M. S. . . .	15,000	.....	.....	7,169	6,240	25	24	.....
15	Mrs. Edith Thorpe	1923	.....	100,000	.....	50,000	12,673	12,620	70	45	4,000
16	C. B. Koch	1924	Cent. German . . .	70,000	.....	.....	5,009	3,307	60	34	361
17	Mrs. Reed . . . . .	.....	Ohio	27,780	.....	.....	6,918	7,047	37	24	.....
18	C. B. Koch	1912	Cent. German . . .	20,000	.....	.....	1,364	1,497	27	13	748
19	Mrs. Mary W. Kirk	1919	W. H. M. S. . . .	35,000	.....	.....	1,200	2,000	28	26	.....
20	Mrs. Harry Poticher . . .	.....	Philadelphia	10,000	.....	.....	2,223	2,525	18	14	200
21	Mrs. E. P. Thomas . . . .	.....	Delaware	10,000	.....	.....	1,913	1,812	17	104	45
22	Florence S. Stevens . . .	1912	.....	20,000	35,192	.....	3,771	3,643	18	15	150
23	Zillah Dower . . . . .	.....	.....	20,000	.....	3,575	1,822	1,841	31	38	307
24	Mabel M. Dunn . . . . .	.....	.....	9,550	.....	.....	3,732	2,900	15	9	.....
25	Margaret V. Stafford . . .	1913	W. H. M. S. . . .	260,223	17,688	30,000	19,873	19,873	90	54	2,600
Totals				\$1,339,202	\$61,252	\$108,575	\$132,870	\$119,213	841	803	\$9,728

* Last year's figures.

V.—SCHOOLS WHERE THE APPROVED COURSE BOARD OF HOSPITALS, HOMES

No.	CITY AND STATE		NAME OF SCHOOL	STREET ADDRESS	PRESIDENT
1	Boston, Mass.....		Boston University School of Religious Education.....	20 Mount Vernon St....	Henry H. Meyer (Dean)
2	Evanston, Ill.....		Chicago Training School.....	Affiliated with Garrett Biblical Institute.....	L. F. W. Lesemann (Dir.)
3	Cincinnati, Ohio.....		Cincinnati Training School.....	Oak St. & Reading Road	Mrs. H. F. Perin.....
4	Kansas City, Mo....		Kansas City National Training.....	15th and Denver Ave....	Anna Neiderheiser.....
5	San Francisco, Cal..		San Francisco National Training.....	129 Haight St.....	
6	Seattle, Wash.....		Northwest Training School.....	4550 16th Ave., N. E....	

VI.—DEACONESS SCHOOLS OF THE METHODIST EPISCOPAL CHURCH

No.	STATE	CITY	NAME OF SCHOOL	STREET ADDRESS	SUPERINTENDENT
1	Illinois.....	Aurora.....	Jennings Seminary.....	276 South Broadway.....	Rev. Mina Malek....
2	Illinois.....	Quincy.....	Chaddock Boys' School.....	24th and Madison Ave....	Mrs. Eva C. Fields...
3	Indiana.....	Rensselaer.....	Monnett School for Girls.....	226 College Ave.....	Cora E. Foltz.....
4	Missouri.....	Webster Groves.....	Epworth School for Girls.....	Elm and Marshall Place...	Virginia Cuttler.....
5	Montana.....	Helena.....	Montana Deaconess School..	Route "A".....	Helena C. Piper.....

OF STUDY FOR DEACONESSSES IS TAUGHT— AND DEACONESS WORK

No.	Date of Establishment	Value of Property	Amount of Endowment	Receipts from All Sources	Current Expenses	Licensed Deaconesses In Resident Teaching Force	Licensed Deaconesses Employed Other Than Teachers	Number of Probationers	Resident Teachers Other Than Licensed Deaconesses	Non-Resident Lecturers	Number of Students	Number Preparing for Deaconess Work	Number Graduating Into Deaconess Work	Number Preparing for Other Forms of Christian Service
1	1869	\$.....	\$.....	\$.....	\$.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
2	1885	204,842	341,275	30,236	31,549	3	2	1	8	6	68	..	..	35
3	1910	.....	27,000	5,800	6,000	6	.....	.....	.....	6	†	4	..	17
4	1899	50,000	15,200	26,279	20,035	11	5	.....	2	7	68	..	15	16
5	1894	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
6	1906	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
		\$254,842	\$383,475	\$62,315	\$57,584	20	7	1	10	13	297	4	15	68

* Unit of Bethesda Hospital.

†21 full time, 140 part time.

—BOARD OF HOSPITALS, HOMES AND DEACONESS WORK

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts	Expenses	Capacity	Number of Pupils in School During Year
1	1859	Rock River.....	\$129,000	\$14,300	\$.....	\$18,082	\$17,855	100	64
2	1899	Illinois.....	146,543	107,357	75,220	20,000	20,000	75	45
3	1911	N. W. Indiana.....	28,000	.....	6,000	3,445	3,285	39	12
4	1909	W. H. M. S.....	150,000	.....	.....	16,000	16,000	58	63
5	1909	Montana.....	137,585	20,000	16,500	12,966	12,960	70	86
		Totals.....	\$591,128	\$141,657	\$97,720	\$70,493	\$70,100	342	270

VII.—DEACONESS HOMES AND DEACONESS

BOARD OF HOSPITALS, HOMES

No.	LOCATION AND NAME OF INSTITUTION NAME OF SUPERINTENDENT	Date of Establishment	Value of Property	Amount of Endowment	Debt	Receipts from All Sources	Current Expenses
1	ALHAMBRA, CAL. Thoburn Terrace, 115 N. Almansor St., Roxana Beck.....	1923	\$32,500	\$11,148	\$.....	\$9,487	\$6,869
2	ATTLEBORO SPRINGS, MASS. Attleboro Springs Rest Home, Rev. George Smith Brown...	1927	125,896	2,000	117,514	24,987	34,895
3	BALTIMORE, MD. Baltimore Deaconess Home, 605 Cathedral St., Nancy E. Dorey.....	1893	25,000	16,513	11,950	7,120	7,141
4	BRIDGEPORT, OHIO Holloway Deaconess Home, 303 Howart St., Mary J. Lockhart.....	1901	12,500	2,000	.....	5,070	3,109
5	BROOKLYN, N. Y. Brooklyn Deaconess Home, 238 President St., Alice Leonard.....	1890	4,612	58,675	.....	11,610	9,955
6	BUFFALO, N. Y. Buffalo Deaconess Home and Settlement House, 24 Kosciusko St., Mrs. Emmeline Lonsdale.....	1890	25,000	19,691	.....	6,853	1,521
7	CAMDEN, N. J. New Jersey Conference Deaconess Home and Community Center, 278 Kaighn, Harriet E. Laney.....	1913	100,000	.....	.....	7,014	6,264
8	CANNONDALE, CONN. Cannondale Rest Home, Miss Emma Simpson.....	1925	24,000	.....	.....	1,557	1,901
9	CHAUTAQUA, N. Y. Fenton Memorial Rest Home (open only during summer), Miss Claribel Winchester.....	1917	*27,000	.....	Summer Home	.....	.....
10	CHICAGO, ILL. Chicago Deaconess Home, 22 W. Erie St., Miss Flora A. Sorber.....	1887	30,000	60,000	.....	7,486	6,880
11	CINCINNATI, OHIO Elizabeth Gamble Deaconess Home, 1027 Wesley Ave., Bertha Beecher.....	1888	Property listed with	Christ Hospital	.....	.....	.....
12	The Bethesda Deaconess Motherhouse, Louis Golder Deaconess Home, and Fanny Nast Gamble Memorial Chapel, Oak St. and Reading Road, Lillian Spicker.....	1896	155,500	58,160	.....	35,000	29,500
13	CLEVELAND, OHIO Cleveland Deaconess Home and West Side Community House, 3000 Bridge Ave., Mrs. Luella M. Evelsizer.....	1890	146,600	36,223	17,500	35,550	31,115
14	COLUMBUS, OHIO McKelvey Deaconess Home, 72 South Washington Ave., Sarah D. Church.....	1908	15,000	.....	.....	.....	.....
15	DENVER, COLO. Margaret Evans Deaconess Home, 1630 Ogden Ave., Mrs. Lorena Finley.....	1898	19,000	.....	.....	3,442	3,796
16	DETROIT, MICH. Detroit Methodist Deaconess Home, 437 Putnam Ave., Mrs. Bertha Egnew.....	1889	40,000	38,120	.....	4,686	4,171
17	LUDINGTON, MICH., EPWORTH HEIGHTS Elvira Olney Rest Cottage (open from July 1 to September 1 of each year), Mrs. Nellie McFarland.....	1900	*6,000	.....	.....	.....	.....
18	FALL RIVER, MASS. Fall River Deaconess Home and Friendship House, 825 Second St., B. Marion Hope.....	1892	14,000	56,000	2,282	7,395	6,578
19	GRAND RAPIDS, MICH. Aldrich Deaconess Home and Esther Home, 523 Lyon St., Leah Belle Lyman.....	1894	18,000	11,835	.....	3,569	2,897
20	HARRISBURG, PA. Harrisburg Deaconess Home, 2237 N. Sixth St., Ula Garrison.....	1927	14,000	.....	5,000	3,051	2,869
21	HUNTINGTON BEACH, CAL. Wing Deaconess Rest Home, 121 Eighth St.....	1906	*4,000	.....	(Discon	tinued)	.....
22	JERSEY CITY, N. J. Jersey City Deaconess Home, 143 Jewell Ave., Mrs. Ella H. Manning.....	1897	*21,000	.....	(Discon	tinued)	.....
23	LAKE BLUFF, ILL. Agard Deaconess Rest Home, 405 Scranton Ave., Mary Anna Taggart.....	1895	50,000	50,000	.....	6,574	6,536

VII.—DEACONESS HOMES AND DEACONESS WORK

No.	LOCATION AND NAME OF INSTITUTION NAME OF SUPERINTENDENT	Date of Establishment	Value of Property	Amount of Endowment	Debt	Receipts from All Sources	Current Expenses
24	LOS ANGELES, CAL. Southern California Conference Deaconess Home, 224 W. Twenty-first St., Verta M. Naylor.....	1896	\$10,500	\$.....	\$.....	\$3,794	\$3,684
25	MILWAUKEE, WIS. Milwaukee Deaconess and Girls' Home (see Girls' Home), 917 N. Eleventh St., Margaret V. Stafford.....	1894	297,723	17,688	30,000	23,683	23,870
26	MINNEAPOLIS, MINN. Tourtellotte Memorial Deaconess Home, 915 E. Fourteenth St., Serena Johnson.....	1915	100,000	50,000	.....	591	2,115
27	MOUNTAIN LAKE PARK, MD. Thompson Rest Home, Octavia Hicks.....	1899	*16,500	.....	.....	.....	.....
28	NEWARK, N. J. Newark Conference Deaconess Home, 219 Fairmont Ave., Mrs. Lillian Beidelman.....	1889	25,000	.....	1,450	1,288	1,288
29	NEW CASTLE, PA. Irene Maitland Deaconess Home, 107 Phillips St., Ida Schnackel.....	1910	10,000	30,000	.....	2,223	452
30	NEWTON, PA. Annie M. Skeer Rest Home, 102 S. Chancellor St., Winetta L. Stacks.....	1912	*3,500	.....	.....	.....	.....
31	NEW YORK, N. Y. New York Deaconess Association, 1175 Madison Ave., Gertrude Ressegui.....	1889	875,000	.....	650,000	17,738	16,908
32	OCEAN GROVE, N. J. Bancroft-Taylor Rest Home, 74 Cookman Ave., Mrs. Ada B. Murphy.....	1896	60,000	.....	.....	18,348	17,615
33	PASADENA, CAL. Robincroft Rest Home, 1425 N. Garfield Ave., Mabel M. Metzgar.....	1924	25,000	.....	.....	5,005	4,040
34	PHILADELPHIA, PA. Philadelphia Deaconess Home and Settlement, 601-15 Vine St., Bertha Fowler.....	1898	197,750	25,000	16,000	24,747	24,134
35	PITTSBURGH, PA. Methodist Episcopal Deaconess Home, 2000 Fifth Ave., Sara E. Eyer.....	1890	51,000	60,547	.....	9,211	8,869
36	PORTLAND, ORE. Methodist Deaconess Home, 815 E. Flanders St., Evan- geline Rafferty.....	1910	7,500	6,000	.....	3,207	3,201
37	PROVIDENCE, R. I. Providence Deaconess Home and Lucy Rider Meyer Hall, 136 Prairie Ave., Florence S. Stevens.....	1894	20,000	35,192	.....	6,763	7,151
38	SALT LAKE CITY, UTAH Davis Deaconess Home, 347 S. Fourth East St., Edith Gorby.....	1894	7,000	.....	.....	.....	.....
39	SEATTLE, WASH. Deaconess Settlement, 2103 Atlantic St., Charlotte How- land.....	1910	Rented	.....	.....	2,935	2,781
40	SPENCER H. CARR MEMORIAL HOME, 4550 SIXTEENTH AVE., N. E.....	1899	*71,613	.....	(Closed)	.....	.....
41	SIoux CITY, IOWA Shesler Deaconess Home, 1308 Nebraska St., Mrs. W. W. Brown.....	1901	60,000	.....	.....	1,897	1,472
42	WASHINGTON, D. C. Washington Deaconess Home, 2907 Thirteenth St., N. W., Mae Smith.....	1899	12,000	.....	.....	2,778	2,808
43	WICHITA, KAN. Southwest Kansas Conference Deaconess Home and Esther Hall, 457 N. Saint Francis, Florence Garwood.....	1898	12,500	.....	.....	3,170	2,647
44	WILMINGTON, DEL. Riddle Memorial Deaconess Home, 307 West St., Leola Greene.....	1913	8,000	2,000	.....	2,380	2,380
45	Mary Todd Gambrill Neighborhood House, 400 South Heald St., E. Louise Smith.....	1929	6,000	1,000	2,900	1,222	1,222
	Totals.....		\$2,786,194	\$647,792	\$854,596	\$311,431	\$292,634

* Last year's figures.

OF THE METHODIST EPISCOPAL CHURCH—Continued

	Deaconesses Engaged in Local Church Work	Deaconesses Engaged in Other Types of Work	Number of Other Residents	Number of Deaconess Stations	Calls of All kinds Made	Number of Meetings Conducted or Addressed	Number Taught and Directed in Industrial Classes	Number Taught and Directed in Religious Educa- tion Classes	Number Directed in Club and Recrea- tional Activities	Number Aided Through Welfare or Social Work	Number Secured for Church Membership	FRESH AIR FUND	
												Number Taken to Fresh Air Camps	Number Taken for Day's Outing
24	5	2	....	2	5,573	418	.....	10,400	13,565	2,925	.....	.....	.....
25	....	8	66	....	.....	.....	.....	.....	.....	.....	.....	.....	.....
26	3	3	12	....	2,010	84	.....	1,550	.....	196	59	.....	.....
27	....	....	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....
28	3	....	1	1	2,881	173	.....	865	111	102	8	.....	.....
29	3	2	....	....	725	436	88	.....	.....	.....	.....	.....	.....
30	....	....	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....
31	15	5	2	....	13,200	1,700	6,264	14,904	7,250	1,250	440	1,250	1,000
32	....	....	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....
33	....	....	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....
34	3	3	8	1	7,219	364	1,172	17,709	9,199	582	5	36	25
35	6	8	1	....	6,607	1,016	1,276	2,261	1,254	250	24	228	150
36	1	3	4	1	4,605	230	821	4,349	1,820	2,261	8	.....	.....
37	4	3	9	1	1,734	150	.....	200	.....	75	60	25	.....
38	3	....	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....
39	4	....	....	1	786	229	134	251	146	140	.....	.....	.....
40	....	....	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....
41	....	3	....	2	6,049	560	9,452	5,445	2,210	500	.....	350	13
42	5	1	....	....	8,497	417	205	12,581	1,140	74	.....	.....	.....
43	3	4	3	2	20,318	154	.....	121,380	.....	103	.....	.....	.....
44	1	1	1	....	714	729	2,471	758	4,734	45	.....	.....	.....
45	....	2	....	....	570	242	1,475	1,335	5,110	80	.....	.....	.....
124	156	146	37	.....	187,337	24,228	114,565	328,218	117,552	39,399	785	2,799	5,513

Inspectors: G. A. Schneider Motherhouse, Hospital, Training School, etc., Nürnberg, Sulzbacher St. 79; Supt. Sisters: Louise Schneider, Dina Treade.	1889	215	77	5	285	4,720	5,217	7	2,276	4,455	1	1	22	486	3,261	2,855	2	1	18	186,750	8,168
<i>Branches</i>																					
Donauför b Bayreuth, Children's Home "Beth- any"; Supt. Sister: Margarethe Herboth.	1911	11		1															1	18,500	2,100
Dueseldorf, Karolinger St. 98, Deaconess Home "Martha-Maria"; Supt. Sister: Pauline Reichert.	1908																		1		
Italle (Saale), Wieland St., Deaconess Home "Martha-Maria"; Supt. Sister: Marie Schein- del.	1912	5	1	1	70	712	400												1		
Koeln, Lothringer St., 37, Deaconess Home "Martha-Maria"; Supt. Sister: Christine Koch.	1902	8	3	1	130	1,412	959	1	217	700									2	9,500	
Magdeburg, Bismarck St., Deaconess Home "Martha-Maria"; Supt. Sister: Pauline Schallenmuller.	1892	12	5	1	144	1,520	826	5	6,865	413									5	1,200	
Stuttgart, Landhaus St. 53a, Deaconess Home "Martha-Maria"; Supt. Sister: Annie Lipp.	1904	7	3	1	92	816	334				1			60	412	301			2		
Wiesbaden, Stift St. 27, Deaconess Home "Martha-Maria"; Supt. Sister: Lina Romer.	1905	19	5	1	135	710	1,400	6	3,040	2,170								2	11	11,250	2,250
München, Bader St. 56a, Deaconess Home "Martha-Maria"; Supt. Sisters: Emilie Hess, Ruth May.	1911	7	1	1	164	783	930												1	10,750	1,000
	1889	22	11	1	116	691	1,457	1	783	960				60	994	970			3	12,250	
<i>SWITZERLAND CONFERENCE</i>																					
Bethany Deaconess Association in Switzerland. Inspector: J. G. Spoerri Motherhouse, Hospital, Training School, etc., Zürich, Kuser St. 1; Supt. Sister: Elise Hutter.	1910																				
<i>Branches</i>																					
Basel, Eichen St. 1, Deaconess Home "Beth- any"; Supt. Sister: Lierte Keller.	1887	152	62	1		1,317	1,082	12					1	20	60	770	1	1			
Bern, B. St. 29, Deaconess Home "Beth- any"; Supt. Sister: Anna Meler.	1917	14	3	1		286	234	2						60	494						
Genf, Ave. de la Grande 4, Deaconess Home "Bethany"; Supt. Sisters: Elise Tanner, Rosalie Witz.	1915	16	3	1		1,650	227	6	All												
Lausanne, Vallonhouse 2, Deaconess Home and Hospital "Bethany"; Supt. Sister: Elise Leiser-Hörm; Ave. Daval 11; Sister: Jeanne Spoerri.	1908	17	3	1		875	842	2	Together				1	50	358					448,400	220,000
Luzern, Zähringer St. 7, Deaconess Home "Bethany"; Supt. Sister: Emma Stoeckli.	1890	25	2	2		390	749	5	Ab out					100	140						
Salut Galen, Tell St. 8, Deaconess Home "Bethany"; Supt. Sister: Maria Gasser.	1911	12	1	1		2,084	668	1	52,000												
	1885	16	1	1		1,950	336														
<i>BALTIC AND SLAVIC MISSION CONFERENCE</i>																					
Bethany Deaconess Home, 15 Elizabeths Iela, Riga, Latvia; Supt.: George A. Simons	1925	5	1	1	27	123	164		783	2,161								2	4		
Methodist Children's Home, Revai, Estonia; Supt.: Hans Soete.	1923																				
Methodist Children's Home, Riga, Latvia; Supt.: Hans Soete.	1924																				
Refugee Home, Revai, Estonia; Supt.: Hans Soete.	1921																				

THE BOARD OF TEMPERANCE, PROHIBITION, AND PUBLIC MORALS

The Board of Temperance, Prohibition, and Public Morals, with offices at Washington, D. C., organized by the General Conference of the Methodist Episcopal Church and incorporated under the laws of the District of Columbia, is the outgrowth of the permanent Committee on Temperance and Prohibition established by the General Conference of 1888, which for many years had as its efficient Chairman Dr. J. G. Evans, of Illinois. The General Conference of 1904, meeting in Los Angeles, broadened the work of this committee and changed its name to the Temperance Society of the Methodist Episcopal Church, made it one of the benevolences and appointed Bishop William F. McDowell president of the new organization, with headquarters at Chicago. Various meetings of this newly appointed Board were held during the quadrennium, and through the efficient co-operation of Dr. W. A. Smith, secretary, and Mr. Alonzo E. Wilson, treasurer, sums of money were raised to aid all the States that had fights on for constitutional amendments, and much effective literature was published. But the Society was still without any regular income.

The General Conference of 1908 met in Baltimore. It broadened the constitution of the Society and published it in the *Discipline* with the various benevolent boards, apportioned \$25,000 for its support and requested every pastor to present the claims of the Society and take a free-will offering of their people. The bishops nominated Bishop Robert McIntyre, since deceased, to serve as president for the quadrennium, and the Board elected Dr. W. A. Smith secretary and Alonzo E. Wilson treasurer. The Board of Managers met semiannually in Chicago to raise financial aid for any places where there was a call of need. When Oklahoma was having her fight for State-wide prohibition, the Society raised funds and sent speakers who have generally been credited with tipping the scales in the right direction and making the State dry. Besides, numerous leaflets and pamphlets were sent broadcast into the country.

In 1910 the Board of Managers elected Rev. Clarence True Wilson, D.D., and Rev. Alfred Smith, D.D., secretaries of the Temperance Society. During the following two years the Board's work consisted largely of the personal labors of these men. Dr. Clarence True Wilson visited Methodist Conferences, made campaign speeches on street corners, in Sunday schools, churches, and halls of every description and held debates with liquor advocates in thirty-four states.

The General Conference of 1912, meeting in Minneapolis, by unanimous vote approved the Society's record, moved its headquarters to Topeka, Kansas, voted a \$50,000 apportionment for its support and instructed it to conduct a campaign for total abstinence, to publish and distribute literature, to inculcate prohibition principles, and to create sentiment among the constituency of our Sunday Schools, Epworth Leagues, and our people generally for total prohibition of liquor traffic.

During the next four years the Society participated in twenty-seven State campaigns, sent out millions of leaflets, investigated the success of prohibition in the great State of Kansas and exploited its lessons as no other agency could have done, having the notable Kansas record as a base of its propaganda.

Mr. Deets Pickett was made research secretary and Rev. Harry G. McCain extension secretary. Dr. J. N. C. Coggin was elected secretary for colored work. The Clip Sheet, first of all of the Clip Sheets, and the Voice were founded. The Clip Sheet eventually became perhaps the best known publicity agency in the country. A number of books have been published through the years and the leaflet department of the Board has circulated millions of leaflets.

In 1916 the General Conference moved the Board to Washington, D. C., and the organization became one of the most influential bodies advocating national prohibition. The Methodist Building was erected at First and Maryland Ave., N. E., as headquarters of the Board. This is now a property valued at \$1,100,000 and the equity of the Board is in excess of \$600,000.

The collapse of inflated values in 1929, bringing in its train wide-spread suffering among the very people upon whom the Board has had to depend for support, was the principal factor in the repeal of Federal Constitutional Prohibition. During the period between 1929 and the accomplishment of repeal the association against the prohibition amendment had available funds drawn from immense fortunes while not only the Board of Temperance but the other Temperance organizations were absolutely prostrate. Funds were lacking even for printing and postage. The task of the Board in these circumstances was to serve as effectively as possible the interest of the country and the cause, to protect the organization and property interests of the Board, and to seek sources of income from which funds could be drawn to re-establish work which had been discontinued. Faithful, sacrificing friends all over the Methodist Church became regular contributors to the Board. At the present time the Board's position has been substantially buttressed, work is being resumed, and the outlook is encouraging.

The major, long-term objective of the Board at the present time is the restoration of prohibition for the entire country if and when this is possible. The Board's work toward this end is purely educational, consisting largely of ascertaining and dis-

tributing facts, but it is of course true that indirect legislative results will be inevitable because of the effect of this educational work upon the convictions and consciences of the people. The minor and immediate objectives of the Board are relief from current intolerable liquor conditions and a turn of the tide which is swamping the country with gambling and similar commercial exploitation of the vices of the people. Every effort is being made to handicap the operations of the liquor trade and restrict its evils. Noticeable and uniform gains are being made in all parts of the country. In the Board's current work, evils of repeal are systematically attacked through publicity and education. Well-defined effort is being made to promote prohibition of liquor advertising, and prohibition for the national Capital and the Federal territories. The Board adheres to the principle that if the liquor traffic must be tolerated for a time its promotion under the protection of Government is illogical and not to be borne. Methods in contemplation are: (1) revival of the Clip Sheet, (2) cartoon service, (3) complete educational service for the local church covering every age group and affording an abundance of resource material, (4) the production of educational literature directed specifically to trade, professional and other class groups, (5) production of posters and exhibits, (6) the grounding of all work done upon sound research work, with collation and classification of material covering all phases of the liquor problem and repeal conditions.

The Board recognizes clearly the difficulties connected with the re-establishment of the policy of prohibition, due to the spread of the urban psychology to small towns and rural districts, the suggestive influence of the radio, motion pictures, and chain journalism, and the prejudices of great social groups. It has advocated prohibition upon the sole ground that no other policy of dealing with the evil has been shown to be effective and that present conditions weigh heavily upon all classes of the population.

THE AMERICAN BIBLE SOCIETY

Dear Fathers and Brethren:

The Advisory Council of the American Bible Society, representing some twenty-four denominations, adopted, in December, 1934, the following: "We are impressed with the fact that the American Bible Society stands in a position where it virtually serves as a Board of each and all of the Christian denominations; and, since the churches are the real trustees for the distribution of the Scriptures, we strongly urge that every denomination seriously consider the claims of the American Bible Society, not as a public institution, but as an arm of their own church, whose resources and world service it has the same high privilege to support as support is given to other boards and agencies of their denomination."

That the Methodist Episcopal Church has for long years recognized this is more than a satisfaction to the Society; it is a constant demonstration of the Methodist recognition that the responsibility for the distribution of the Scriptures rests primarily upon the whole Christian church and is implicit in the nature of the Bible, of the Church, and of the Christian message. Through the Society the Methodist Episcopal Church provides the indispensable Book for its younger fellow churches and its missionaries in Japan, China, the Philippines, Latin America, and elsewhere. Through the Society the Church also discharges its responsibility for bringing the Scriptures in the language of the people to multitudes on the frontiers of the Church's advance and often far beyond. This dissemination of the Bible both opens the way for the advance of the evangelistic and teaching functions of the Church and, at the same time, reinforces them within the confines of the Church itself. The specialized nature of the Society's task also keeps the significance of the Bible before the membership of the Church—a matter of vital importance in these days. The Society is therefore eager that in the growth of the benevolent program of the Church this historic relationship should be preserved to bless the world as it has done for many years. For a century there has been no interruption in it and it was never expressed in a clearer and more practical manner than now.

ADVANCING TO MEET NEW CONDITIONS

The effects of the economic depression have of course brought restrictions all too severe upon the distribution of the Scriptures. They have spurred the Society to undertake a thoroughgoing study of all its processes and program to meet more effectively the conditions it now faces. The needs of our own country have

been faced by the reorganization of the Society's agencies to free the fourteen district and division secretaries for larger field work in the promotion of distribution and the interpretation of the work of the Society, by the production of new English Bibles priced at 30 cents and 60 cents, and by the quiet stimulation of greater use of Bibles already distributed.

The need of closer relationship to national forces in the foreign field has been met by the organization of advisory committees in Japan, the Philippines, and China. In the case of the latter, the British and Foreign Bible Society, the National Bible Society of Scotland and our own Society have formed an Advisory Council which is developing auxiliary Bible Societies and planning for a "Bible Society in China" in and through which, in a unified manner, all of the Chinese, British, Scotch and American forces are to be united in the prodigious task of the supply of the Scriptures to 400,000,000 people, among whom education and literacy are advancing with great rapidity.

The development of co-operation has been marked by arrangements whereby, in several areas, the work of the American Bible Society and of the British and Foreign Bible Society is administered as one work by a single secretary. This is now the case in West China, in South China, in Chile and in Uruguay, and is being advanced elsewhere. This new form of missionary co-operation maintains the interest and the relationship of each home base constituency to the field concerned but eliminates the duplication and confusion resulting from two or more societies carrying on substantially the same work in the same country.

Dignified Bible Houses have been built by the Society in Tokyo and Rio de Janeiro from a special fund. They will bear testimony in Japan and Brazil to the permanent significance of the Scriptures in national life and, being productive of income, will prove valuable in providing for the Bible cause support unaffected by the fluctuations of exchange.

VIGOROUS DISTRIBUTION ABROAD

These adaptations to today's world have accompanied constant prosecution of established lines of effective work. For example, in Japan, by the systematic house-to-house personal work of a score of faithful colporteurs some 1,764,000 Gospels have been sold in villages, towns and cities in the quadrennium. In twelve years, 2,191,000 households have been called upon. Yet at the present rate of distribution it will take nearly fifty years to supply once the 65,000,000 people of Japan and by then 30,000,000 more will be added to the population! In the Philippines and Argentina the Bible motor-vans continue valuable; two more have been added in Argentina. By these, rapid contact over good roads is made with small towns and villages; illustrated lectures, musical broadcasts with a loud speaker and other attractions draw crowds about the cars, from which testi-

mony to the power of the Bible in human life is given and many copies are sold.

In Latin America generally the opportunities for effective distribution of the Scriptures outrun the appropriations which the Society can make. In China new energy is being given the work by the deep interest of many sections of the Chinese church in promoting it; the circulation of whole Bibles in China has grown steadily for several years. The encouraging features must not, however, blind us to the evidence that there are countries in which the doors are shut to the entrance of the printed Word and others which may all too soon become so. It is urgent that in the latter the Scriptures be widely disseminated as soon as possible.

IN THE C. C. C. CAMPS

In the United States, as abroad, reduction in budgets and in home missionary staff has had its effect; at the same time there is faith that more serious thinking induced by less easy living is leading some to turn afresh to the great resources of the Bible. In the Civilian Conservation Corps camps, through which hundreds of thousands of young men have passed, more than 128,000 Testaments have been distributed by the Chaplains to men who have requested them. There is much testimony to the extent to which these little books have been read. Other aspects of the work have continued much the same, subject to the changes in the organization of field work.

CENTENNIAL OF WORK FOR THE BLIND

In 1935, the Society completed one hundred years of work for the Blind, having appropriated in April, 1835, \$1,000 for experiments which resulted in the first publication of Scriptures in embossed letters. During the century 117,000 embossed volumes have been supplied in thirty-one languages, systems, and forms. This is the longest and largest service rendered to the literate blind by any society in the world. It has produced the complete Bible (requiring from 11 to 34 volumes) in the King James Version in three systems, in the Revised Version in three systems, and in Japanese. The prices of these costly books have always been reduced to the Blind; for several years the Society has supplied blind persons at a uniform price of 25 cents a volume—one eighth to one thirty-second of the cost. Miss Helen Keller said of the Society's work: "I cannot recall a further-reaching benefit to the Blind, unless it be education itself. For wherever the Bible goes, it carries new hope to the handicapped and quickens their wills to rebuild their broken lives."

THE COMMEMORATION OF THE FIRST PRINTED ENGLISH BIBLE

Convinced that the most serious obstacle to effective support of the Bible cause is the indifference to the Scriptures on the part

of multitudes of Church members, the Society has sought, within its proper functions, ways of bringing the value of the Bible home more closely. Its promotion of Bible Sunday is a recurring element in this process. Occasionally, however, a signal event makes possible a far greater effort. Such was the 400th anniversary of the printing of the English Bible. The Society conceived this to be an occasion of national import in which the widest attention could best be secured by making it a truly national commemoration. It therefore secured a distinguished National Committee and a number of similar Regional Committees to sponsor a nation-wide observance of the event. The aims were both historical and practical—to celebrate appropriately the influence which the printed English Bible has exercised upon the thought and life of the English-speaking peoples through four hundred years and at the same time to encourage the wider reading and possession of the Scriptures throughout the country. The Society met the whole cost of the national promotion, local celebrations being financed in local communities.

By all external signs, the Commemoration was a very great success. Hundreds upon hundreds of communities united in community programs sponsored by groups of local churches or ministerial associations. Tens of thousands of individual churches observed the Commemoration through addresses, exhibits of historic Bibles, appropriate exercises in church schools and in young people's societies and in many cases by the distribution of literature promoting reading. There were more than 12,000 sales made of pamphlets, leaflets, and other material offered under the auspices of the National Committee. More than 9,000 of these sales included five or more pamphlets as well as some hundreds of thousands of leaflets. Of the two principal leaflets prepared for the occasion and offered for sale, approximately 2,700,000 were issued. The public and religious press, through news items, special articles and editorials, gave generous accounts of the celebration and its significance and of local observances. A national broadcast in which Secretary of State Cordell Hull presented a message from the President, was given over an extended National Broadcasting Company network. In many communities, local stations afforded facilities for broadcasts by local committees. In December, some 6,000 theaters displayed a news reel prepared by Paramount News, giving a presentation of the Commemoration and the widespread distribution of the Scriptures.

It is of course impossible to tell how deep an impression has been made but it is earnestly hoped that multitudes have been brought to a fresh recognition of the power of the Scriptures in national and individual life and that new influences will be springing up to broaden and deepen these currents.

TRANSLATIONS OF THE BIBLE

During the past four years the Bible Society has published

the Scriptures in four languages that previously had none, the first whole New Testament in two others, new portions in four more, and revisions of one Bible, three Testaments and two portions.

New Scriptures are still being provided for American aborigines. West of the Mississippi there are many Indians who do not fully comprehend English and for whom the Word only in their own tongue has significance. In 1933, the Gospel of Matthew, translated by the Rev. H. C. Whitener, of the Presbyterian Board of National Missions, was published for the *Keres* Indians of New Mexico. The Rev. Leonard P. Brink, of the Christian Reformed Church, translated the Acts and additional Psalms, which were included in a new printing of *Navaho* Scriptures in the fall of 1935. A task of nearly forty years was finished when the whole New Testament in *Cheyenne* was published in 1934, the text having been prepared by multigraph at the Mennonite Mission at Lame Deer, Montana. This translation was made by the Rev. R. R. Petter, D.D.

In Guatemala the Society has aided financially the work of Mr. and Mrs. H. Dudley Peck, of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., in an effort to reduce the many dialects of the *Mam* language so that as many people as possible can use one text. This work has been accomplished in spite of the handicaps of ill-health and reduced mission staffs. Work has been progressing, against similar handicaps, in the neighboring but distinct *Quiché* language, by Rev. Paul Burgess, another Presbyterian missionary. In 1932, the Gospel of John was published for the *Valiente* Indians of Panama, translated by the Rev. E. S. Alphonse, of the British Methodist Church. Progress on the *Aymara* and *Quechua* translations for Peru, Bolivia, and Ecuador has been delayed because of the difficulties in solving orthographical questions.

The *Turkish* revision, being prepared under the direction of the Rev. F. L. MacCallum, D.D., of the American Board, advances. The New Testament was published in 1933, the Psalms in 1932, Genesis in 1933 and Proverbs in 1935. These are in the new roman letters and in the modern style of *Turkish*, involving most careful judgment of the effect of the government's recommendations in the matter of spelling and vocabulary. The Society joined with the British & Foreign Bible Society in the publication, in 1932, of the Gospel of Matthew into *Central Bulgarian Romany*, translated by Mr. Angel Atanaskieff for these Gypsies.

Several translations and revisions are going forward in Africa, notably the translation of the New Testament in *Tetela*, by missionaries of the Methodist Episcopal (South) Mission in Belgian Congo, the revision of the *Luba-Lulua* New Testament by Southern Presbyterian missionaries and the translation of the *Moré* New Testament by the Assemblies of God Mission. The

Nyore New Testament, translated by Mrs. G. B. Kramer and missionaries of the Church of God in Kenya, is in press.

In Siam there have been published the *Tai Lu* New Testament (1933), translated by Rev. J. L. Beebe; the Gospel of Mark in *Miao* and in *Yao* (1932) for tribes back in the mountains. The revision of the Old Testament in *Siamese* has been begun. In China in 1934 there was published a revision of the New Testament and Psalms in the *Hinghua dialect*, prepared by a group of Chinese and American pastors, professors, missionaries and laymen. The Society has also published a good portion of the *Kuo-yü* (*Mandarin*) Old Testament in Chinese and Phonetic characters. The multiplied dialects of the Philippines keep many translators active. Mrs. J. Andrew Hall is translating the Old Testament into *Samareño*; of this only Psalms (1933) has yet been published. The Gospel of Luke has been published in both Arabic (1934) and roman (1931) letter, for *Moro Sulu* Mohammedans familiar with one and illiterates just learning the latter. The revision of the *Ilocano* Bible has been completed and the *Cebuan*, *Ibanag*, and *Panayan* New Testaments are now undergoing that process. The revised *Ibanag* Matthew prepared by Rev. Altemero of the Methodist Episcopal Church, was published in 1935.

One of the most interesting publications of 1935 was the New Testament and Psalms for the inhabitants of the island of *Ponape*, in the Caroline Islands. The turns of the wheel of world history have brought it about that Scriptures originally translated by American missionaries have been re-translated and revised by a German missionary, printed in England at the cost and under the direction of the American Bible Society, and sent to Japan for distribution by Japanese missionaries among the inhabitants of *Ponape*.

At the Bible House in New York data on Scripture translation and publication is being built up in connection with the Society's historical Collection of Printed Scriptures, now numbering editions in more than 650 languages and dialects.

ISSUES AND CIRCULATION OF SCRIPTURES

With the reminder that statistics are by no means a conclusive reflection of the extent and value of work—for effective distribution is not to be measured by the volume of copies but by intangible influences upon the minds and hearts of those to whom the Scripture comes—the following figures are reported:

TOTAL ISSUES				
	<i>Bibles</i>	<i>Testaments</i>	<i>Portions</i>	<i>Totals</i>
1931-34 ¹	1,184,454	1,736,337	30,210,247	33,131,038
1927-30	1,248,627	2,726,735	40,229,726	44,205,088

¹The statistics for 1935 are not complete at the time this report must go to print, but will be available in the periodical press.

The distribution for 1931-1934 is slightly larger than the distribution for the quadrennium 1923-1926. The following are figures for distribution in some of the foreign missionary fields of the Methodist Episcopal Church:

	<i>Bibles</i>	<i>Testaments</i>	<i>Portions</i>	<i>Totals</i>
Philippines. 1930	6,713	13,315	138,039	158,067
1934	6,427	8,814	69,230	84,471
Japan. 1930	10,944	35,675	698,278	746,500
1934	10,152	32,898	568,837	611,887
China. 1930	13,480	32,220	4,131,325	4,177,025
1934	20,118	20,274	2,138,110	2,178,502
Latin America. . . 1930	57,152	296,880	669,826	1,023,858
1934	54,524	51,642	456,991	563,157

The year 1930 was the year of the Society's largest issues when the total exceeded 12,000,000 Bibles, Testaments and Portions. 1934 shows very definitely the effect of the reduction in the income of the Society, of the reduction in the number of missionaries on the field (who are invaluable in the distribution of the Scriptures), and of the devaluation of the dollar abroad which has magnified the effect of cuts in appropriations.

INCOME AND BUDGET

By four radical reductions of its budget the Society has passed through these critical financial years without the creation of a deficit and yet without the elimination of any area or phase of work. It is, nevertheless, clearly manifest that the effect of the successive reductions of the budget has been a reduction in the missionary distribution of the Scriptures at a time when it was most greatly needed and when many quarters of the world were open to receive the Scriptures with an eagerness previously lacking. The position of the Society's investments has been well protected and earnings well sustained in the light of the very difficult problems that investment creates, but income of this nature is a minor fraction of the Society's budget and its most serious loss has been in the income from living donors, received from denominations, from churches, and from the direct gifts of individuals.

The Society is profoundly grateful to the Methodist Episcopal Church and to the World Service Commission for its steadfastly fair and just recognition of the natural place of the Bible cause in the official benevolences of the church. The World Service Commission recognized in July, 1933, that the operation of the program of designated giving was affecting adversely the support of the Society and in the revision of the ratios made at that time fixed the Society's share at 2 per cent of the distributable income after the deduction of the preferentials.

During the last three quadrenniums the receipts of the Society from the Methodist Episcopal Church were respectively \$345,-

446, \$276,294, and \$131,243. The movement of support from the Methodist Episcopal Church during the last eight years has been as follows:

1928.....	\$80,442	1932.....	\$34,445
1929.....	75,519	1933.....	26,972
1930.....	67,504	1934.....	33,911
1931.....	52,829	1935.....	35,915

Although the contributions from the Methodist Episcopal Church are still larger than those from any other denomination, the contributions per thousand members are below those of other leading denominations supporting the Society's work.

The financial condition of the Society and its budget have been annually submitted to the World Service Commission and to the Society's Advisory Council. The budgets for the past quadrennium have been as follows:

	<i>Total</i>	<i>Total Less Receipts and Sales on Foreign Fields</i>
1932.....	\$1,180,248	\$992,500
1933.....	929,575	766,000
1934.....	895,000	738,400
1935.....	986,100	855,650

Income and expenditure under the budget, excluding receipts and sales on the foreign field, have been as follows:

RECEIPTS	<i>General Budget</i>	<i>Sales</i>	<i>Totals</i>
1932.....	\$582,865	\$237,901	\$829,766
1933.....	513,222	228,889	742,111
1934.....	523,865	250,964	774,829
1935.....	565,148	260,775	825,923

EXPENDITURES	<i>General Budget</i>	<i>Publication</i>	<i>Totals</i>
1932.....	\$580,545	\$211,518	\$792,063
1933.....	471,764	226,827	698,591
1934.....	470,634	250,275	720,909
1935.....	556,137	248,825	804,962

The income above expenditures in the general budget in 1933 and 1934, when the budget was radically cut, has been expended as follows: in 1934, \$22,492, chiefly to cover losses in exchange; in 1935, \$40,000 was added to the budget, and in addition approximately \$35,000 in the promotion of the Commemoration of the First Printed English Bible; remaining balances have been added to the budget of 1936. The expenditures under the general budget for the past quadrennium average 20 per cent below the expenditures for the previous quadrennium.

It still remains true that the churches and Christian public of the United States contribute about half as much to the support of the Bible cause as do the people of Great Britain and the British Dominions, although American contributions to general

denominational missionary societies exceed the British contributions to such societies.

PERSONNEL

Mr. John T. Manson, a member of the Presbyterian Church, U. S. A., was elected President on May 3, 1934, succeeding Mr. J. Frederick Talcott, who resigned on March 1, 1934. The Vice-Presidents include the following Methodists: John R. Mott, LL.D., William S. Pilling, Junius E. Beal, Hon. Henry J. Allen, LL.D., Frank A. Horne, J. Henry Baker, R. L. Smith, William Phillips Hall, C. Edgar Anderson, and J. L. Kraft.

During the quadrennium, Howard C. Wick of the Methodist Episcopal Church was added to the Board of Managers. Other Methodists on the Board are George D. Beattys, Winthrop M. Tuttle, James R. Joy, LL.D., Arthur L. Brown, Daniel Burke, Edward S. Malmar, Bishop Francis J. McConnell, and Rev. Drs. Ezra S. Tipple, and J. Newton Davies.

The Society regrets the loss by death of Vice-Presidents James N. Gamble, William Halls, Jr., Wesley L. Jones and L. T. M. Slocum; the Rev. Dr. Frank Mason North, for many years a ministerial member of the Board; and the Rev. A. Wesley Mell, Secretary of the Pacific Agency.

Among the Secretaries of the Districts and Agencies, at home and abroad, responsible for the Society's work in their area, are the following members of the Methodist Episcopal Church: *In the United States*: Rev. G. G. Dilworth, Secretary of the Atlantic Agency; Rev. Edgar C. Powers, D.D., Secretary of the National Capital Agency; Rev. J. L. McLaughlin, D.D., Secretary of the Northwestern Agency; Rev. Arthur F. Ragatz, D.D., Secretary of the Western Agency; Rev. D. H. Stanton, D.D., Secretary of the Atlanta Division of the Haven Memorial Agency among the Colored People. *Abroad*: Rev. Paul Penzotti, Secretary of the La Plata Agency; Rev. Charles W. Turner, Ph.D., Secretary of the Brazil Agency; Rev. G. Carleton Lacy, D.D., Secretary of the China Agency.

This report is presented for the Society with a grave sense of the responsibility it carries for making available to all men that marvelous Book on the knowledge of which the destinies of men and nations depend and with deep gratitude to those who truly share that responsibility.

Respectfully submitted in behalf of the Board of Managers,

ERIC M. NORTH,
GEORGE WILLIAM BROWN,
General Secretaries.

TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

Cincinnati, Ohio,
March 3, 1936.

*Report of the Trustees of the Methodist Episcopal Church, to the
General Conference of the Methodist Episcopal Church in
Session at Columbus, Ohio, May, 1936:*

Dear Fathers and Brethren:

The Trustees of the Methodist Episcopal Church respectfully submit their report for Four (4) calendar years, 1932, 1933, 1934 and 1935, including in particular the status of the Permanent Fund, the interest from which is subject to the order of the General Conference.

The Trustees again desire to call to the attention of the members of the General Conference the provisions of paragraph 380 of the Discipline, making it the duty of all Ministers to obtain as far as possible contributions to said Fund by donations and bequests.

The amount of new bequests during the last Quadrennium has been exceptionally low, much of which may be attributed to the depression. It nevertheless appears to your Trustees that if the Pastors would earnestly keep this paragraph in mind, the funds of the Church could be vastly increased and its influence thereby greatly extended.

During the past Quadrennium a desirable change has been made, in that your Trustees have secured the services of Investment Counsel; considerable major changes have been made in the investment of the Trustees in accordance with the recommendations of Investment Counsel.

During the last Four (4) years the total income on bequests amounted to \$120,267.79.

The total cost of administration, including taxes, operating expenses and repairs for this period, amounted to \$10,618.42.

The amount paid to beneficiaries during the last Quadrennium aggregated \$88,157.99.

We regret the necessity of reporting that during the last Quadrennium death has removed from our midst William M. Green and H. H. Garrison; Mr. Garrison was appointed to fill the vacancy caused by the death of Mr. Green, and H. F. Dornette was appointed to fill the vacancy caused by the death of Mr. Garrison. In addition thereto, J. R. Edwards, who so efficiently served this Board for so many years as its Treasurer, felt the necessity of resigning his said office. Dr. George C. Douglass succeeded Mr. Edwards as Treasurer.

TERMS OF OFFICE OF TRUSTEES

Terms of the following Trustees expired in 1936:

Ministers: L. C. Bentley, A. M. Courtenay, Edw. D. Soper.

Layman: J. R. Edwards (resigned), W. E. Keplinger, Leonard Garver, Jr.

Trustees of the Methodist Episcopal Church are: W. E. Keplinger, H. Lester Smith, L. C. Bentley, A. M. Courtenay, Edw. D. Soper, H. F. Dornette, C. H. Waldo, President; C. H. Lewis, Vice-President; George C. Douglass, Treasurer; Leonard Garver, Jr., Secretary; M. C. Slutes.

Respectfully submitted,

LEONARD GARVER, JR.,

Secretary.

GEORGE C. DOUGLAS, TREASURER OF TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

COMPARATIVE BALANCE SHEET

At December 31st, 1932, 1933, 1934 and 1935.

	At December 31, 1932	At December 31, 1933	At December 31, 1934	At December 31, 1935
CASH	\$2,857.02	\$3,440.59	\$11,368.14	\$11,107.46
INVESTMENTS:				
Stocks.....	\$128,259.00	\$133,759.00	\$154,148.50	\$266,019.15
Bonds.....	417,024.15	417,995.25	413,576.07	250,303.72
Total Stocks and Bonds	545,283.15	551,754.25	567,724.57	516,322.87
Real Estate Mortgage Notes.....	\$140,917.00	\$40,800.00	\$40,800.00	\$40,800.00
Land Trust Certificates.....	15,075.00	15,075.00	15,075.00	15,075.00
Land Contracts.....	6,500.00	6,500.00	6,500.00	6,500.00
Bldg. & Loan Assn. (Cfd. of Deposit).....	703.65	703.65	.....	.....
Real Estate (Western).....	100,117.00	100,117.00	101,617.00	93,216.77
Real Estate (Cincinnati).....	.....	.....	8,000.00	8,000.00
Sundries.....	.....	.....	1.00	1.00
Savings Accounts.....	.....	.....	.....	10,000.00
Total Other Investments	162,492.00	163,195.65	171,992.00	173,592.77
Total Assets	<u>\$710,632.17</u>	<u>\$718,390.49</u>	<u>\$751,084.71</u>	<u>\$701,083.10</u>
REPRESENTED BY				
TRUSTS, FUNDS AND BEQUESTS..... <i>Exh. I</i>	\$625,032.60	\$627,070.29	\$656,439.22	\$666,736.97
OTHER FUNDS:				
Permanent Fund.....	\$9,280.95	\$9,514.37	\$9,705.60	\$9,900.69
Profit and Loss Account.....	75,764.13	77,112.12	77,183.49	16,697.92
Total Other Funds	85,045.08	86,626.49	86,889.09	26,598.61
Total Trusts, Funds and Bequests	<u>\$710,077.68</u>	<u>\$713,696.78</u>	<u>\$743,328.31</u>	<u>\$693,335.58</u>
UNDISTRIBUTED INCOME AT				
CLOSE OF YEAR..... <i>Exh. 2</i>	554.49	4,693.71	7,756.40	7,747.52
Total	<u>\$710,632.17</u>	<u>\$718,390.49</u>	<u>\$751,084.71</u>	<u>\$701,083.10</u>
SCHEDULE "A"				

GEORGE C. DOUGLASS, TREASURER OF TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

COMPARATIVE STATEMENT OF RECEIPTS AND DISBURSEMENTS (INCOME ACCOUNT)

For the Four Calendar Years 1932, 1933, 1934, 1935

DESCRIPTION	1932 Year	1933 Year	1934 Year	1935 Year
CASH RECEIPTS:				
Income from Investments.....	\$32,834.67	\$27,969.68	\$27,832.75	\$29,353.18
Dividend on Life Insurance Policy (Probst Fund).....	9.95	.....	.....	.....
Interest on Cash Balances.....	139.36	44.67	.....	.....
<i>Transfers (Between Income and Principal Accounts)</i>				
Amount Necessary to Adjust Books on New Set-up Basis.....	.....	.....	5.34	.....
To Probst Fund.....	.....	.....	.....	2,078.19
Total Cash Receipts.....	\$32,983.98	\$28,014.35	\$27,838.09	\$31,431.37
CASH DISBURSEMENTS:				
Legal Services.....	\$500.00	\$500.00	\$500.00	\$710.00
Commissions.....	989.36	892.24	1,154.07	1,183.63
Traveling, Luncheons, Etc.....	97.30	67.80	100.20	22.50
Accrued Interest and Premiums on Reinvestments.....	153.47	85.76	38.38	1.58
Real Estate Expenses.....	1,137.98	458.68	652.52	1,309.44
Revenue Stamps, Postage, Check Tax and Insurance on Shipping Bonds.....	.....	.....	62.01	1.50
Cash in Savings Account.....	.....	.....	.....	*10,000.00
Total Expenses.....	\$2,878.11	\$2,004.48	\$2,507.18	\$13,228.65
Distribution to Beneficiaries.....	31,373.73	19,875.58	18,898.40	18,010.28
<i>Transfers (Between Income and Principal Account)</i>				
To Permanent Fund.....	\$403.91	\$233.42	\$191.23	\$195.09
To Profit and Loss.....	.....	.....	.....	6.23
Bonds purchased from Income previously Charged to Principal.....	.....	.....	3,178.59	.....
To Contingent Fund.....	1,722.12	1,761.65	.....	.....
Total Transfers.....	2,126.03	1,995.07	3,369.82	201.32
Total Cash Disbursements.....	\$36,377.87	\$23,875.13	\$24,775.40	\$31,440.25
<i>Excess Disbursements over Receipts...</i>	<i>\$3,393.89</i>	<i>\$</i>	<i>\$</i>	<i>\$8.88</i>
<i>Excess Receipts over Disbursements.....</i>	<i>3,948.38</i>	<i>4,139.22</i>	<i>3,062.69</i>	<i>7,756.40</i>
Undistributed Income at Start of Year.....	\$554.49	\$4,693.71	\$4,693.71	*\$7,747.52
Undistributed Income at Close of Year.....	\$554.49	\$4,693.71	\$7,756.40	\$7,756.40

EXHIBIT 2

*\$10,000.00 Undistributed Income Held in Savings Accounts.

GEORGE C. DOUGLASS, TREASURER
TRUSTEES OF THE METHODIST EPISCOPAL CHURCH
SUNDRY TRUSTS, FUNDS AND REQUESTS

ON DECEMBER 31, 1935.

<i>Description</i>	<i>Principal</i>
E. H. Gammon Trust.....	\$234,312.74
Jedediah Allen Trust.....	39,197.56
Joseph Jones Bequest.....	16,250.00
E. P. Dwight Bequest.....	50,000.00
Julia A. Applegate Bequest.....	5,500.00
Adam Rouser Bequest.....	4,000.00
Meredith Cheek Bequest.....	350.00
John R. Hinkle Fund.....	10,000.00
Robert T. Miller Trust.....	6,953.66
Oliver Collins Bequest.....	1,000.03
Henrietta Stitt Bequest.....	1,050.00
Samuel Williams Bequest.....	260.00
Martin Ruter Cemetery Lot Fund.....	128.88
Martin Ruter Cemetery Lot Fund Invested Income Account.....	99.35
Delana B. Parks Bequest.....	1,161.98
Charles M. Langdon Bequest.....	500.03
Trinity M. E. Church Endowment Fund.....	6,480.50
Lillian Gamble Bequest.....	2,500.00
John S. Hester Bequest.....	400.00
John S. Hester Bequest Invested Income Account.....	50.00
Frank X. Kreidler Bequest.....	1,000.00
Mary K. Eaton Fund.....	100.00
Apologete Endowment Fund.....	75.00
John Doenges Fund.....	100.00
Jane McMahon Bequest.....	200.00
Ruth H. Brink Bequest.....	984.50
Detroit & Minnesota Annual Conference Fund.....	1,000.00
Elizabeth Owens Bequest.....	553.00
Catherine M. Kibbey Bequest.....	2,000.00
Mt. Auburn M. E. Church Current Expense Fund.....	6,700.17
Mt. Auburn M. E. Church Various Departments Fund.....	3,410.09
Whetstone Fund—Biblical and African Training School.....	2,000.00
Whetstone Fund—Biblical and African Training School Invested Income Account.....	2,634.59
George B. Johnson Bequest.....	2,000.00
Thomas and Mary A. Shepherd Annuity Fund No. 1.....	795.03
Thomas and Mary A. Shepherd Annuity Fund No. 2.....	930.91
Thomas and Mary A. Shepherd Annuity Fund No. 4.....	815.40
Thomas and Mary A. Shepherd Annuity Fund No. 4 Invested Income Account.....	646.65
Catherine N. Scott Bequest.....	859.00
Myrtilla I. Gann Annuity Gift.....	1,000.00
Sarah J. Dillon Bequest.....	5,666.87
W. A. Crawford Bequest.....	1,506.40
Trustees First M. E. Church, Athens, Ohio.....	700.00
Thomas Edward Corkhill Fund.....	11,883.69
The Walden Family Fund.....	5,000.00
The Walden Family Fund Invested Income Account.....	498.00
Thomas A. Snider Missionary Fund.....	47,610.49
Mary B. Robinson Bequest.....	952.50
Mary Jane Spence Memorial Fund.....	2,161.26
Perez Mason Bequest.....	2,637.23
Rev. N. Norton Clark Needy Fund.....	500.00
Mary F. Chace Bequest.....	1,200.00
Helen W. Chandler Memorial Fund.....	1,307.34
Minerva P. Sharp Bequest.....	253.69
Francesca N. Gamble Bequest No. 1.....	47,616.54
Francesca N. Gamble Bequest No. 2.....	23,862.22
Francesca N. Gamble Bequest No. 3.....	50,000.00
Lemuel Dwelle Bequest.....	12,904.32
Boyce and Boyd Fund.....	32,509.13
Boyce and Boyd Fund Invested Income Account.....	1,550.00
James Denham Estate.....	328.10
Consolidated Fund—Invested Income.....	7,700.00
Probst Fund.....	1.00
Permanent Fund.....	9,900.69
Certificates Received in Lieu of Defaulted Coupons.....	409.18
Total.....	\$876,637.66

TRUSTEES OF JOHN STREET METHODIST EPISCOPAL CHURCH

To the General Conference of the Methodist Episcopal Church:

The trustees of John Street Methodist Episcopal Church respectfully submit their report for the four years since the last General Conference.

John Street Methodist Episcopal Church occupies a pivotal and strategic place at the center of the nation's financial and business life. It is estimated that a business population of 668,000 people enter and leave lower Manhattan every business day. John Street is in the center of this area. Many thousands pass its doors every noon hour in going to or from lunch or shopping. At noontime the pace is more leisurely than it is during the morning and evening rush hours. Many have time to go in for the church services and listen to or take part in the various services conducted in this Mother Church of American Methodism.

Many have found a new, vital life and Christian experience through the John Street noonday meetings, which have been continued from three to five times a week for over half a century. On Monday the meetings are under the auspices of a committee of business men. Tuesday is in charge of a "Youth Council." On Wednesday the pastor presents a weekly message to the people. Thursday has been designated "National Methodist Pulpit Day," when prominent Methodist leaders from both at home and abroad are present to speak. Friday is under the direction of the "Friendly League for Christian Service," an interdenominational group of women who have been conducting this work in co-operation with the John Street Church for the past fifteen years. For two hours the women serve luncheon in the Sunday-school rooms and at the same time conduct religious services in the auditorium above. Business women are thus able to come and go during the period allowed them for lunch. The attendance has varied from 700 to 1,500. This is believed to be the finest work of its kind done for business women in any Christian church in New York City.

A church-school session and morning worship are held every Sunday morning. Many visitors worship at John Street, especially in the summer. The new housing developments on the lower East Side of the city and the improved new subway and transit lines are making John Street Church more accessible to a larger constituency and enlarging its responsibilities as an active church. It is a favorite meeting place for various church groups which desire a central location convenient to the entire metropolitan area. The book for registry of visitors shows for the past

quadrennium the names of more than 5,000 visitors, coming from every part of the United States and from nearly every country in the world. Pilgrimages by young people's groups, men's and women's societies and other organizations are of frequent occurrence. Renewed interest has been shown recently in the historical data, pictures and other objects and articles of early Methodism that have been acquired by John Street Church. A large number of marble tablets and memorials to distinguished churchmen of past generations make this church in some sense a Westminster Abbey of American Methodism.

There is now great need for a more adequate, fireproof place in which to safely house the valuable collection of books belonging to the church, original paintings of John Wesley, Whitefield, Embury, and others, and many valuable etchings, manuscripts, and furniture that have heretofore been acquired. These relics of early Methodism should have a safe and permanent abode, for they are a priceless asset for our entire American Methodism. It is also hoped that this work of reconstruction of the John Street Church property can be so done as to provide facilities attractive and useful to other historical societies and organizations. The New York Methodist Historical Society and other institutions in this area have historical data which could be made much more valuable to the denomination if properly housed and exhibited in this historic site. All this priceless material of past generations should be enshrined in a fireproof structure in such manner and form as to ensure its safety and greater usability. The records of the birth of American Methodism should be here gathered. The past with its historic data should be here implemented for the uses of the future. Thus will John Street Church more efficiently serve the coming generations of Methodism.

The Barbara Heck Commission, appointed by the General Conference of 1932, of which Mrs. Francis J. McConnell is chairman, has done valuable educational work in making early Methodist history, centering around John Street Church, known to the whole denomination. During the quadrennium they have produced a pageant, "Daughter of the Dawn," and a play entitled "Golden Hill." They have also begun an organization of Methodist women to be known as the "Golden Hill Society." Golden Hill was the former name of the area where John Street Church is now located, and was so called because of the fields of golden grain growing there in the early days. Their purpose is to assist in the preservation and restoration of the church and the enlargement of its endowment. For this, substantial funds will be needed. It is hoped that sufficient funds can be secured by the time the "Aldersgate Anniversary" is held in 1938, so that the restoration of the church, now so badly needed, can be then completed. The restoration of these historic sites is doubly desirable and necessary because of the new World's Fair to be held in Greater New York in 1939, when Methodists from all over

the United States and the world will of course be present. The building of this mother church should be creditably restored and her activities assured for future generations.

During the past quadrennium there was successfully completed a similar undertaking for City Road Chapel, in London, the mother church of all Methodism. The building was restored and a substantial sum was raised for its endowment and preservation—a considerable part being given by American Methodists.

The Rev. Francis Bourne Upham, D.D., who had been pastor of John Street Church for thirteen years, since 1922, retired in 1935, with the affectionate regard of the board of trustees. The Rev. Robert H. Dolliver, appointed pastor in 1935, is now serving with devotion, realizing the unique opportunities the church affords.

Two of the trustees, Winthrop M. Tuttle and Paul Sturtevant, have resigned. In their places the board of trustees has elected John W. Crawford, of Flushing, Long Island, and Dr. Ezra Squier Tipple, former president of Drew Theological Seminary.

In accordance with the provisions of the law of the Church, we now present the following nominations, alphabetically arranged, for election as trustees for the First Methodist Episcopal Centennial Church, generally known as the John Street Methodist Episcopal Church, for the ensuing quadrennium, namely: John W. Crawford, Carl H. Fowler, William Phillips Hall, James R. Joy, William Kennedy, E. P. V. Ritter, Millard L. Robinson, Wilson P. Tanner and Ezra Squier Tipple.

Respectfully submitted,

CARL H. FOWLER, *Secretary,*
Board of Trustees of John Street
Methodist Episcopal Church.

Dated, New York, N. Y.,
February 4, 1936.

REPORTS OF COMMISSIONS

REPORT OF THE BARBARA HECK BI-CENTENARY COMMISSION

To the General Conference of the Methodist Episcopal Church:

The Barbara Heck Bi-Centenary Commission begs to report—

In May, 1932, the General Conference appointed the Barbara Heck Bi-Centenary Commission "to plan for a fitting commemoration by world-wide Methodism in honor of the bi-centenary of the birth of Barbara Heck," and to show the early work of women in the founding of the Church. The Commission consisted of Mrs. Francis J. McConnell, Chairman; Mrs. Grace Prentiss Bitgood, Mrs. Dorr Diefendorf, Mrs. Carl H. Fowler, Mrs. Charles H. Hardie, Mrs. Frank A. Horne, Mrs. J. Lane Miller, Mrs. Anna Onstott, Mrs. Henry J. Phillips.

Fifty years ago, during the Centenary of American Methodism, the "Methodist Ladies' Centenary Association," following General Conference action, raised \$100,000 for educational purposes. Of this, \$50,000 was given for the building of Heck Hall, at Garrett Biblical Institute, Evanston, Illinois. The Barbara Heck Commission considered undertaking the raising of a fund for the restoration of the John Street Church building and the expansion of its work. This "Mother Church" of American Methodism, so largely organized by Barbara Heck, is sorely in need of extensive repairs. The financial difficulties of the period among all churches and people made such a campaign impossible. A campaign of education was then undertaken concerning the inspiring work of Barbara Heck. For four years, through Preachers' Wives' Associations, Foreign and Home Missionary Societies, Sunday Schools, Epworth Leagues and church publications, Barbara Heck's story has been told in varying forms.

The Commission has held many business and public meetings throughout the quadrennium and has encouraged a large number of churches and organizations over the country to use the special material, plays and plans it has prepared.

In October, 1932, at the John Street Anniversary Sunday afternoon, with Mrs. Francis J. McConnell presiding, Mrs. J. Lane Miller opened the work of the Commission with an address on "Woman, the Pioneer."

A pageant, "A Daughter of the Dawn," was written for the Commission by Mrs. Miller, showing the beginning of Methodism. This was produced first at John Street Church in January, 1933; again in February at Central Church, Brooklyn, an offspring of John Street, and in March at Mother Zion Colored Church, New York, another offspring of John Street, founded through Peter Williams, a colored slave, one of the first converts. This pageant was published by The Methodist Book Concern,

and has been widely produced throughout the United States and in Canada, as well as in the Methodist Episcopal Church, South.

On June 19th, 1934, the Irish Conference, then in session, arranged a pilgrimage to the old home of Barbara Heck, at Ballingrane, County Limerick. Bishop H. Lester Smith represented the Commission on this occasion, Mrs. Smith making an address.

Barbara Heck migrated with a group of the first people of Methodism to Northern New York and then to Canada. She rests in the shadow of the tiny tin-steepled "Old Blue Church," near Prescott, Ontario. In 1909 the Preachers' Association placed a granite monument over her grave. On this monument the Barbara Heck Commission had placed and unveiled on August 17th, 1934 (the two hundredth anniversary of the death of Barbara Heck) a bronze tablet to the memory of the others laid nearby who, with Barbara Heck, established Methodism in Canada. Over 600 people came from long distances in the United States and Canada and stood reverently under the old pine trees during the program. Dr. D. N. Coburn, President of the Montreal and Ottawa Conferences of the United Church of Canada, presided. The Mayor of Prescott gave welcome. A hymn, composed for the Commission by Mrs. J. Lane Miller, was sung. Mrs. Onstott made the presentation. The occasion was significant in the fact that the address was made by Carl Hitchcock Fowler, of New York, son of Bishop Charles Henry Fowler, who, acting for a similar group of women, had made the address at the dedication of Heck Hall, Evanston, half a century before. The tablet was unveiled by little David Embury, a descendant of Philip Embury, and by Carl Henry Fowler, grandson of Bishop Fowler. Mr. Fowler closed, speaking with the words of his father carved upon the granite stone, "Barbara Heck put her brave soul against the rugged possibilities of the future and throbbed into existence American Methodism."

The tablet bears the inscription:

Interred Here

Paul Heck. 1730-1795. Margaret Embury Lawrence. 1734-1807. John Lawrence. 1744-1822. Members of the First Methodist Society in America. Organized 1766 New York City, by Barbara Heck and Philip Embury. Presented by Barbara Heck Commission Bi-Centenary Commission, August 17, 1934.

Following this ceremony a visit was made to the old stone house, standing near the quietly flowing St. Lawrence River, from whence Barbara Heck "went home."

In February, 1935, Mrs. Merle P. Culver, of Floral Park, New York, assisted by Mrs. Anna Onstott, with historical material, prepared a play called "Golden Hill," the early name of the John Street property. This showed the formation of the first church and the work of the women in furnishing its parsonage.

It was first given in Floral Park Church and later at Central Church, Brooklyn, during the session of the New York East Conference. This was especially prepared for the use of Ladies' Aid Societies everywhere. It has also been published by The Methodist Book Concern and is being used over the States.

Two valuable oil paintings have been presented to the Commission and by the Commission given to John Street Church. One is a copy made by Miss Annie Bentz from the original oil painting of Barbara Heck in Heck Hall. The other is of "Philip Embury preaching his first sermon in New York in 1766," painted by John Whittaker.

A set of sixteen historical postcards has been prepared and placed on sale at John Street Church.

As the era of this Commission closes, its work of education in the early history of Methodism through the four years has laid the foundation for a new organization by a group of women to be known as the "Golden Hill Society." Its purpose is to co-operate with the trustees of the Church so as to "secure, restore and endow the site of the original Wesley Chapel and parsonage." Its permanent work will be to arouse interest that all American Methodism may again look with pride to its building and its historical treasures safely housed at "Old John Street Church."

Respectfully submitted,

MRS. FRANCIS J. McCONNELL, *Chairman*,
MRS. CARL H. FOWLER, *Secretary*.

REPORT OF THE COMMISSION ON CENTENARY OF SOUTH AMERICAN MISSIONS, 1936

To the General Conference of 1936:

The Eastern South America Annual Conference memorialized the General Conference of 1932, "to create a Commission of Fifteen Members representing all interested groups to arrange for an adequate Centennial Celebration of the founding of our missionary work in South America and that South America be made the subject of special study and concentrated effort during 1936."

This matter was first brought to the attention of the Board of Foreign Missions in February, 1930, by Dr. William A. Brown, then pastor of the American Church in Buenos Aires, the mother church of Methodism in South America.

The General Conference of 1932 took favorable action and a Commission was appointed and was asked to do its work without expense to the General Conference Fund. The following were appointed members of the Commission:

Bishop Titus Lowe	Mrs. Francis J. McConnell
Bishop E. L. Waldorf	Mrs. Henry Pfeiffer
Dr. A. E. Day	Miss C. J. Carnahan
Dr. H. E. Luccock	Miss Evelyn Miller
Dr. Ralph E. Diffendorfer	Miss Henrietta Gibson
Dr. H. I. Andrews	Mr. W. C. Evans
Dr. F. G. H. Stevens	Mrs. A. B. Hatcher

Dr. J. Sumner Stone

In South America the Methodist churches most concerned in this celebration are those within the Eastern South America Annual Conference, for it was in Buenos Aires that Methodism began her ministry in South America. This Annual Conference has appointed a special commission to arrange for an adequate celebration in the Argentine and Uruguay and in other parts of South America. Secretary Diffendorfer, during his visit to the River Plate Region, in the summer of 1934, met with this Commission at which time tentative plans were reviewed.

The General Conference Commission met on April 30, 1935, and received from Dr. W. C. Poole, pastor of the American Church, the plans for the celebration in South America.

The Commission voted that the celebration in the United States be regarded from the viewpoint of the South American continent as a whole. A cordial invitation was sent to the Methodist Episcopal Church, South, to share in this celebration. It was also agreed to arrange, if possible, for a Mission of Fellowship from the Methodist Episcopal Churches in the

United States, to South America in 1936, to be composed of a small group representing the Bishops, pastors, laymen and educators. An invitation was extended to the Methodist Churches in South America, through the resident Bishops to send to the United States of America, a Mission of Fellowship immediately preceding the General Conference. This deputation consisted of

Bishop Juan E. Gattinoni
Mrs. Juan E. Gattinoni
Rev. Daniel E. Hall

Rev. George P. Howard, D.D
Mrs. Margaret R. Miller
Bishop George A. Miller

An itinerary for this Mission of Fellowship in South American Centenary meetings was arranged during the months of March and April.

A formal request was made to the Committee on Arrangements for the next General Conference that there be set aside an appropriate time for an official celebration of this Centenary. The afternoon of Sunday, May 3, has been designated for this purpose. This date will mark the climax of the visit of the Mission of Fellowship from South America and will be the occasion on which Bishop George A. Miller and Bishop Juan E. Gattinoni will make their reports to the General Conference. Bishop John H. Moore will represent the Methodist Episcopal Church, South, at this celebration.

The Missionary Education Movement material for 1935-36, covering the general field of Latin America, is as attractive as has been published in many years. Dr. John A. Mackay, of the Presbyterian Board of Foreign Missions, has written in this series a most excellent, up-to-date interpretation of the religious outlook of South America, *That Other America*.

Mrs. Margaret E. Miller has produced an official study book for the Central Committee of the Women's Boards of Missions. In *Women Under the Southern Cross*, Mrs. Miller has given us for the first time a picture of the capacities and opportunities facing the women of South America today. In addition to the comprehensive survey and the large amount of factual material, the whole is presented from the standpoint of fellowship, with sympathy and with understanding.

The report of Secretary Diffendorfer's visit to South America has been published under the title, *A Voyage of Discovery*. This was being sought for widely by local missionary societies, young people's groups, study classes, and by many ministers, especially in those Conferences having parish abroad assignments in South America.

The production of this new literature has given an unexcelled opportunity for all denominations to become better acquainted with a continent concerning which there is very little known in our own land.

REPORT OF THE COMMISSION ON THE CODIFICATION OF THE DISCIPLINE TO THE GENERAL CONFERENCE OF 1936

INTRODUCTION

Your Commission has proceeded during the quadrennium on the authority of the Resolution passed by the General Conference of 1932, which is as follows:

Codification of the Book of Discipline

WHEREAS, The Book of Discipline of the Methodist Episcopal Church is a depositum of rules, regulations and enactments of various kinds produced in great part, under the strenuous conditions incidental to the legislative work of the General Conference, and

WHEREAS, The aforementioned conditions ordinarily prevent close correlation of new and old enactments, and

WHEREAS, The inevitable lack of such close correlation sometimes results in the retention in the Discipline of a residuum of conflicting and obsolete material, thereby making it difficult to avoid occasional confusion in interpretation and administration, and

WHEREAS, The powers ordinarily conferred upon the Editor of the Discipline by the General Conference are too limited to permit the thorough-going revision necessary to produce a completely consistent Code of Discipline, Therefore

Be it *Resolved*, (1) That a Commission on Codification of the Discipline be hereby appointed for the purpose of preparing a Revised and Annotated edition of the first edition of the Discipline which shall be published after the close of the General Conference of 1932.

(2) The Commission shall consist of seven members, as follows: Bishop Ernest G. Richardson, John W. Langdale, John M. Arters, and four members at large, to be nominated by the Board of Bishops.

(3) The Commission shall secure such help as it may require and the expenses shall be borne by the General Conference Expense Fund, the maximum cost not to exceed two thousand dollars (\$2,000).

(4) The Commission shall be charged with the following duties, for the performance of which it is hereby authorized and empowered:

(a) The Commission shall eliminate from the Book of Dis-

cipline all matter which has been rendered wholly obsolete by subsequent enactments.

(b) In case of conflict between two or more portions of the Discipline, the language of detached or subsidiary legislation shall be harmonized with the main body of the legislation on any subject; provided, however, that in so doing the evident intent and meaning of the General Conference, as reflected in its Journals, shall not be altered in any case.

(c) In case of variations in nomenclature, preference shall be given to the longest established and/or most frequent usage; for example, in Paragraphs 382 to 392 inclusive the term "Conference Stewards" is used twelve times and the term "Board of Conference Stewards" only twice; the former is the standard usage and should be preferred.

(d) There shall be inserted in small type under each paragraph a cross reference to every paragraph located in another chapter which significantly amplifies or modifies its meaning.

(e) There shall be inserted in small type under each paragraph a comprehensive reference to all effective judicial rulings approved by the General Conference which bear directly upon its meaning.

(5) The revised and annotated edition of the Discipline when published by the Commission shall supersede the temporary edition to be published as soon as practicable after the close of this General Conference and on and after publication such Revised and Annotated Edition shall constitute the standard Code of Discipline of the Methodist Episcopal Church.

The membership of your Commission has been Bishop E. G. Richardson, Chairman; John M. Arters, Secretary; John W. Langdale, Benjamin A. Matthews, Thomas A. Stafford, Horace Lincoln Jacobs and Hugh Kennedy.

Three meetings of your Commission have been held on the following dates—September 13, 1932, January 10, 1933, December 18, 1935.

THE DISCIPLINE OF 1932

After the last General Conference it became apparent that The Methodist Book Concern would not be able to publish a codified edition of the Discipline of 1932. As the Discipline was published shortly after the first meeting of this Commission and as it was definitely announced that there were no funds available for publication of a codified edition as contemplated by the General Conference of 1932, the task of the Commission was thereby limited to the making of a survey of the groundwork necessary for codification of the discipline after the General Conference of 1936. Nevertheless, the Discipline of 1932 incorporated a considerable number of valuable suggestions adopted by this commission at its first meeting.

RECOMMENDATIONS

Your Commission presents the following recommendations for your consideration and adoption.

(1) That a Commission on codification of the Discipline be authorized and appointed consisting of seven members, including the Editor of the Discipline and the Secretary of the General Conference, which shall prepare and incorporate in the first edition of the Discipline of 1936 as many as possible of the points laid down in the plan of the codification made by the General Conference of 1932 without causing undue delay in publication.

(2) Important judicial rulings of the General Conference shall be incorporated in the texts of the legislation in different type directly under the portion affected, with an appended reference to the General Conference Journal in which the full statement of the case, as well as the ruling, can be found.

(3) The new Commission on Codification of the Discipline shall obtain from the Corresponding or Executive Secretaries of the general Boards, Societies and organizations of the Methodist Episcopal Church a complete list of the conflicts, if any, involved in the portions of the Discipline concerned with their respective kinds of work and the Commission shall be authorized to remove such conflicts without introducing into the text of the Discipline anything in the nature of new legislation.

(4) It is recommended that additional actions of the General Conference of 1932 providing for the codification of the book of Discipline shall become the actions of this General Conference, also.

(5) Extensive notes and suggestions have been prepared by the present Commission and are available to its successor, when appointed, for study and use. These materials cover judicial rulings, conflicts in language, removal of obsolete contents, suggestions for a more uniform terminology and for the improvement of format.

The Commission regrets that circumstances beyond its control have limited the scope of its work but trust that the preliminary research it has done will furnish helpful guidance for completion of the task of the codification of the Discipline immediately following the General Conference of 1936.

Respectfully submitted,

ERNEST G. RICHARDSON, *Chairman*;
JOHN M. ARTERS, *Secretary*;
JOHN W. LANGDALE,
BENJAMIN A. MATTHEWS,
THOMAS A. STAFFORD,
HORACE LINCOLN JACOBS,
HUGH KENNEDY.

REPORT OF COMMISSION ON CONFERENCE CLAIMANTS LEGISLATION

To the General Conference of 1936:

The General Conference of 1932 having in mind that "payments to Conference Claimants concern not the recipients only, but also every Annual Conference," and furthermore the fact that, "the methods of distribution have become very complicated,"

"Resolved, That there be appointed a Commission on Conference Claimants, whose duty it shall be to study carefully the entire subject, and make such recommendations to the next General Conference as shall simplify and clarify the methods by which such payments are made, having especially in mind, justice to claimants and Annual Conferences alike; and shall also submit, restated and unified, the paragraphs on this subject which are found in the Discipline."

The Bishops appointed as members of the Commission :

Thomas A. Stafford
S. B. Salmon
Thomas S. Brock
Arthur M. Wells
Willam A. Walls

Early in the quadrennium, death removed a highly valued member—Dr. S. B. Salmon.

The Commission was directed to do its work without charge on the General Conference Expense Fund. It has expended \$216.76 for travel and incidental expense and \$148.50 for printing its report in the General Conference Handbook.

DIFFICULTIES OF THE TASK

The task assigned has presented formidable difficulties arising out of: (1) the large number of amendments which have been inserted from time to time in the body of the original annuity plan adopted in 1908; (2) the lack of careful correlation in the amending process; (3) the widely varying practices which have developed under our decentralized pension system in regard to points on which the law was not sufficiently clear and full; (4) the numerous judicial decisions on pensions and relief having the force of law, but not recorded in the Discipline; (5) the distribution of important portions of the pension laws in integration with other matters not primarily concerned with pensions; (6) the conflicting desires of Conference Stewards asking that the Commission adopt various ideas and insert them in the Code.

THE PROBLEM OF DIVIDED ANNUITY RESPONSIBILITY

Besides considering the need for better organization of the elements of our pension laws so as to obtain, as far as possible, a unified and consistent whole, your Commission has addressed its efforts creatively to the solution of the extraordinarily difficult and complicated problems arising out of the particular legislation adopted in 1928, which made provision for division of annuity responsibility among the Conferences in which service is rendered after January 1, 1929. The total lack of implementation in this important legislation has caused a very serious situation, in which retired ministers have been thrown on their own resources until the respective Annual Conferences on which they had claims could meet and consider their cases. This almost tragic situation was glimpsed at the last General Conference (1932) and since then became so acute that the Board of Pensions and Relief, in certain cases, was obliged to step in and give temporary relief to distressed individuals, in order to prevent disaster.

The Commission was asked insistently to consider making retroactive the legislation in ¶345, §11, of the Discipline of 1932, concerning the foregoing problem, but declined on the ground that the intent of the General Conference of 1928 in regard to this matter was clear, because it specifically refused to do so. The Commission is convinced that while the situation that has arisen under the administration of ¶345, §11, Discipline of 1932, is extraordinarily difficult and embarrassing, the difficulty would be increased greatly by making this particular bit of legislation retroactive. The records of ministerial service of transferred ministers were very badly kept prior to its enactment in 1928 and the records kept since that time are far from ideal. Without accurate records it would be extremely confusing to make the law retroactive. Besides, many ministers have claims for service in Annual Conferences long since dissolved and the proper allocation of such claims would involve considerable research. Therefore, in dealing with this problem, the Commission has narrowed its concern to the implementation of ¶345, §11, Discipline of 1932, which reads as follows:

"¶345, §11. On January 1, 1929, all liability for annuities on account of service in the Effective Relation rendered prior to said date shall rest with the Annual Conference in which membership is held on December 31, 1928, and liability for annuities on account of service in the Effective Relation performed on and after January 1, 1929, shall rest with the Annual Conferences respectively, or their legal successors, in which the service shall be performed."

The salient features of the proposed implementation are as follows: (1) an exact system of registration of cases is provided; (2) the Board of Pensions and Relief is constituted a clearing house for the purpose of handling payment of all annuities for which the responsibility is divided among two

or more Annual Conferences; (3) it is provided that the claimant shall receive one check from the clearing house instead of a check from each Conference on which he or she has a claim; (4) the claimant is protected temporarily against failure of the registration system; (5) provision is made for geographical allocation of annuity claims belonging to extinct Annual Conferences.

PRORATING MINISTERIAL SUPPORT

The second major problem before the Commission is concerned with the prorating of ministerial support. Under the existing law, on the subject, the four kinds of ministerial support, namely Pastors, District Superintendents, Bishops and Conference Claimants, are joined together so that "no one claim may be paid in greater proportion than the other claims are paid." This is a simple plan. Nevertheless, in practice, difficulties have arisen on three points: (1) there seems to be some doubt as to placement of the responsibility for its operation; (2) in many cases, prorating adjustments have to be made after moneys have been disbursed and expended, thereby making necessary notice, collection and redistribution; (3) extensive investigation has shown that the figuring of the pro-rata distribution is done inaccurately in a surprisingly large number of cases. Apparently, the necessary mathematical operations are difficult for a good many of the persons concerned.

Aware of the widespread demand for a more definitive statement of the law on prorating, your Commission has introduced into the accompanying code a restatement of the matter in which the principle is laid down that the pastor's salary shall be regarded as the basic item of ministerial support, that all other claims for support shall bear a definite percentage relationship to it, and shall automatically increase or decrease with the rise or fall of the salary of the pastor. The primary responsibility for adjustment of the payments would rest with the Treasurer of the local church, and the final responsibility with the pastor. This plan, to be known as "the proportional payment plan," would tend to secure the same equity in distribution of moneys for ministerial support which was the object of the pro-rata plan. However, in practice, it would be easier to figure, because when the Pastoral Charge finds that the total ministerial support budget is too heavy, adjustment would be made by fixing the basic pastoral support at an amount that would make the other three related items reasonable. This is a much simpler process than prorating involves, and yet it arrives at the same goal. Responsibility for execution of the plan would be definitely fixed. It is believed also that it could be worked with less friction than the pro-rata plan. There is nothing new about the "proportional payment plan." It is

already practiced widely under the supposition that it is proving which, of course, it is not.

INVESTMENT OF PENSION FUNDS

A merely casual survey of the investment portfolios of Annual Conferences reveals bad conditions which cannot be wholly regarded as end-results of the prolonged deflationary and depression influences from which this country has been suffering in common with the rest of the world, but which, in not a few cases, can be attributed to lack of knowledge of investment technique and in some cases to carelessness. Your Commission took this vital concern into account and has drafted some simple provisions of a general nature intended to establish better control of the investment situation. The Commission deliberately avoided the laying down of detailed rules for the making of investments, because in the rapidly changing world of today, such rules are likely to become obsolescent in a year or even a couple of months, not to speak of a quadrennium. The provisions proposed are in the nature of safeguards. We venture to believe that, if they had been in effect ten years ago, several millions of dollars would have been saved for the Church. It is not too late to establish them now.

OTHER CHANGES

The remainder of the new matter in the Code is concerned almost wholly with necessary verbal changes, made with a view to bringing the whole body of our pension law into better harmony with the best pension practice, as it obtains in the Annual Conferences which have more or less standardized pension procedure. Such innovations as may be found are largely the result of quite extensive consultation with officers of the Conference Stewards in every section of the country. The chapter on "Board of Pensions and Relief" was edited slightly in order to remove some inconsistencies in terminology and to make the provisions for the handling of the Chartered Fund conform with long-established usage; otherwise the text of it is practically the same as in the Discipline of 1932.

ELIMINATIONS

The following portions of the Discipline of 1932 will be eliminated by the adoption of the Code, which is hereby proposed as a substitute for them:

<i>Discipline</i> 1932	<i>Item</i>
¶169,	Endowments for Supply Pastors
¶213, §2	Age of Retirement
¶339, §§1, 2	Nature of Claim
¶340, §§1-3	Annual Conference Organizations
¶341, §§1-3	Anniversaries

¶342, §§1, 2	Apportionment
¶343, §§1-9	Conference Stewards
¶344, §§1, 2	Methods of Distribution
¶345, §§1-12	Annuity Regulations
¶346, §§1-5	Service Distribution
¶347, §§1-5	Necessitous Distribution
¶348	Connectional Relief
¶349, §§1-8	Fund for Supply Pastors
¶471 to and including ¶476,	Board of Pensions and Relief
¶477	Chartered Fund

CROSS REFERENCES

The following portions of the Discipline of 1932 should be retained in their present respective locations independently of the Code and connected therewith by cross-references only:

¶83, §4	On Conference Relations, Refer to Article IV, §1.
¶188, §2	Annuity Claim of a Located Preacher, Refer to Article VI, §3.
¶199, §5	Failure in Study Affects Annuity Claim, Refer to Article VI, §4. <i>For Cross Reference and Editorial Restatement in Harmony with the Code</i>
¶90	Bishop's inquiry <i>re</i> prorating.
¶328	Plan of prorating.
¶335, §2	Settlement Day.

FORM

A glance at the general form of the accompanying Code will show that the material is arranged in logical order, with concise captions for each Article. It is intended that the numbering of the Articles will remain constant, while each Article would be assigned a paragraph number which would vary in each new quadrennial issue of the Discipline. This seems to be a worthwhile desideratum.

ADOPTION

Your Commission respectfully requests this General Conference to adopt the accompanying Code. And, in order that the important new matter contained therein shall be critically examined, it requests that the Committee on Pensions and Relief shall study the following portions thereof and, if necessary, submit amendments thereto before the close of this General Conference:

<i>Reference</i>	<i>Title</i>
ARTICLE	IX BOARD OF CONFERENCE STEWARDS
ARTICLE	X APPORTIONMENT
ARTICLE	XI PROPORTIONAL PAYMENT
ARTICLE	XVII DIVIDED ANNUITY RESPONSIBILITY
ARTICLE	XXI RESERVE FUNDING
ARTICLE	XXII FINANCIAL POLICY

AMENDMENT OF THE CODE

Furthermore, in the interests of maintaining in future

a harmonious balance within the Code, your Commission requests that hereafter all memorials concerning pension matters which are to be recommended for approval by the Committee on Pensions and Relief shall definitely state the Article and Section of the Code which would be affected by the adoption of such memorials, and the language of memorials recommended to the General Conference by the aforesaid Committee shall be adjusted in such manner as to avoid setting up conflicting regulations within the Code.

Respectfully submitted,

THOMAS A. STAFFORD, *Chairman*,
ARTHUR M. WELLS, *Secretary*.
THOMAS S. BROCK.
W. A. WALLS.

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VIII.	BOARD OF PENSIONS AND RELIEF

General Note: Terms defined in Article V are put in quotation marks wherever used in the other Articles pertaining to legislation for Conference Claimants.

TEXT OF THE CODE

ARTICLE I

DEFINITION OF CONFERENCE CLAIMANTS

Retired Ministers, the widows of Ministers, during their widowhood and while they remain members of the Methodist

Episcopal Church, and dependent children of deceased Ministers are Conference Claimants. See Article V, §6; Article VII, §4.

ARTICLE II.

NATURE OF MINISTERIAL SUPPORT

Assumption of the obligations of the ministry required to be made at the time of his admission to membership in an Annual Conference puts upon the Church the inevitable counter-obligation of providing a comfortable support for the Minister during the period of his membership in an Annual Conference and for his widow and dependent children after his death, but such counter-obligation with reference to an annuity shall not be construed as contractual unless and until provision shall have been made therefor on an actuarial reserve basis.

ARTICLE III.

APPROVAL OF CLAIM

The Annual Conference shall be the sole judge of the admissibility and validity of annuity claims, and shall be fully competent to determine all payments, disallowances, and deductions thereunder, subject to the specific regulations relating thereto enacted by the General Conference.

ARTICLE IV.

RETIREMENT

§1. The Annual Conference may place any member thereof in the retired relation, with or without his consent and irrespective of his age, if such relation be recommended by the Committee on Conference Relations. See ¶83, §4.

§2. At his own request, the Annual Conference may place any member thereof in the retired relation, with the privilege of making an annuity claim if he has attained the age of *sixty-five* years prior to the date of the opening session of the Annual Conference to which such request is presented.

§3. Retirement prior to attainment of age sixty-five with the privilege of making an annuity claim on the ground of a Minister's personal disability, shall be permitted only after a thorough investigation of his case and presentation of a medical certificate to the Committee on Conference Relations. This certificate shall be made on a form approved by the Board of Pensions and Relief and shall be given by a regular medical doctor who has not previously examined the applicant and who has been approved by the Committee on Conference Relations. If such disability continue for more than one year, such medical certificate shall be required annually. See ¶83, §4.

ARTICLE V.

DEFINITIONS

§1. The following "Years of Approved Service" in the effective relation in an Annual Conference of the Methodist Episcopal Church may be counted for the purpose of determining both the annuity claims and the annuities payable thereon; (a) as pastor-in-charge or assistant pastor;† (b) as district superintendent; (c) as special appointee to an institution or organization owned and operated by the Methodist Episcopal Church and of which the entire Board of Trustees, Managers, or Directors is elected by an Annual Conference or the General Conference of the Methodist Episcopal Church; otherwise, in order to qualify his service therein for annuity claim, the institution or organization to which he is appointed shall be approved by a three-fourths vote of the Annual Conference;* (d) "leave of absence;" (e) as the wife of a minister during his "Years of Approved Service." Two years of service on trial, as pastor-in-charge or assistant pastor, shall be counted also as "Years of Approved Service."

§2. In counting the "Years of Approved Service" the reckoning shall be in years and months, but a fractional part of a month shall be dropped. See Article XVII, §2, (9).

§3. The following years of service in the effective relation may not be approved as a basis of annuity claim: (a) years for which a pension is received from any source other than the Annual Conference; (b) years served, under a special appointment, made after May 29, 1924, with an institution or organization not formally approved* by the Annual Conference.

§4. The "Annuity Rate" shall mean the sum determined annually by the Conference, payable as an annuity for each year of "Approved Service" of a Retired Minister rendered in the Methodist Episcopal Church. The "Annuity Rate" shall be determined by the Annual Conference, without restriction, but it is recommended that such rate be not less than one per cent of the "Average Salary" of the Conference, as hereinafter defined in §5.

§5. The "Average Salary" of the Conference for the purposes of this annuity plan shall mean the average salary, including house rent at a valuation equivalent to fifteen per cent of the cash salary, of the Ministers in the Annual Conference who are in the effective relation as Pastors or District Superin-

† The terms in (a) shall be construed so as to include a student serving a Pastoral Charge under the direction of a district superintendent.

* A Disciplinary Question to be answered at each Annual Conference, shall determine the approved institutions and organizations. In listing Special Appointments in the Conference Year Book, the appointees should be listed in two divisions, as follows: (1) with annuity claim; (2) without annuity claim.

tendents, based on the salaries as published in the statistical reports for the Conference Year nearest preceding the General Conference. In computing the "Average Salary" of the Conference, no account shall be taken of salaries of Ministers who shall have served less than one year on a Pastoral Charge. The "Average Salary" shall be established by the Board of Pensions and Relief for each Annual Conference quadrennially, immediately preceding the General Conference.

§6. "Dependent Child" shall mean a child of a deceased Minister, including a child legally adopted before the Minister's retirement or death, under sixteen years of age and dependent for his or her support. If the child be kept in a standard school, the age-limit may be extended not to exceed two additional years by action of the Board of Conference Stewards.

ARTICLE VI.

CLAIM OF A RETIRED MINISTER

§1. The Annuity Claim of a Retired Minister shall be for an amount equivalent to the total of his "Years of Approved Service" multiplied by the "Annuity Rate" as defined above, irrespective of breaks in the sequence of such service. In cases in which the annuity responsibility is divided, as provided in Article XVII, the current "Annuity Rate" of the respective Conferences involved shall apply to the "Years of Approved Service" for which each such Conference is responsible.

§2. The Annuity Claim of a Retired Minister shall be automatically in suspense during any period in which he engages in work or in a business relationship of any kind for a salary, compensation or annuity which, if added to the total annuity payable by the Conference or Conferences, would equal or exceed the equivalent of one-half of the "Average Salary" of his Conference as established by the Board of Pensions and Relief.

§3. For annuity claim of a located preacher see ¶188, §2.

§4. Failure in Conference studies may invalidate annuity claim. See ¶199, §5.

ARTICLE VII.

CLAIM OF A WIDOW

§1. The Annuity Claim of a widow shall be for an amount equivalent to the total of her "Years of Approved Service" (see Article I) multiplied by three-fourths of the "Annuity Rate" (see Article V, §§1-4). The fact that a widow served as the wife of a Minister of the Methodist Episcopal Church until his death and, after an intervening period of widowhood, served again as the wife of another Minister of the Methodist Episcopal Church shall not prevent the approval of all such

years of service for the purpose of computing her "Annuity Claim."

§2. The Annuity Claim of a widow shall become effective immediately upon the death of her husband. (See Article XII, §§6, 7, for amplification of this section.)

§3. A certificate of the fact that a widow remains unmarried and continues as a member of the Methodist Episcopal Church shall be obtained annually by the Board of Conference Stewards on a form to be provided by the Board of Pensions and Relief.

§4. If a widow resides in a foreign land, or in a community where there is no Methodist Episcopal Church accessible, she may receive permission from the Annual Conference, by a two-thirds vote, to join or affiliate with any other Evangelical Church in such place of residence. In such case, her marital status and Christian character shall be certified by her pastor annually on a form to be provided by the Board of Pensions and Relief.

ARTICLE VIII.

CLAIM OF A DEPENDENT CHILD

§1. The Annuity Claim of a "Dependent Child" shall be determined by multiplying the father's "Years of Approved Service" by one-fourth of the "Annuity Rate," (see Article V, §4), provided, however, that in no case shall the total of the annuity claims of the dependent children exceed the annuity claim of the father.

§2. The Annuity Claim of a "Dependent Child" shall become effective immediately upon the death of the father, and shall cease upon attainment of age sixteen. If the child be kept in a standard school, the age-limit may be extended, not to exceed two additional years, by action of the Board of Conference Stewards.

§3. A certificate of attendance of a "Dependent Child," at a standard school, shall be obtained annually between the ages of sixteen and eighteen by the Board of Conference Stewards on a form to be provided by the Board of Pensions and Relief.

ARTICLE IX.

BOARD OF CONFERENCE STEWARDS

§1. *Membership.* The Board of Conference Stewards shall consist of not more than fifteen members, divided into three classes of equal numbers, arranged so that one class shall be elected each year by the Annual Conference. Members may be either ministers or laymen, but no Conference Claimant shall be eligible to serve on the Board of Conference Stewards.

§2. *Organization.* The Board of Conference Stewards shall elect annually the following officers: President, Vice-President,

Secretary and Treasurer, with the respective duties usually pertaining to such offices.

§3. *Duties and Powers of Stewards.* (a) On or before the first day of the session of the Annual Conference, the Board of Conference Stewards shall meet and plan its work as nearly as possible in the following order: (1) Consideration of applications for regular relief; (2) Consideration of applications for emergency relief; (3) Disallowances to be recommended; (4) Determination of annuity rate and schedules of distribution; (5) Stewards' report to the Annual Conference; (6) Preparation of report on audit of books and records; (7) Miscellaneous business.

(b) The Board of Conference Stewards shall forward to the Board of Pensions and Relief, a certified copy of its report to the Conference, made on blanks furnished by the Board of Pensions and Relief, in which shall be shown the annuities and relief grants made to each Conference Claimant, and the receipts from the Pastoral Charges and Conference organizations, together with such additional data as may be available for guidance of the Board of Pensions and Relief in making its appropriations for Connectional Relief, in preparing its Annual Report and certifying the total annuity years of the several Conferences, for the information of the Book Committee as required by the Discipline.

(c) The Secretary shall make a complete record of the proceedings at each meeting of the Board of Conference Stewards and such record shall be approved at its last meeting held during the session of the Annual Conference.

(d) The records of both the Secretary and the Treasurer shall be examined annually by an Auditing Committee to be appointed by the Conference. The members of the Auditing Committee shall not be otherwise connected with the work of the Board of Conference Stewards.

(e) The President, the Secretary and the Treasurer of the Board of Conference Stewards shall constitute an Executive Committee to deal with emergency claims on account of sickness or unusual need of Conference Claimants arising during the Conference year. The total amount available for distribution by such Executive Committee shall be determined by the Annual Conference when the plan of regular distribution is made.

(f) The Board of Conference Stewards shall have no power to borrow money for payment of annuities. See Article XXII, §7.

ARTICLE X.

APPORTIONMENT

§1. The apportionment to the Pastoral Charges for the purpose of providing for annuity claims shall be determined

by the Board of Conference Stewards by multiplying the total "Years of Approved Service" (See Article V, §§1, 2) of the Conference Claimants, including Conference Claimants placed in the Retired Relation in other Conferences as provided in Article XVII, (for this purpose the total of widows' years of service shall be reduced one-fourth, and the total years of the deceased fathers of "Dependent Children" shall be reduced three-fourths) by the "Annuity Rate" determined by the Conference, and subtracting therefrom the total of all moneys received for annuity distribution from sources other than the Pastoral Charges. In figuring the "Years of Approved Service," for purposes of computing the apportionment, the Board of Conference Stewards shall take account of the probable net increase of such years which may be caused by deaths during the year or by retirements likely to be effected at the next Annual Conference.

§2. The apportionment to the Pastoral Charges for both regular relief and emergency appropriations for Conference Claimants who are in distress, because of inadequacy of the annuity to meet their needs, or because of other special circumstances, shall be recommended by the Board of Conference Stewards and approved by the United Session of the Conference.

§3. As a general limitation, the sum total of the apportionments above mentioned shall not exceed a figure equivalent to twelve per cent of the total cash salaries of the Pastors and District Superintendents of the Conference; provided, that a larger apportionment may be approved by count vote of two-thirds of the members of the United Session of the Conference present and voting. See §8 of this Article, last sentence.

§4. The sum total of the apportionments abovementioned shall be apportioned as one amount to the several Pastoral Charges of the Conference and to self-supporting Pastoral Charges in missions served by members of the Conference. The apportionments to the individual charge for Conference Claimants shall be stated as a percentage of the cash salary to be received by the pastor. See §8 of this Article.

§5. The Board of Conference Stewards may apportion annually to an organization or institution of the Methodist Episcopal Church, employing a member of the Conference and which does not provide a pension for his years of service therein, an amount not to exceed twelve times the average "Annuity Rate" established by the Conference during five years immediately preceding. Moneys collected on apportionments made under this section shall be conserved at interest by the Board of Pensions and Relief and shall be applied in distribution only after the person involved or his widow becomes a Conference Claimant. It is recommended that such moneys be released, for distribution to the Conference Claimants concerned, over a period of years corresponding approximately to the normal

expectation of life of a Minister at age of retirement as determined by the Board of Pensions and Relief. In the event of termination of membership in an Annual Conference, the Board of Pensions and Relief shall pay the accumulated amount, as it may determine, to the Board of Conference Stewards concerned.

§6. To a federated church, which is under the jurisdiction of a Quarterly Conference, and served by a minister of the Conference, the Board of Stewards shall make an apportionment equivalent to the apportionment made to a Methodist Episcopal Church within the Conference having membership and resources equal to the Methodist constituency of the federated church.

§7. A community church, not under the jurisdiction of a Quarterly Conference, and served by a Methodist Episcopal minister, appointed thereto on request of the Annual Conference supported by a two-thirds vote, shall not be subject to an apportionment and the service of a minister rendered thereto shall be without annuity claim.

§8. In the interests of equitable apportionment, it is recommended that the sums asked from the several Pastoral Charges for Conference Claimants be determined according to a graduated scale, devised so as to distribute the larger part of the apportionment to the Pastoral Charges paying as much or more than the average pastoral salary of the Conference. House rent shall not be considered in making the apportionment to the Pastoral Charges, but when paid by the pastor should be considered as a deduction from his cash salary. When requested to do so, the Board of Pensions and Relief shall assist the Board of Conference Stewards in the preparation of a graduated scale of apportionments. The provisions in this section shall not preclude the use of other methods of apportionment on a percentage basis, which may be adopted by vote of the United Session of the Conference. Under the graduated scale plan, the provisions contained in §3 above shall not, in any case, preclude the making of a larger apportionment than twelve per cent of the pastoral salary to an individual Pastoral Charge.

ARTICLE XI.

PROPORTIONAL PAYMENT

§1. The amount payable by any Pastoral Charge on the apportionment for Conference Claimants shall be directly proportional to the amount of cash received by the Pastor on his salary. See Article X, §4.

§2. The Treasurer of the Pastoral Charge shall be primarily responsible for the application of the provisions of the first section of this Article, but in the event of his failure to apply such provisions, the pastor shall adjust his cash salary and

the payment to the Conference Claimants according to the proper ratio, as provided above, before he enters the respective amounts in his statistical report to the Annual Conference. See Article XIX, §3, for record of defaults.

§3. It shall not be permissible for a Pastor in Charge to receive a bonus or other gift intended to defeat the object of the regulation in §2 of this article by the stipulation that such bonus or other gift be not counted on his salary. For so doing, on the complaint of the Board of Conference Stewards, presented to the Conference by the Committee on Conference Relations, he may be brought to trial and his annuity claim disallowed by Conference order for the particular year of service during which such bonus or gift was so received.

NOTE FOR EDITOR: In order to secure uniformity, ¶90, ¶328, ¶335, §2, Discipline of 1932, shall be restated so as to conform with the principal of proportional payment formulated in this Article, and ¶328 should be restated as follows:

¶328. The specific amount for the support of the Pastor having been determined, the other three items of ministerial support shall be related to the Pastor's salary on a percentage basis, so that the respective payments required for the support of Bishops, District Superintendents and Conference Claimants in each Pastoral Charge shall be exactly proportional to the amount paid to the Pastor.

ARTICLE XII.

DISTRIBUTION

§1. Moneys for Annuity and Relief distribution shall be derived from public collections, private gifts, bequests, and other sources; and in order that the Church may effectually meet the obligation to provide a comfortable support for Conference Claimants, the rules and regulations for obtaining and administering the funds established for such purpose shall be observed by all Pastors, District Superintendents, and Bishops, and by all Pastoral Charges, Quarterly, and Annual Conferences.

§2. The amount received each year from the Pastoral Charges shall be divided at the end of the Conference Year between the Annuity Fund and the Relief Fund in proportion to the amount asked from the Pastoral Charges for each fund respectively at the previous annual session of the Conference. Any part of such amount received in advance of the annual session of the Conference shall be reserved for appropriation and expenditure during the ensuing year.

§3. Moneys designated for Annuities shall be distributed on the basis of service, and shall consist of:

- (a) The dividend of The Methodist Book Concern.
- (b) The income from any investments of the Annual Conference for Annuity Distribution held for this purpose.
- (c) Gifts and bequests for Annuity Distribution.
- (d) Such proportion of the money received from the Pastoral Charges for Conference Claimants as is for Annuity Distribution.

§4. Moneys designated for Relief on the basis of special need shall consist of:

(a) The appropriation for Connectional Relief paid to the Annual Conference by the Board of Pensions and Relief.

(b) Such proportion of the money received from the Pastoral Charges as is for Relief on the basis of special need.

(c) The income from such gifts and bequests as are made for Relief on the basis of special need.

(d) Income arising from investments made by Relief and Aid Societies of the Annual Conference, if so designated by them.

§5. Moneys designated for Emergency Relief shall consist of:

(a) The dividend of the Chartered Fund. (For method of distributing the income of the Chartered Fund, see §471, §7.)

(b) Special collections at the Annual Conference for Emergency Relief.

(c) Gifts and bequests for immediate distribution as Emergency Relief.

§6. An Annual Conference may authorize its Board of Conference Stewards to pay annuities and relief benefits quarterly or semi-annually, in advance. In such case, upon the death of a retired minister, the first subsequent payment to his widow and children, if there be any surviving, shall be the next full periodical payment due to all claimants of the Conference, and upon the death of a widow no further payment shall be made on her account beyond the last payment regularly due and payable while she was living; the same rule, regarding after-death payment, shall apply to a "Dependent Child" deceased prior to attainment of age sixteen. In the case of a widow whose husband died while in the effective relation, the first payment of annuity to be made immediately shall cover pro rata the unelapsed portion of the instalment period during which his death occurred. See Article VII, §2.

§7. In case an Annual Conference authorizes the Board of Conference Stewards to pay annuities and relief benefits either quarterly or semi-annually at the end of whichever instalment period it may select, rather than in advance, as indicated in §6 of this Article, then the first periodical payment due after retirement of a minister shall not be payable until one such instalment period has elapsed following the session of the Conference at which he was placed in the retired relation. In such case, upon the death of a retired minister, the first subsequent payment to his widow and "Dependent Children," if there be any surviving, shall be the balance due to him for the elapsed portion of the instalment period which he failed to outlive plus the payment due to them for the unelapsed portion of such period. Furthermore, upon the death of the widow, any balance due to her may be paid to the surviving "Dependent Children," if there be any, but her estate shall have no claim

thereto. In the event of the death of a retired minister who received his annuity payments under the provisions of this section, and who died leaving neither widow nor "Dependent Children," no payment shall be made to his estate. In the event of the death of a minister in the effective relation the first payment to the widow and "Dependent Children," if there be any surviving, shall be made pro rata for the period elapsed between the time of his death and the date of the next regular payment.

§8. The Board of Conference Stewards shall investigate carefully all claims made on the basis of special need and the Secretary of the Board shall obtain annually in advance as much information regarding their condition as may be available, in order that the Stewards may have before them the facts necessary to determine equitably the amount of Relief to be granted in each case. A minister in the Supernumerary Relation cannot make an annuity claim and may be granted relief by the Board of Conference Stewards only when it is so ordered by the Annual Conference.

§9. The Board of Conference Stewards may establish a fund for the purpose of granting Emergency Relief to Conference Claimants in cases of special need. Normally, such fund should not exceed the equivalent of ten per cent of the total amount appropriated for regular Relief grants.

§10. The Annual Conference, upon recommendation of the Board of Conference Stewards, shall designate a bank or other depository, for deposit of the funds held by the Board of Conference Stewards.

§11. When they deem it expedient, the Board of Conference Stewards may build up a reserve fund from the income for Conference Claimants in order to stabilize the annuity rate payable in the Conference. Such reserve fund should be, at least, twenty-five per cent of the average annual income of the Board of Conference Stewards for all purposes for the five years immediately preceding. Such reserve fund shall be held as the Annual Conference shall direct and shall be subject to the requirements described in §10 of this Article.

ARTICLE XIII.

OPERATION THROUGH BOARD OF PENSIONS AND RELIEF

§1. When authorized by the Annual Conference, the Board of Conference Stewards may deposit all or any part of the Conference Stewards' funds with the Board of Pensions and Relief.

§2. The Annual Conference may authorize the Board of Pensions and Relief to make the quarterly payments to the Conference Claimants and, in such case, the Board of Conference Stewards shall prepare annually a complete schedule

of the plan of distribution for the guidance of the Board of Pensions and Relief in making such payments, and shall co-operate fully with it, in order to ensure efficient and prompt service. Checks issued by the Board of Pensions and Relief under the provisions of this section shall show plainly the name of the Conference for which the disbursements are made.

§3. The Board of Pensions and Relief shall be entitled to collect an annual service fee, figured on a cost basis, for the work specified in the preceding section.

§4. The Board of Pensions and Relief shall furnish annually to the Board of Conference Stewards a report showing full details of the transactions under §2 of this Article.

ARTICLE XIV.

LIENS ON ANNUITIES

Whenever a Conference Claimant shall be in debt to The Methodist Book Concern, or to the Conference or to any of its organizations, on account of unpaid assessments, such debt shall constitute a lien on the annuity of the person involved, and the Conference shall have power to appropriate and apply his or her annuity, or any part thereof, to the payment of such debt; provided, however, that not more than one-quarter of the annuity shall be appropriated in any year for such purpose and, furthermore provided, that such power shall not be interpreted as applying to the settlement of other debts of a Conference Claimant.

ARTICLE XV.

RELINQUISHMENT

For a year at a time, a Conference Claimant may voluntarily relinquish in writing his or her annuity claim and any amount payable thereunder, provided that the disposal of the relinquished amount shall be entirely under the control of the Board of Conference Stewards.

ARTICLE XVI.

DISALLOWANCE OF ANNUITIES

§1. Upon recommendation of the Board of Conference Stewards, after opportunity has been given for either a written or oral statement by the Claimant, any "Annuity Claim" may be disallowed, in whole or in part, for any cause cited by the Conference Stewards; provided, that in case of disallowance for such cause, approval shall be given of two-thirds of the Annual Conference present and voting.

§2. When an "Annuity Claim" shall have been disallowed, under §1 of this Article, it may be reconsidered at any sub-

sequent annual session of the Conference, upon recommendation of the Board of Conference Stewards, or two-thirds vote of the Conference.

ARTICLE XVII.

DIVIDED ANNUITY RESPONSIBILITY

§1. On January 1, 1929, all liability for annuities on account of service rendered prior to said date shall rest, with the Annual Conference in which membership is held on December 31, 1928, and liability for annuities on account of service performed on and after January 1, 1929, shall rest with the Annual Conference respectively, or their legal successors, in which the service shall be performed.

§2. In order to make the foregoing provision effective, the following rules shall be observed:

(1) In order to prevent any claimant herein involved from suffering a default in his support during the first year in the Retired Relation, the Annual Conference shall require such claimant to give notice, one year in advance of intention to enter such relation (see Article IV, §2), so that all Conferences concerned may have sufficient opportunity to make provision for the annuity. The Secretary of the Conference in which he seeks the Retired Relation shall notify immediately the Board of Pensions and Relief, which in turn shall notify all Annual Conferences concerned, requesting that the necessary deposit of funds to cover the annuity be made with the Board.

(2) At its first session, following receipt of notice of intention to retire, each Annual Conference involved shall make provision for payment as soon as possible to the Board of Pensions and Relief of the amount of the annuity or annuities for which each Annual Conference is liable hereunder, such amount to be distributed by the Board of Pensions and Relief as hereinafter provided.

(3) As soon as a Conference grants the Retired Relation to a member for whose annuity other Conferences have a liability hereunder, its Secretary shall notify immediately the Board of Pensions and Relief, and the Board of Pensions and Relief shall notify the Secretary of each Annual Conference concerned in the case, for the purpose of making entry thereof in the Conference records, as hereinafter provided.

(4) If, in any case, for emergency reasons, it becomes necessary to grant the Retired Relation to a minister without the required preliminary notice being given one year in advance, then the Conference granting the Retired Relation shall be responsible for his entire annuity claim at the current annuity rates of the respective Conferences concerned, until the process of notification and deposit of funds with the Board of Pensions and Relief is complete; provided, however, that such Conference shall be entitled to a refund of equivalent amounts from the respective Conferences concerned.

(5) In the case of a minister herein involved, failure of an Annual Conference to report to the Board of Pensions and Relief, as required above, shall cause such Annual Conference to remain under the entire liability for his annuity claim at the current annuity rates of the respective Conferences concerned, until notification and deposit of funds with the Board of Pensions and Relief has been duly made; provided, however, that such Conference shall be

entitled to a refund of equivalent amounts from the respective Conferences concerned.

(6) The claim of a widow and the "Dependent Children" of a minister, who died while in the effective relation, having service affected by this Article, shall be the sole responsibility of the Annual Conference in which he was a member at the time of his decease, until the Conference and the Board of Pensions and Relief can complete the required arrangements for notification and funding, as in the case of retired ministers involved hereunder.

(7) In case the service of a minister herein involved includes more than two years of probation, he having been transferred during probation, the allocation of responsibility for the two years of service, elsewhere provided to be counted on probation for the purpose of annuity claim, shall be the first two years so served.

(8) Except as otherwise hereinbefore provided, the annuity payable to a Conference Claimant shall be the sum of the annuities received by the Board of Pensions and Relief on the Claimant's account from the respective Conferences in which the service was rendered, each Conference paying at the current rate of annuity established therein for its own members in the Retired Relation.

(9) In any case herein involved, the liability of each Annual Conference shall begin with the first day of the month in which the transfer of the minister was dated, and no lesser period than a month shall be considered in apportioning responsibility among the several Annual Conferences concerned. In the event of a disagreement arising between Conferences in connection with the apportionment of annuity responsibility, the matter shall be examined and decided by the Board of Pensions and Relief. A transfer of a minister shall be reported immediately thereafter to the Board of Pensions and Relief by each Annual Conference involved, specifying the date thereof.

(10) In the case of a minister having an unallocated claim hereunder for years of service in a dissolved Conference, such service rendered prior to January 1, 1929, shall be a claim on the Annual Conference within which the last pastoral charge he served is located at the time of his retirement, irrespective of the continuance of such charge, and for such service rendered on and after January 1, 1929, there shall be a claim against the Annual Conference or Conferences in which the pastoral charges he served are located, irrespective of the continuance of such charges.

(11) The Board of Pensions and Relief shall pay annuities hereunder on a quarterly instalment plan, the arrangement of the periodical payments to be established by it.

(12) In the event that any Conference Claimant herein involved needs aid, in addition to his annuity, the Board of Pensions and Relief shall obtain all necessary information regarding the case, transmit it to the respective Conferences responsible for the annuity, in order to secure such added emergency relief as such Conferences can provide.

(13) The Conference relationship and adjudication or disallowance of the annuity claim, in whole or in part, of any Conference Claimant herein involved shall be solely under the jurisdiction of the Annual Conference where membership is held, and such relationship may be changed by it without consent of the Conferences having a liability for the annuity.

(14) In all transactions hereunder, the Board of Pensions and Relief shall serve as a clearing house responsible only for the safekeeping and proper distribution of the funds placed in its care for the purposes mentioned in this Article.

(15) It shall be the duty of the Bishop presiding at an Annual Conference to inquire if the provisions of this Article have been

observed, and he shall cause notation to be made, under the proper Disciplinary Question, of the name, years of service, and amount of annuity in each case herein involved.

ARTICLE XVIII.

FUND FOR ACCEPTED SUPPLY PASTORS

§1. Each Annual Conference which utilizes the services of Accepted Supply Pastors shall create and maintain a relief fund for Accepted Supply Pastors to be administered by the Board of Conference Stewards for the purpose of granting relief to aged and disabled Accepted Supply Pastors who shall have given not less than twenty years of full-time pastoral service under the direction and control of a District Superintendent. Claimants on this fund shall be known as "Special Conference Claimants" and all accounting on their behalf shall be kept separate from the accounts for "Regular Conference Claimants," who are retired members of the Annual Conference, their widows and "Dependent Children."

§2. Accepted Supply Pastors, on and after attainment of the age specified in the Discipline for the retirement of ministers who are members of an Annual Conference, may become "Special Conference Claimants" upon recommendation of the Committee on Conference Relations and the approval of the Annual Conference.

§3. As soon as practicable after the death of an Accepted Supply Pastor, the Board of Conference Stewards shall consider the case of his widow, if any, and grant such relief as may be available, subject to the service requirement in §1 of this Article and provided that she retains membership in the Methodist Episcopal Church. The provision hereinbefore made in Article VII, §4, shall apply also to the widow of an Accepted Supply Pastor.

§4. The Board of Conference Stewards shall require an annual statement from each "Special Conference Claimant," and a report with certificate of character which may be furnished by either the Quarterly Conference, Pastor, or District Superintendent where the claimant resides.

§5. Application for disability relief by an Accepted Supply Pastor, prior to attainment of the age specified in the Discipline for the retirement of ministers who are members of an Annual Conference, and before completion of the minimum number of required years of service, must be accompanied by the recommendation of the District Superintendent with a full statement of need and a physician's certificate.

§6. The Annual Conference, acting through its Board of Conference Stewards, shall determine the method to be used in raising moneys for this fund.

§7. An Annual Conference may create and maintain a

reserve fund for the aid of its aged and disabled Accepted Supply Pastors. Such fund shall be invested and administered in such manner as the Annual Conference shall determine, but the accounting shall be kept separate.

ARTICLE XIX.

CONFERENCE ORGANIZATION

§1. Annual Conferences are authorized to establish and maintain investment funds; Preachers' Aid Societies; and organizations and funds of similar character, under such names, plans, rules and regulations as they may determine, the income from which shall be applied to the support of Conference Claimants. It is recommended that each Annual Conference provide an incorporated Board to administer its permanent funds, under some other corporate name than that used by the General Board of Pensions and Relief.

§2. An Annual Conference, subject to the laws of the state in which it is incorporated, shall have power to require from its members in the effective relation an annual contribution to either its permanent or reserve fund or for current distribution or to a Preachers' Aid Society for the benefit of its annuitants, subject to the following provisions: (1) The annual payment may be made in instalments as provided by the Annual Conference; (2) the Conference may fix a financial penalty for failure of the member to pay; (3) in case his membership in the Annual Conference is terminated under the provisions of the Discipline, the Conference may refund the amount so paid, in whole or in part, after a hearing has been given to the person terminating his membership, in case such hearing is requested; (4) the making of such payment shall not be used as the ground of contractual obligation upon the part of the Conference, or as the ground of any special or additional annuity claim of a Member against the Conference, neither shall it prevent disallowance of his claim by Conference action, as provided in Article XVI, §1.

§3. The Annual Conference may constitute its Board of Conference Stewards a Committee on proportional payment of Ministerial Support for the purpose of comparing the records of amounts paid on the support of Pastors and Conference Claimants by each Pastoral Charge, computing the proportional distribution thereof, and keeping a permanent record of defaults, or the Annual Conference may organize a special Committee on proportional payment of Ministerial Support, which shall keep permanent records and furnish necessary information to the Board of Conference Stewards regarding adjustment of annuities.

§4. Each Annual Conference shall hold one service during its session, to be known as the Conference Claimants' Anni-

versary, for the promotion of the interests of Conference Claimants.

ARTICLE XX.

ADHERENCE TO PLAN

The Annual Conference shall not subvert, contravene or modify the provisions of the Discipline for the support of Conference Claimants by entering into special contracts with organizations not under the control of the Methodist Episcopal Church for the payment of annuities.

ARTICLE XXI.

RESERVE FUNDING

The Board of Pensions and Relief is authorized to enter into an agreement with any Annual Conference whereby arrangements can be made to fund in advance, on an actuarial reserve basis, any part or all of the annuities for which the Conference is responsible, subject to the following general provisions:

(1) An annual contribution not to exceed the equivalent of two per cent of the current average cash salary of the Conference shall be required from all members entering the fund under the provisions of this Article.

(2) The yearly contribution to be made by the Annual Conference shall be determined by it after consultation with the Board of Pensions and Relief.

(3) Annuities funded on an actuarial reserve basis shall conform as closely as practicable to the types indicated in the 1908 Annuity Plan for Conference Claimants as amended from time to time.

ARTICLE XXII.

FINANCIAL POLICY

The following rules shall apply to financial administration of Annual Conference Boards:

(1) Persons connected in any way with the sale of securities, real estate or other forms of investment to the Annual Conference, shall be ineligible to serve on the investment committees of Annual Conference Boards, Societies, or Institutions.

(2) No officer or member of an Annual Conference Board, Society, or Institution, shall receive a personal commission, bonus or remuneration in connection with the purchase or sale of securities for such Board, Society, or Institution.

(3) After June 1, 1936, the principle of diversification of investments shall be observed, so that no greater amount than one-third of any Conference Fund shall be invested in any class of securities or property permissible under the trust laws of the State of domicile, except government, state and municipal bonds.

(4) Real property shall be accepted as consideration for life annuity agreements only with the stipulation that the annuity shall not exceed the net income on the property until such property shall have been liquidated.

(5) Annual Conference Boards, Societies and Institutions shall

not offer higher rates of annuity than those listed in the annuity schedules approved by the General Boards and the World Service Commission of the Methodist Episcopal Church.

(6) Upon the order of the Conference, there shall be printed in the Year Book of each Conference a list of the investments held by each of the organizations directly or indirectly under the control of the Conference, or such list may be distributed directly to the members of the Conference at their request. A copy of all lists concerning Conference Claimants shall be filed annually with the Board of Pensions and Relief.

(7) Borrowing money in any Conference year, to enable the Board of Conference Stewards to complete payment of annuities at a designated annuity rate, shall be done only on authority of the Conference acting as an incorporated body, in a regular or special session, by a two-thirds vote.

REVISION OF CHAPTER VIII, 1932 DISCIPLINE BOARD OF PENSIONS AND RELIEF

I. AUTHORIZATION

¶471, §1. There shall be a Board of Pensions and Relief, nominated by the Bishops and elected by the General Conference, consisting of one effective Bishop, who shall be President of the Board, nine other Ministers in the effective relation, and nine Laymen; also the Executive Secretary, who shall be a member of the Board *ex officio*. Seven members shall constitute a quorum. The office of the Board shall be in Chicago, Illinois.

§2. The Bishop and the Executive Secretary shall be elected quadrennially by the General Conference. The other members of the Board shall be divided into three classes:

Class I shall consist of three Ministers and three Laymen, who shall be elected by the General Conference of 1928 to serve for four years.

Class II shall consist of three Ministers and three Laymen, who shall be elected by the General Conference of 1928 to serve for eight years.

Class III shall consist of three Ministers and three Laymen, who shall be elected by the General Conference of 1928 to serve for twelve years.

§3. The General Conference of 1932 and subsequent Conferences shall elect for a term of twelve years the class whose term of service shall expire at that time.

§4. Vacancies in the membership of the Board or in the office of Executive Secretary and President respectively, occurring during the interim of the General Conference, shall be filled for the unexpired term by the Board of Pensions and Relief.

§5. The Board of Pensions and Relief shall be duly and legally incorporated, according to the laws of the State of Illinois, with such powers and prerogatives as shall be needed

for the accomplishment of the objects of the Board, as herein stated. This Board is authorized to adopt such measures as in its judgment are necessary to build up and administer a Connectional Permanent Fund which is hereby established; to increase the revenues for the benefit of Conference Claimants; to take title to, sell, dispose of, or hold absolutely or in trust property real or personal; to receive in trust and to administer endowments and other funds for the benefit of Conference Claimants in the various Annual Conferences, Annual Conference Deaconesses, Medical Missionaries, Teachers and other Church Workers who are not members of an Annual Conference, and to administer the same in accordance with such trust.

§6. The Board of Pensions and Relief is hereby authorized to take such measures as may be necessary to establish a Reserve Fund for the relief of aged and disabled Supply Pastors who have served for twenty years or more, giving their whole time as pastors to the work of the Methodist Episcopal Church, and for their widows. The distribution of this fund shall be made by the Board to the Conference Stewards to be dispensed by them to the beneficiaries.

§7. The Board of Pensions and Relief is authorized to receive and administer the principal and undistributed income of the Chartered Fund; the principal thereof, together with all sums designated and all legacies hereafter given to the Chartered Fund, shall be funded and kept perpetually as a Special Fund, the net interest or income therefrom shall be divided into as many equal parts as there are Annual Conferences from time to time, and paid over in equal proportions to the respective Conferences annually, for the purpose of relieving the distresses and supplying the financial deficiencies of the Ministers of the Methodist Episcopal Church, and also for the relief of the wives and children, widows and orphans of said Ministers. A substantial reserve for depreciation shall be maintained in the Chartered Fund, at all times, the amount of such reserve to be determined by the Board of Pensions and Relief. The Board of Pensions and Relief shall follow the established usage in building up the principal of the Chartered Fund.

II. OFFICERS

¶472, §1. There shall be an Executive Secretary who shall be elected quadrennially by the General Conference, and who shall be the chief executive officer of the Board. Under the provisions of the *Discipline* and the authority, direction and control of the Board, he shall conduct the correspondence and business, and promote the general interest of the Board.

§2. The other officers of the Board shall be a President, elected quadrennially by the General Conference, and a Vice-

President, Recording Secretary, Treasurer, Assistant Treasurer, who shall be elected annually by the Board. These officers shall perform the duties usually pertaining to their respective offices.

III. ADMINISTRATION

¶473. The Board of Pensions and Relief at its annual meeting shall determine what amount shall be required for maintaining and promoting the work of the Board and shall present this amount to the World Service Commission to be included in the askings of the Commission in common with those of the other Boards.

IV. CONNECTIONAL RELIEF

¶474, §1. Connectional Relief for Conference Claimants is established that the Preachers and people of the stronger Annual Conferences may be united with those of the weaker Conferences in one connectional or general plan in order that, by such co-operation, a more equitable and general support may be secured for Retired Ministers and other Conference Claimants, especially for those in the more needy Conferences.

§2. Such Connectional Relief shall consist of: (1) The income from the Connectional Permanent Fund; (2) The income from all other sources the use of which is not otherwise designated and which is not required for the maintenance of the Board.

§3. Moneys for Connectional Permanent Endowment shall be held by the Board of Pensions and Relief, located at Chicago, Illinois, and shall be administered through its Connectional Permanent Fund.

§4. The Board of Pensions and Relief is also hereby authorized to receive and administer in trust for the benefit of Conference Claimants of the Methodist Episcopal Church, all gifts and bequests wherein the name or corporate title of the beneficiary shall have been stated insufficiently or improperly, or phrased in general terms, but where the intent of the donor is clearly shown to be to benefit or aid Conference Claimants of the Methodist Episcopal Church. The Board of Pensions and Relief shall turn over to the Conference for which they were intended gifts and funds received under the provisions of this section.

§5. Moneys contributed to the Board of Pensions and Relief for the Connectional Permanent Fund may be sent to the Treasurer of the Board, Chicago, Illinois, who shall issue a voucher for the same; or they may be paid to the Treasurer of the World Service Commission; or to the Treasurer of the Annual Conference, who shall receipt therefor and forward the amount so received to the Treasurer of the Board of Pensions and Relief.

V. ADMINISTRATION OF CONNECTIONAL RELIEF

¶475, §1. Moneys for Connectional Relief shall be distributed by the Board of Pensions and Relief at its annual meeting to the Annual Conferences or at any time to individual Ministers or Claimants whose claims are presented with the endorsement of the Secretary or Treasurer of the Board of Stewards of the Annual Conference to which such Minister or Claimant belongs.

§2. The Board of Pensions and Relief, in determining the appropriation for Connectional Relief, shall ascertain from the authorized reports of the Stewards of the several Annual Conferences what Conferences are in need of Connectional Relief, and shall make the distribution to such Conferences according to their need as this shall appear from such reports.

§3. The remainder of the available funds shall be distributed among the other Conferences as the Board of Pensions and Relief may determine to be wise and equitable in view of all the data in its possession.

VI. REPORTS

¶476. The Treasurer of the Board of Pensions and Relief shall send to the Treasurer of the Annual Conference a draft for the Appropriation for Connectional Relief, together with the last Annual Report of the Board, in which shall be shown the resources of the Board, the amount and distribution of its income, and such other information concerning the work of the Church in behalf of Conference Claimants as the Board may obtain.

REPORT OF THE COMMISSION ON COURSES OF STUDY

To the General Conference of 1936:

Broadly speaking, the Commission on Courses of Study is charged with the supervision of ministerial training in the Church so far as this is carried on by agencies outside colleges and theological schools.

Three groups are here served:

1. The men who look to the regular ministry and membership in the Annual Conference. These men fall into five groups, namely, those taking the course leading to the examination for admission, and those in the four years of the regular course. The total in any given year is over seven hundred.

2. Accepted Supply Pastors who are giving their full time to pastoral work under the District Superintendents are required to take either The Conference Course of Study or the Local Preachers' Course of Study year by year under the Annual Conference Board of Ministerial Training and while pursuing their studies attend the sessions of the Summer Schools for Ministerial Training where such schools are provided. These rules apply to all Accepted Supply Pastors except those who were forty years of age or over in 1920 and have continued to be appointed as Supply Pastors since 1920. Any Accepted Supply Pastor who fails to observe the requirements of this section or who shall fail to complete the Course of Study within eight years cannot be employed by a District Superintendent. The importance of this work is seen from the fact that on the average one out of three of the charges in our Annual Conferences are "left to be supplied."

3. Ministers who have completed their formal training in college and seminary or through the Conference Course but who wish aid in the systematic continuance of their studies.

The first two groups may be treated together, since the policy of the Commission has been increasingly to raise the requirements for the second group and to give them all the advantages available for the first group. The activities of the Commission in serving the first two groups may be indicated as follows:

1. It prepares a curriculum, or Course of Study. This is no mere matter of a quadrennial change but receives the continuous attention and study of the Commission, with aid from expert sources. It includes in some cases the preparation of special texts under arrangement by the Commission. Courses for foreign speaking Conferences in this country are here included with the Conference and Local Preachers' Course in English.

2. The preparation of Handbooks. In the change in plans

made in 1916, when the Commission began its work, the most important was the preparation of a series of handbooks designed as the main aid in transforming into a system of education what had been mainly a system of examinations. There are now eight of these Handbooks, aggregating over 17,700 pages. One is for the members of the Conference Boards, five go with the regular Conference Course, being one for the Admission course and one for each year. Those for the four years of the Local Preachers' Course are bound in two volumes. For the student these books replace, as far as possible, the services of the instructor in the school, giving directions at every stage, with practical suggestions and help. The Conference Handbook (issued for the Conference Board members) supplements this and together these afford the basis for an effective and yet simple correspondence school, which covers our whole Church and operates at a minimum of expense.

3. A system of Summer Schools forms an integral part of the plan. There were during the quadrennium nearly forty of these schools in this country, with an attendance of approximately 2,500 students and leaders, in addition to schools in China, India, Korea, Singapore and the Philippines.

Financially, the Commission gives moderate aid, enough, however, to encourage an investment by the Annual Conference. On the educational side it keeps in closest touch with these schools, helping to plan courses, select faculty, maintain standards and suggest methods. These schools secure intimate personal contacts—between the students and the members of the Conference Boards, leaders from our theological schools and the general ministry of the Church. They enforce and supplement the correspondence methods throughout the year. In practically all the Summer Schools there is now a Graduate Department where the Graduate Courses are presented by the instructors in these Courses.

4. "The Annual College of Preachers." It is a significant element in this plan that it relies mainly upon the regular local agencies of the Church as represented by the Annual Conferences, utilizing the notable talent that is there found. Only so is it possible to carry on at such a small expense the training of several thousand candidates for the ministry. That means, however, that contact must be maintained with these local agencies and a constant work of direction, inspiration, and co-ordination carried on. "The Annual College of Preachers" has proven an indispensable means to this end with over fourteen years of approved service behind it. It gathers together one hundred and twenty-five Chairmen of the Boards of Ministerial Training and Deans of the Summer Schools for several days of conference, constructive criticism, comparison of methods, instruction and inspiration. The programs have included such subjects as "The Teaching Ministry," "Evangelism," "Experience," and "Faith." The

College of Preachers serves powerfully to hold up standards, inspire effort, secure unity, and promote effectiveness. It also brings to the Commission the information and aid coming from the best men engaged in this work in the field.

5. Individual contacts. By correspondence and visitation during the year the Executive Secretary maintains contact both with those who are carrying on this work throughout the Church and with the students themselves. He also visits the Annual Conferences and Summer Schools making addresses and holding conferences with leaders and students and giving such counsel and aid as may be desired. By correspondence he keeps in touch with all students, members of Conference Boards, and those who can be of assistance. While much of this is through circular letters, each letter aims at specific ends. For example, each year there come to the office hundreds of letters from students and instructors giving, in response to requests, the reactions of these correspondents as to the value of the Courses and the plan of work; points to be corrected or strengthened.

6. The Accepted Supply Pastors are more and more being reached by all these agencies, their attendance upon the Summer Schools, and the requirement that they shall pursue their studies regularly under the Conference Boards being of especial importance. For the first time in the history of our Church a thorough-going plan is being followed to aid and supervise the studies of these men upon whose leadership the Church depends in some of the most needy and difficult fields of service.

7. Graduate Courses. There remains to be noted the work with men in the pastorate who have completed their formal training, whether in the schools or through the Conference Course. The chief need of many men is for some plan by which, instead of desultory reading, there may be systematic study. Such study is a necessity today for even the best trained men if they are to keep abreast of changing problems and advancing knowledge, and if they are to remain intellectually alert, spiritually alive, and effective as preachers and religious leaders. There is only one outstanding educational institution which provides courses in the general field of religion for study *in absentia* and the expense in this case is quite heavy.

The Commission is meeting this need by providing a series of Graduate Courses of study, now eighteen in number, with others in preparation. The Courses offered are: *Studies in John's Gospel, Jeremiah, The Man and the Book, Modern Thought in Its Bearing on Religion, The Person and Work of Jesus Christ, The Religion and Theology of Paul, Philosophy of Religion, World Trends and Christian Forces, The Holy Spirit in Christian Life and Thought, The Meaning of God, Worship Values in the Psalms, The Gospel For All The Nations, The Minister's Leadership in Religious Education, The Makers of American Christianity, Homiletics, Christianity and the Social*

Order, The First Three Gospels, The Christian Criticism of Life, The Religious Message of the New Testament. Each Course has been prepared by an expert in his respective field and is in charge of an expert as instructor. The student works with a group of required books for reference and a series of lessons giving specific directions and aid. The work that is done is regularly submitted to the instructor in charge and receives his criticism and comment before being returned. Up to date over 4,000 have been enrolled in these courses. This work is growing steadily, even rapidly. In quality it may be compared with that done in our graduate schools of theology, the instructors being in the main from the faculties of these schools.

8. Good Books from the Last Eighteen Months. Counsel as to books and the preparation of recommended reading lists also form a part of our plan. These lists are sent to all our ministers.

It is obvious that the value of such a list depends upon its being highly selective, and that no one man is competent to make it. Our Committee seeks advice from experts in the various fields represented. The final selections are made from two hundred and fifty or more suggested titles.

The minister who determines his reading from this list will make no mistake. He may know that every title represents a reasoned, collective judgment, and that whatever book is read will be one of the best in the subject concerned.

The Commission is glad to render this service. No minister in these days can afford to be neglectful of serious reading. Since time is limited and the subjects presented are so many and varied, guidance from those who know should be helpful. This list is being offered with the sincere hope that it will be of great practical value.

Finally, it should be kept in mind that the most important function of the Commission is not to assume directly the work of training the many men who are dependent upon this agency, but rather to enlist, to co-ordinate, and to direct the forces that are available in the Church. The small cost of our work to the Church per student is due to the fact that we utilize these agencies, first of all the Conference Boards, and then the men furnished by our theological schools, and by the regular ministry.

This task, however, of enlisting, directing, and co-ordinating these agencies means a contact with the whole Church, maintained continuously throughout the year, and reaching thousands of individual leaders and students. When one recalls that in this country alone we have 90 Annual Conferences with 90 Conference Boards, approximately 1,670 members of the same, the students in the Conference Course, in addition to those enrolled as Accepted Supply Pastors and in the Graduate Courses, it

becomes apparent what the work is that rests upon the Commission, the Executive Secretary and his office force.

The Commission is deeply appreciative of the support which has come from every part of the church and the interest in its work everywhere shown. From the Boards of Ministerial Training first of all, from the District Superintendents who are in such close touch with the students in the course, from the press of the church, from the educational leaders, and many others this help has come. The Bishops as a whole, and through the members by whom they are directly represented, have given constant and constructive aid. The support of the Conferences has been generous and they have been quick to see how vital this work was to their own interests as indicated by the financial support given by them to the Summer Schools. For all such aid in its work the Commission is deeply grateful.

BISHOP EDWIN H. HUGHES, *Chairman*

BISHOP FRANCIS J. McCONNELL, *Vice Chairman*

BISHOP ADNA W. LEONARD

PROFESSOR HARRIS FRANKLIN RALL, *Secretary*

PRESIDENT ARLO A. BROWN

DEAN ALBERT C. KNUDSON

CHANCELLOR JOSEPH M. M. GRAY

REV. OSCAR T. OLSON

REV. WILLIAM G. SEAMAN

Ex-Officio, REV. JOHN W. LANGDALE, *Book Editor*

ALLAN MACROSSIE, *Executive Secretary*

REPORT OF THE ECUMENICAL METHODIST COUNCIL, WESTERN SECTION

Echoes of the Sixth Ecumenical Methodist Conference, held in Atlanta, Georgia, October 16-23, 1931, have not ceased to reverberate through all lands where Methodism is represented. Certain observed results of that gathering have tended to justify the statement made by a group of three outstanding leaders in England and in our own country that the meeting "was one of the greatest religious conferences of this generation."

A very important outgrowth of the Sixth Ecumenical was the formal establishment of an Ecumenical Methodist Council with Eastern and Western Sections. The purpose of this organization is to foster an exchange of views between the various bodies of world-wide Methodism, to encourage fraternal relations on the part of Methodists everywhere and to deepen the fact and the influence of Methodist solidarity of Christian doctrine and idealism in its impact upon the problems of evangelism and of spiritual, moral and social improvement.

Since the Atlanta meeting both sections of the Ecumenical Methodist Council have held meetings. The Western Section met in Cincinnati, March 11, 1932, when its organization was completed and certain foreign correspondence was considered. Arrangements were made for ecumenical representation at denominational conferences. Committees were appointed on Home Missions and Evangelism, Bishop A. W. Leonard, Chairman, and on Co-operation in Foreign Missions, Dr. W. F. Quillian, Chairman. The Executive Committee arranged for public statements and for correspondence between the bodies in the Western Council, namely, the Methodist churches of the three Americas, of Japan and Korea, and of the mission fields of these denominations in China, India and elsewhere.

The Council for this section also held a meeting at the time of the Sesqui-centennial of American Methodism, Baltimore, October 10, 1934, hearing reports from the Committee on Home Missions and Evangelism, and from official correspondence with thirty or more fields in South America and the Orient. The evangelistic plans outlined at Baltimore were further developed by a meeting of the Committee charged with that work held at Little Rock, Arkansas, February 27, 1935. A fresh study of historic revivals, a renewal of witnessing and evangelistic preaching, the formation of groups for Bible study and cultivation of prayer life were items considered. There has been co-operation between this committee and various denominational bodies which are interested in plans for a religious awakening and a new passion for the changing of lives and of standards of living in Methodist

circles everywhere. In all these gatherings the fact has been kept in view that Methodism is coming rapidly toward its two hundredth anniversary. Aldersgate experience and power are being pressed upon the thought of the Ecumenical constituency.

The Western Ecumenical Section was represented by communications from its president and secretary to one of the outstanding gatherings of the Eastern Section, London, England, June 3-5, 1935. Among those who participated in that meeting of able councillors were the eminent Methodist layman, the late Rt. Hon. Arthur Henderson, then chairman of the Disarmament Conference, Sir Luke Thompson, Dr. W. F. Lofthouse, and others. The date of the Seventh Ecumenical Conference, to be held next in England, was not finally determined, but may be made 1938, on account of the Aldersgate anniversary to be observed during that year.

In the limited space of this report only a bare outline can be presented, indicating that something quite new is taking place in Methodism. The decennial Ecumenical Methodist Conference has hitherto been succeeded by only the most casual contacts between the Methodist bodies of the world. The result has been a distinct loss of power and of leverage in human affairs, local and universal. A beginning has been made looking toward something quite as valuable as accomplishments in the field of organic union. A broader Christian as well as Methodist fellowship and co-operation in achieving Christian objectives should be gradually but progressively realized by the furtherance of ecumenical relationships and activities.

The recent translation of King George V presented an opportunity for an expression of Methodist good-will. Accordingly by wire signed by the officers of our Western Ecumenical Methodism the Rev. Dr. T. Albert Moore, Secretary of the United Church of Canada, was requested to communicate to our fellow Christians of Canada the sympathy of American Methodism. The dispatch was published in the Canadian papers and was presented to the throne through Baron Tweedsmuir, Governor-General. A cable was also sent to the Methodists of Great Britain by communication with the editor of the *Methodist Times and Leader*, London, the Rev. Dr. Benjamin Gregory.

The representatives of the Methodist Episcopal Church in the Ecumenical Council, Western Section, are Bishop F. D. Leete, Bishop Herbert Welch, Bishop A. W. Leonard, G. W. Dixon, James R. Joy, E. L. Kidney, M. S. Davage, Mrs. H. E. Woolver, Mrs. Frederick C. Reynolds, E. D. Soper, Frank Kingdon, Merle N. Smith, F. E. Eiselen, John R. Edwards, Daniel L. Marsh, Richard C. Raines. During the quadrennium 1928-32, only a fourth of the General Conference appropriation for Ecumenical expenses was drawn, and the same careful policy has obtained during the past four years. In making this report to the General Conference of 1936, we recommend:

1. That the actions taken by the Ecumenical Conference, Western Section, be approved by the General Conference.

2. That the General Conference elect sixteen representatives of the Methodist Episcopal Church to this Council.

3. That the authorization be continued for the coming four years directing the treasurer of the General Conference Expense Fund to pay the expenses of the Ecumenical Council representatives of the Methodist Episcopal Church, incurred in the discharge of their duties, and certified by proper vouchers, to an aggregate amount not exceeding a total of \$2,000 for the quadrennium.

Respectfully submitted,

FREDERICK D. LEETE, *Chairman.*

For the Methodist Episcopal Members of the
Methodist Ecumenical Council, Western Section.

REPORT OF THE COMMISSION ON EVANGELISM TO THE GENERAL CONFERENCE OF 1936

The General Conference of 1932, feeling the need of a greater emphasis on Evangelism and the deepening of the spiritual life of the churches, ordered the appointment of ten laymen, ten pastors and five bishops to serve during the quadrennium as a Commission on Evangelism.

From the beginning of its existence your Commission has recognized the impossibility of making any exhaustive study of the Evangelistic needs of our churches or offering special services in response to requests of pastors and laymen. This is to be regretted but it will be remembered that we were given a commission with no budget provided.

The strategy of the Commission, therefore, has been to centralize its activities upon a few objectives as follows:

1. *The Aldersgate Anniversary, May 24, 1938.* Early in the quadrennium the call of our Commission to face the 200th Anniversary of John Wesley's Aldersgate experience was approved by the Board of Bishops. Considerable publicity followed and it now appears that Methodist leaders the world over are calling officials and members to study the meaning of Wesley's experience in order that we may seek and find the religious certainty that he found. This General Conference should make provision for the proper observance of the 200th Anniversary, not as a celebration but as a call to all our people to discover for themselves the secret of the witness of the Holy Spirit. The Ecumenical Council, in both the Western, our own, and the Eastern sections, is promoting Aldersgate movements. The Evangelistic Committee of the Western Ecumenical in the Americas and in the Far East is cooperating with the activities of your Commission.

2. *In planning forward to the Aldersgate Anniversary your Commission has recommended Aldersgate Classes.* The purpose is group study of Christian experience as taught in the Scriptures and also witnessed to in the Methodist Movement, as well as in all the great spiritual movements since Pentecost. In the beginning, the Methodist Class Meeting was a spiritual clinic. There is need of such groups now, in which the function and message of Evangelism can be prayerfully studied in the light of Bible teaching and of modern conditions and needs. Courses of study for Aldersgate Classes have been prepared. It will be good preparation for a revival in any church if officials and groups of members could be enlisted in such classes.

3. *The Commission believes that there must be a revival in*

family and personal religion if there is to be any permanent deepening of evangelistic zeal or spiritual passion. Home altars must be rekindled if church altars are to be maintained. To this end perhaps the most significant accomplishment of the Commission has been to cooperate with the Methodist Episcopal Church South in the circulation of the quarterly magazine of daily devotions, "The Upper Room," and also with the Federal Council of Churches in the little devotional monthly, "Today." The first edition of "The Upper Room" for 1936 went to the remarkable figure of 350,000 copies. Our goal for 1937 is a one million edition, which seems possible of achievement. At the same time the Commission has co-operated with our Advocates and with the Church Bulletin in emphasizing the holy habit of daily Bible study and prayer.

4. *The Church Year and Evangelism*, a six-page folder, outlining the church year calendar and indicating opportunities for Evangelistic emphasis has received a hearty welcome from pastors of the entire church. This publication has been issued annually during three years of the quadrennium. There seems to be a widespread demand that it become a permanent organ.

5. *Your Commission has climaxed its work for the quadrennium with a series of Across the Nation Regional Conferences on Evangelism*. These have been ten in number, beginning in New York on November 25th and ending in Denver on December 13th. The purpose was not merely to council with pastors and laymen as to the present day function and message and program of Evangelism but to study the attitude of our leaders toward our evangelistic traditions. The results of these conferences, as indicated by the great numbers attending, the large interest shown, and by the evident presence of the Holy Spirit, make it clear to us that the great majority of our laymen and ministers have no doubt as to what is "the main business" of the Church. Repeated requests have come advising that a similar series of conferences be set up the coming fall and winter. These regional conferences have had the hearty endorsement and leadership of the Board of Bishops.

In closing this report we respectfully urge that if it seems wise to the General Conference to continue the activities of this Commission during another quadrennium that a modest budget should be provided. Our Commission has been careful to co-operate with all effective undertakings of Christian Evangelism in our own and other lands.

LOREN M. EDWARDS, *Secretary*,
RALPH S. CUSHMAN, *Chairman*.

REPORT OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

The period since the last General Conference has witnessed one very important addition to the constituency of the Federal Council of the Churches of Christ in America, through the affiliation of the United Church of Canada with the Council. This has given an international significance to the Council and has brought the leaders of American Protestantism into closer fellowship and co-operation with our great sister-Church across the Northern border. There has been one minor withdrawal, that of the Churches of God, which felt out of sympathy with the developing principles of comity as applied to over-churched communities.

One important union has taken place within the Federal Council's family during the quadrennium—the merger of the Reformed Church in the U. S. and the Evangelical Synod of North America in "The Evangelical and Reformed Church." At the impressive meeting which consummated the merger in 1934 Dr. George W. Richards, president of the united body, declared that the close association of the two denominations in the Federal Council for a quarter of a century had been a major factor in making the union possible.

REORGANIZATION

The quadrennium has been marked by a reorganization of the Council designed to bring it more completely under the direction of the co-operating denominations. Changes which were made in the Constitution and By-Laws at the Quadrennial Meeting of the Council in Indianapolis in December, 1932, now provide:

(1) That all members both of the Council and its Executive Committee are to be appointed by the authority of the denominations themselves;

(2) That the Council as a whole meet biennially, instead of quadrennially;

(3) That the Administrative Committee and the Executive Committee, which previously divided the function of oversight between them, are combined in a single executive body, meeting bi-monthly, responsible for the direction of the entire work of the Council;

(4) That in the interim between the Biennial Meetings of the Council all decisions as to program and all declarations of policy in all fields of work must be approved by the Executive Committee;

(5) That the previous large number of commissions and committees are combined into eight departments, constituting a more closely knit interdenominational structure.

PERSONNEL

The Council has been fortunate in its voluntary leadership. Dr. Albert W. Beaven (Baptist), who was president from 1932 to 1934, and Dr. Ivan Lee Holt (Southern Methodist), the president from 1934-1936, have so effectively combined a glowing evangelical spirit with a progressive outlook that they have commanded an exceptional degree of confidence in all the diverse denominations. The influential Advisory Committee, which maintains week-by-week touch with the Council's office and staff between the bi-monthly meetings of the Executive Committee, has had as its chairmen Dr. John W. Langdale (Methodist Episcopal) during the first biennium, and Dr. Lewis S. Mudge (Presbyterian) during the present biennium.

Dr. Albert E. Day serves as chairman of the Department of the Church and Social Service; Bishop Edwin H. Hughes as chairman of the Washington Committee.

EVANGELISM

At the present time the Council is making intensive preparations for the most united and far-reaching undertaking of an evangelistic and distinctively spiritual character that has been projected in many years. Known as "the National Preaching Mission," it is assembling a group of the foremost interpreters of the Christian Gospel in the world, who for three continuous months will go together to twenty-five leading cities, spending four days in each place, in a devoted effort to stir a spiritual awakening. The Mission will be headed by Dr. E. Stanley Jones, who will give his entire energy from mid-September to mid-December to this cause. Associated with him for varying periods will be a group of twenty others. Those from abroad will include T. Z. Koo of China; Principal J. S. Whale, of Cambridge, England, and Miss Muriel Lester, of London. From our own country and Canada the following, among others, have already agreed to serve: Dr. Richard Roberts, Dean Lynn Harold Hough, Dr. George A. Buttrick, Dr. Ivan Lee Holt, Dr. Albert W. Beaven, Dr. George W. Truett, Bishop Arthur J. Moore, Rt. Rev. Henry W. Hobson, Dr. Paul Scherer, Dr. John A. Mackay and Dr. Merton S. Rice. Each of the twenty-five cities to which the Mission will go is making thorough preparation, both in prayer and in active promotion.

WORSHIP

A new function of the Council is the cultivation of the spirit of worship and greater attention to the conduct of worship in Protestantism. Thanks to the leadership of Bishop Wilbur P. Thirkield, who has given generously of his time as chairman of

a special committee, the professors in our theological schools who are responsible for training in worship, and other interested leaders, have become an effective co-operating unit. One of the valuable services of the Committee has been a survey of the present practice of the seminaries in this field.

Behind this service to public worship have lain several years of activity in cultivating the personal devotional life through the *Lenten Fellowship of Prayer* and the *Universal Week of Prayer*. More recently, the monthly magazine of daily devotions, known as *Today*, originally launched as a Presbyterian publication, has been placed upon an interdenominational basis.

RADIO

Through the sponsorship of an extensive program of religious radio over national networks the Council has found the way of making a unique contribution to the spiritual life of America, bringing the influence of the Gospel to hosts of people—especially invalids, aged, shut-ins and inmates of public institutions—not reached by the ordinary ministry of any of the churches. Under the chairmanship of Dr. John W. Langdale, the radio ministry has expanded until it now includes three messages every Sunday, three special mid-week programs and a daily devotional service every weekday morning of the year. No fewer than 88 stations in all parts of the nation co-operate in broadcasting these programs. The Methodists who participated in this broadcasting during the past year were Dr. Ralph W. Sockman and Dr. Charles L. Goodell on Sundays, and Dr. Walter W. Van Kirk in the Saturday evening program under the title, "Religion in the News."

SOCIAL RELATIONS

In providing a collective leadership, drawn from all denominations, in the relation of the Church to social problems, the Council has discharged a function which was laid upon it when the Council was first organized and the "Social Ideals of the Churches" adopted, following their formulation by the Methodist General Conference of 1908. In dealing with subjects as difficult and as complex as are involved in trying to work out the meaning of Christianity for our industrial and economic life it is inevitable that wide differences of view should arise within the churches. This emphasizes the need for objective research and study and at this point the Council in recent years has made a unique contribution. In the Department of Research and Education, under the direction of Dr. F. Ernest Johnson, there has been an invaluable source of unbiased information. This has tended to save the Council from extreme or unbalanced positions and to keep its policies rooted in the broad central ground where

men of prophetic social vision and spiritual insight in all denominations can stand together.

A new social function has appeared during the past year in the request of the United States Bureau of Prisons that the Council select and share in the supervision of all Protestant chaplains in Federal prisons and penitentiaries, in the interest of a more adequate program of worship, religious education and pastoral counseling. This has been a natural extension of the Council's work in the general field of social welfare and the co-operative effort to raise the standards of Protestant social work.

The educational program in behalf of Christian family life, begun as something of an experiment, has met with such a warm response as to give it a permanent place in the Council's work.

RACE RELATIONS

Included in the Council's membership are four great Negro denominations. Their fellowship and co-operation with the other denominations in the Council is one of the most successful examples of inter-racial co-operation in the nation. Under the leadership of a Negro secretary, a vigorous educational program in behalf of inter-racial justice and against racial discriminations is being steadily carried forward.

INTERNATIONAL RELATIONS

In its work for world peace the Council has been able to command the leadership of men like Hon. George W. Wickersham and Hon. Alanson B. Houghton, and, at the present time, of Miss Mary E. Woolley, as chairman of its Department of International Justice and Goodwill. Its great influence was indicated when, a few months ago, the National Peace Conference, organized by more than a score of the leading agencies for peace—most of them not directly connected with the Churches—asked the Council to allow Secretary Walter W. Van Kirk to become the director of this new body for co-ordinating the entire peace movement of the nation. This was an unconscious tribute to the high effectiveness of the work which the churches have been doing through the Federal Council in the field of international affairs.

The Federal Council also serves as the American Section of the Universal Christian Council for Life and Work, which is gradually becoming virtually a world federation of Protestantism and of the Eastern Orthodox Churches, with headquarters in Geneva. It is quietly knitting up the Protestant bodies of the various countries, long separated by the spirit of nationalism, into a working unity. The Ecumenical Conference to be held in Oxford, England, in 1937, on the relation of the Church to society and the State is of intense timeliness.

STATE AND LOCAL CO-OPERATION

Undergirding the whole movement for greater Protestant unity is the work of the state and local councils of churches, which the Federal Council helps to create and to support as centers of co-operation among the churches in their own communities. During the past quadrennium notable progress has been made in the development of State councils of churches and through them in the extension of the spirit and practice of comity in dealing with over-churching in rural areas. This advance has been especially furthered through the collaboration of the Home Missions Council, whose staff forms a single working unit with the Federal Council's staff. More recently, similar collaboration has been effected with the International Council of Religious Education in the approach to the field. The three Councils now unite in a plan for developing in each state an inclusive interdenominational agency responsible for all co-operative tasks in its area.

RECOMMENDATIONS

The experience of interchurch co-operation in these and other realms clearly justifies the conclusion that the key to a larger Protestant unity lies through strengthening and extending the service and the influence of the Federal Council.

Two recommendations are submitted for action by the General Conference, in addition to any other steps that it may deem it wise to take:

First—That the General Conference provide for the appointment of forty-six representatives upon the Federal Council for the quadrennium 1936-1940, in accordance with the terms of the Federal Council's Constitution.

Second—That the General Conference provide, by such method as it deems best, for a generous appropriation for the support of the Federal Council's work.

A determined effort is now being made to increase greatly the proportionate share of the Council's support coming directly from the constituent denominations. In the interest of sound procedure and the closest relationship with the denominations, it is imperative that they themselves care adequately for its necessities, instead of leaving the Council to the vicissitudes of such financial contributions as members of the staff may be able to secure from individuals. The total budget for the coming year, as set forth in the volume detailing the Council's work, is \$225,000. The Executive Committee of the Council has carefully prepared a table of amounts which are requested from the several denominations. The amount suggested for the Methodist Episcopal Church is \$20,000.¹ It is earnestly hoped that the

¹ This represents \$.0047 per capita for our denomination, as compared with \$.0078 per capita for the Presbyterian and \$.0070 for the Evangelical and Reformed Churches.

General Conference will provide for this amount, thus giving practical evidence of its hearty belief in and support of this great movement of Protestant co-operation, which the Methodist Episcopal Church has done so much to create and to bring to its present stage of development.

FRANCIS J. McCONNELL,
EDWIN H. HUGHES,
E. G. RICHARDSON,
JOHN W. LANGDALE,
E. D. KOHLSTEDT,
F. P. CORSON,
ERNEST H. CHERRINGTON,
FRANK A. HORNE,

*(The Methodist Members of the
Executive Committee.)*

REPORT OF THE COMMISSION ON INTER-DENOMINATIONAL RELATIONS

This Commission will submit an important report to the General Conference for its action. The Commission has worked directly and definitely during the quadrennium with like Commissions of the Methodist Episcopal Church, South, and the Methodist Protestant Church to reach a plan for the early union of these three bodies. The Joint Commission has felt that it was expected and even directed by the Churches represented in it to find and present a way for their union. In obedience to that sense of expectation the three Commissions have worked. Their plans and proposals will be before the General Conference at a suitable time. It is not necessary here to recount the meetings in detail or recite the steps taken which have led to the presentation of a plan to unite the three Churches. It is enough to say that in every meeting of the Joint Commission the Spirit of Christ was manifest and potent. Every possible view of the many difficult phases of the task was presented and considered, but never was any meeting disturbed by any failure to realize Christ's presence or to conceive our task as undertaken with and for Him.

We present the work of the Joint Commission not as perfect or wholly free from possible criticism, but as the best method we could devise and unanimously adopt for uniting these Churches. We have not sought to do anything else than unite the Churches as they are. The United Church can through the years work out such changes and improvements as it may choose. Wisdom will probably not die with us. We believed our duty to lie in making these three separated bodies one and in that spirit we have worked and now submit the result of our labors. There were difficulties, there will still be difficulties. But we have sought to give to God in our day one Church for the proclamation of the gospel of reconciliation, the making of all men one in Christ, and "all the Kingdoms of life a Kingdom of God." For what we have done we ask your approval and upon it we ask the blessing of Almighty God.

In presenting our report to the *Advocates*, the three Chairmen and the Chairman of the Committee which had prepared the Plan said:

"In transmitting to the constituencies of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, the Plan of Union, as unanimously adopted by the Joint Commission of the three Churches, the chairmen of the three Commissions, and the chairman of the Committee of Fifteen, acting under the vote of their comrades,

wish to add some informal words of gratitude, hope and counsel.

"Our gratitude is given to the God and Father of our Lord Jesus Christ for His guidance and grace as so manifest in our deliberations. Our sessions have been prayerful and fraternal; unmarred by such visitations and unhindered by such obstinacies as would be displeasing to the Great Head of the Church. The spirit of our meetings, scattered throughout our constituencies, would result in the overwhelming adoption of the Plan of Union and would carry forward into the proposed United Church the genuine brotherhood that comes from closer relation with Christ our Lord.

"Our hope, as warranted by the reports that come to us from our several churches, is that the Plan now presented will receive the hearty sanction of those who in our General Conferences and in our Annual Conferences are given the privilege of voting for the great consummation.

"Our counsel relates to the following matters:

"1. Let us not expect that the details of union can be worked out in any quick way. The Plan provides for certain vital contacts that will allow our hitherto several Churches to grow into the deeper unities. As we go forward in the spirit and patience of Christ, we can trust ourselves and our partners in a merged Methodism to work in the mood of brothers and sisters to achieve, without undue haste, the necessary minor unions within the Great Union. Our own experience in working toward a large Plan for the whole Church convinces us that the smaller, but essential, plans for uniting our Boards and Societies can be successfully carried forward to the glory of God. We exhort the special representatives of the several interests and departments of our hitherto threefold work to pray and work in peace and love for such later readjustments as the Union may seem to demand for Christ's sake.

"2. Let us not hasten any local negotiations for union in such a manner as to embarrass our larger aim. Indeed, we advise that unless there be some utterly exceptional situation that calls for localized merger of our Churches, we withhold ourselves from the efforts to produce fragmentary unions, and give our endeavors to achieving the total union of the three great denominations. We can then reorganize our local work by corporate counsel and to greater advantage. Particularly can we arrange for disposal of properties, not merely on a basis of easing an economic situation, but rather on the basis of preventing overlapping of church work in our various towns and villages; of avoiding needless administrative difficulties; and of saving many faithful servants of Christ from unnecessary hardships. Piece-meal mergers that lead to misunderstandings and disappointments might prove grave hindrances to the mighty movement for the union of the three Methodisms.

"3. Our final counsel is: that everywhere our hearts be chal-

lenged to a new spirit of prayer and devotion. A revival of saving grace in each of our churches would mean that each would carry into the projected Union the increased life and power for which our common heritage of faith has always stood. This experience would also bring us into that spiritual oneness for which the Saviour prayed, even as it would lead us into new fields of service, and would help to convince the world that Christ, sent of God, was likewise sending the reunited followers of Wesley to have a larger part in winning men to the Redeemer.

"As the highest advice, therefore, to the triple Methodisms striving to find the way to Union, we say, Pray! Pray! Pray! that the will of God in this endeavor, as in all things else, may be fully done.

"Very faithfully, your servants in Christ,

WILLIAM F. McDOWELL, *Chairman,*
Methodist Episcopal Commission.

EDWIN D. MOUZON, *Chairman,*
Methodist Episcopal, South, Commission.

JOHN CALVIN BROOMFIELD, *Chairman,*
Methodist Protestant Commission.

EDWIN H. HUGHES, *Chairman,*
Committee of Fifteen.

This has been our major task during the quadrennium. We have thought it wise while these definite negotiations were in progress to refrain from other specific efforts at union. We have, however, maintained active and friendly relations with several other bodies, Methodists and others, looking forward to a larger union than that which is here presented.

WILLIAM F. McDOWELL, *Chairman,*
HARRY E. WOOLEVER, *Secretary.*

REPORT OF THE SESQUICENTENNIAL COMMISSION

Your Commission respectfully reports:

In accordance with report to the General Conference of 1932, our Commission carried on the work of promoting the celebration of the Sesquicentennial of the Organization of the Methodist Episcopal Church at the Christmas Conference of 1784, among our own Annual Conferences on the one hand, and jointly with similar Commissions of the Methodist Episcopal Church, South, and the Methodist Protestant Church in all matters of joint interest and especially in a central celebration in Baltimore.

In pursuance of this arrangement, our Commission was made the clearinghouse for the production of the materials used, and largely for their distribution as well as for general promotion. Five principal means were developed. A Booklet giving a short history of the Christmas Conference and suggesting plans for the celebration, a souvenir medal, an Oratorio, a Pageant and a Stereopticon Lecture. Some 40,000 booklets were printed and one mailed to every Pastor in the three Methodisms, and a large quantity distributed free through Annual Conferences and otherwise.

A commemorative medal was modeled by John R. Sinnock, sculptor in charge of the coinage at the United States Mint, Philadelphia, and struck off in handsome bronze by the Medallie Art Company, and 10,000 of these were sold by your Commission, along with 100 large sized ones, at a small profit. These were sold singly and in tens and hundreds and handled entirely by your Commission, without expense except actual cost of mailing.

The printing of an Oratorio was placed in the hands of Professor Van Denman Thompson, of De Pauw University, after a suggested outline was prepared by Dr. Forrest J. Prettyman, chairman of the Methodist Episcopal South Commission. This task was most excellently carried out by Professor Thompson and his very beautiful production, entitled "The Evangel of the New World" was published by Theodore Presser Company of Philadelphia. Over 4,000 copies of this Oratorio have been sold; your Commission guaranteed the sale of the first 1,000 copies and actually sold them through the Commission office, also at a small profit, though not sufficient to pay for the musical composition. The Oratorio was sung by choruses all over the United States and brought inspiration and enthusiasm wherever rendered.

A very attractive Pageant was written by Professor Harold

A. Ehrensperger of our Bureau of Pageantry, entitled, "The Spreading Flame," which was published by our Book Concern and we hope sold at a profit. This Pageant was suitable for both a large and small Auditorium and has met with great favor and a fine response wherever given.

A Stereopticon Lecture, entitled the "Romance of American Methodism," was prepared by Dr. A. H. Backus, Secretary of our Commission, and handled through our church Stereopticon Department. Ten sets were prepared and the entire cost of over \$600 was paid out of the rentals received. This aided greatly by bringing visually to the eyes of young and old the early scenes of American Methodism.

A cut showing both faces of the medal was struck off and mailed to the Secretary of each Annual Conference with a request that it be used on the cover of the Annual Minutes, a check of \$1 be sent us to cover the costs. The cut was gladly used, but only about thirty per cent of the Secretaries remembered the second part of the request to mail the check! If there are any of those short-minded Secretaries present in the General Conference, the account is still open and they may send me their checks!

Letters were written to the Bishops and to the Secretaries of the Annual Conferences requesting the appointment of anniversary committees in each Conference. Then letters went forward to these local committees suggesting plans and urging a suitable Conference anniversary. This was carried out in practically every Conference, in some with an elaborate program, including the rendition of the Oratorio, or the Pageant, and in this way the Oratorio was sung from coast to coast. Letters and circulars were also sent to all our college and preparatory school Presidents. All this entailed a very heavy correspondence, all of which was carried on without expense other than the necessary postage.

Fine co-operation was rendered by the Advocates in publishing articles and news items, and by Dr. Bugbee and his associates in providing a quarter's special lessons on Methodist History in our Church School publications.

On October 10-14, 1934, the Centennial Celebration was held in Baltimore, in charge of the Joint Commission of which Bishop Edwin H. Hughes was the very capable Chairman, and Dr. E. L. Watson, Vice-Chairman. Over 1,000 delegates registered from the three branches of Methodism, coming from every state in the Union. A program of fine character with outstanding speakers chosen from the three branches of Methodism was maintained from Wednesday to Saturday. The delegates were welcomed to Baltimore by the Governor of the State and the Mayor of the City of Baltimore. The day was opened with appropriate addresses on Barbara Heck, "The Puritan Conscience in Methodism," by Bishop Ernest G. Richardson; "Harry

Hoosier, *The Negro's Place in Methodism*," by Dr. Robert M. Williams; "Robert Strawbridge, *The Lay Element in Methodism*," by Dr. James H. Straughn; and "Thomas Coke, *The Missionary Reach of Methodism*," by Bishop Paul B. Kern.

In the evening the Lyric Theatre was crowded to overflowing, when a chorus of 400 voices led by Earl Evans, Minister of Music of First Church, Baltimore, sang the Sesqui Oratorio, "The Evangel of the New World."

Possibly the highest point was reached on Thursday, "One Day of Union," with Bishop McDowell most graciously presiding. The climax came with the union meeting of the Boards of Bishops and the General Conference executives of the Methodist Protestant Church, with Bishop Hughes presiding, as only he could preside, when, at his suggestion, these leaders unanimously adopted a resolution pledging themselves to work for Union by their prayers and their best efforts; followed by the unanimous adoption of the same motion by the cheering delegates.

Friday's program was given over to Journalism, and the Educational, Social and Theological contributions of Methodism, followed in the evening by the rendition of the Sesqui Pageant, "The Spreading Flame," under the direction of its author, Harold A. Ehrensperger. Again the Lyric Theatre was crowded to the doors, and many were turned away, unable to obtain even standing room. The Pageant was magnificently rendered and was repeated on the following day. During this same day the young people had a large gathering in one church, while the women held a meeting of their own in another.

The Anniversary ended Saturday with addresses on Evangelism and an inspiring and provocative summary by Bishop Hughes on "Forwarding the Balance." A delightful spirit of brotherliness and union pervaded the whole gathering and the delegates departed, more than ever determined to seek again the passion of the fathers and also to bring about a United Methodism.

The budget of the local committee amounted to over \$11,000, and they were successful in meeting all bills and ending without a deficit. A copy of all speeches was afterwards printed by the Committee.

The Treasurer of the General Conference Expense Fund has advanced to our Commission the sum of \$2,430 of which \$800 was paid over to the Baltimore Committee to aid in putting on the central program at Baltimore; \$689 account purchase of medals, and \$497 account of Stereopticon slides, Booklets, Pageants and display at World's Fair; and the balance of \$442 in printing, miscellaneous bills and travel of Commissioners. Profits from sale of medals, seals and Oratorios paid for larger part of cost printing booklets, purchase of medals, for numerous circulars, mimeographing, and a very heavy postage bill, and we are

returning a check to the Treasurer of the General Conference Expense Fund, from which the above advances were made, for \$600, or more than the total advanced for direct expenses of the Commissioners and all miscellaneous expenses, so that the net amount paid out for the promotion of the Sesquicentennial is less than \$1,830 instead of the \$5,000 which was appropriated by the General Conference.

Grateful indeed is your Commission for the cordial co-operation and assistance received from many Methodists, North and South. No finer co-operation could have been given than was exhibited by the Joint Commission of the three Methodist Branches in the general planning and promotion, and particularly in the arrangement and carrying out of the central celebration at Baltimore.

We rejoiced in the work and now ask for an honorable discharge.

For the Commission,

CHARLES F. EGGLESTON, *Chairman*,
A. H. BACKUS, *Secretary*.

REPORT OF THE COMMISSION ON WORLD PEACE

The General Conference of 1932, again expressed its interest in the cause of world peace in these words: "The agencies of our church shall not be used in preparation for war; they shall be used in preparation for peace. . . . We set ourselves to create the will to peace, the conditions of peace, and the organization for peace."

The Conference elected a General Conference Commission on World Peace consisting of ten persons; authorized and directed the Treasurer of the General Conference Expense Fund to pay properly certified expenses of the Commission, the total not to exceed \$3,000 a year; directed that the educational work for World Peace be continued under the direction of the Board of Education; approved continued co-operation with the Federal Council of Churches and other peace agencies building a world order upon the foundation of international peace.

REORGANIZATION

The reduction in appropriation from fifteen thousand to three thousand dollars annually made it impossible to continue services of a full time executive secretary and maintain an office for the commission. The assignment of responsibility for the educational program to the Board of Education made a closer relationship between the commission and the Board of Education highly desirable. With the approval of the Board of Education, Merle N. English, associate secretary of the Board, was named as executive secretary of the commission, with office at 740 Rush St., Chicago.

The arrangement provided for a clearly defined distinction in function between the commission and the Board of Education. The commission has spoken for the church, representing it in a public way whenever the situation made this advisable, and in important relationships with other peace organizations. It has issued annual statements concerning important aspects of the peace question, and at its annual meetings has outlined the program and determined the budget, subject always to funds being available to meet the expenditures.

FINANCES

The receipts of the Commission on appropriation for the period of June 1, 1932 to December 31, 1935 were \$6,617.07. Of this amount \$819.50 was required to close the accounts of the previous quadrennium. The amount available for the present quadrennium to December 31, 1935 was \$5,797.57. This is slightly over 50 per cent of the amount anticipated under the action of the General Conference. The deficit in receipts

was the result of reduced payments by the churches for the General Conference Expense Fund.

During the same period the Board of Education has appropriated \$1,700 for peace education. This has been supplemented by receipts from the sale of literature amounting, as of December 31, 1935 to \$913.57 and miscellaneous receipts of \$414.80. In addition, the Board of Education has provided office space, equipment, and the services of the executive secretary of the commission without charge to the commission. Account should also be taken of the fact that other members of the staff of the Board of Education have co-operated in carrying forward the work of the commission, with increasing emphasis upon peace education among children, young people, and adults.

It is the judgment of the commission that this pooling of resources has made possible a much more extensive program than would have been possible by working independently.

ACTIVITIES

The activities of the commission during the quadrennium have been too numerous to appear in detail in this report. The following is a brief statement of the more important:

1. Considerable correspondence is carried on with pastors and lay people who seek information or suggestions for activities in the local church and other groups and advice with reference to procedure, also with many peace organizations that look to the church for co-operation in their respective enterprises.

2. Annual circularization of pastors of all Methodist Episcopal churches with suggestions for the observance of Armistice week in the interest of peace. Enclosed in these communications are current leaflets setting forth the position of the General Conference and the Peace Commission, the annual statement of the Federal Council of Churches, and up-to-date lists of resource materials.

3. A literature service through which the office supplies hundreds of churches and young people's organizations with material of various kinds. The statement of the General Conference of 1932 and subsequent statements of the commission, were printed under the titles "Toward World Peace" and "Education for World Peace" in leaflet form and mailed to all pastors; they have also been widely circulated in other ways. The gift of a generous layman made possible the reprinting and circulation of the two articles by Bishop Edgar Blake on "Peace or War?" Bibliographies containing selected lists of books, study courses, manuals, services of worship, plays, leaflets, etc., are circulated. In addition to materials prepared by the Commission and the Board of Education, the commission maintains a stock of selected materials issued by various peace organizations.

4. Promotion of study classes and the use of the lessons for

various age groups appearing in the curriculum for Church Schools and Epworth Leagues and of the undated and dated units appearing in the Epworth Herald for use by young people. The Department of Leadership Training of the Board of Education offers a training course with guide for leaders on "Steps Toward International Peace" which is widely used.

5. The Commission makes possible an annual ten-day training conference for those who teach courses on international relations and world peace in summer institutes for young people. It has also made possible attendance of such leaders upon the annual sessions of the Institute of International Relations sponsored by the American Friends Service Committee. There are now more than 100 persons who have received such training and who give exceptional leadership to thousands of young people attending summer and winter institutes.

6. The annual meeting of the commission has been the occasion for conferences on methods of peace education in the local church.

7. A series of two-day seminars on world peace for adult leaders was held in twenty strategic centers of the United States during 1934-35 under the leadership of Rev. Charles F. Boss, Jr. The purpose of these was to acquaint the public with the position of the Methodist Episcopal Church, deal creatively with the personal and world issues involved and with steps that must be taken in making the church an effective agency for world peace.

Peace is given special emphasis in the series of seminars on "Christian Education in Social Ideals and Practice" which are being held during 1935-36.

8. Conferences with local groups in university centers where Methodist students were involved because of refusal to participate in military drill. This has required much correspondence, in some cases visits by the executive secretary of the commission, the endorsement of solicitation for funds for aid of such students, and an appropriation by the Peace Commission to help carry the case of conscientious objectors to the United States Supreme Court.

9. When important issues have been under consideration by Congress, or its committees, the commission has communicated with the President, Senators and Congressmen, the chairmen of committees and by mail and through the press has endeavored to mobilize the conviction of the church and to have it expressed by wire, letter and petition to the proper persons.

10. The commission is glad to know that there is a vast amount of peace education and promotion going on independently of the commission, to much of which the commission is only incidentally related. This includes the splendid efforts of the church press and other religious journals and many of the more popular magazines, annual conference commissions on

world peace, conference and local church committees, and by members of the Methodist Church through many Methodist organizations. A considerable part of this is inspired by the position expressed by the General Conference and by the program of the Commission and Board of Education.

Much of the work of the commission and Board of Education is done in co-operation with other agencies, such as the citizenship committees of the Woman's Foreign Missionary Society and Woman's Home Missionary Society, the Federal Council of Churches, the American Friends Service Committee, the National Council for Prevention of War, the Committee on Militarism in Education, the United Youth Movement "Christian Youth Building a New World," and the Emergency Peace Campaign.

STATEMENTS BY THE COMMISSION

From time to time the Commission has supplemented the official statement of the General Conference by its own statement made in the light of the changing situation. The statement issued at its annual meeting held September 24-25, 1935, contains the following with reference to the sinfulness of war and the implications of this for the individual and the church.

"We yield to no one in our admiration of men who hitherto in full accord with public sentiment and the dictates of their own conscience, have given up their lives in war. But war, what ever may have been true of it in the past, is now productive only of evil.

"War involves (a) the slaughter of human beings, including women and children; (b) violation of personality; (c) lying propaganda; (d) deliberate breeding of the spirit of hate; (e) vast destruction of property; (f) unsettling of the economic structure of society, threatening the collapse of credit, the curtailment of commerce, widespread unemployment, world-wide reduction of the standards of living, with here and there actual starvation; and furthermore, (g) it threatens the destruction of democracy and encourages the spread of fascism; (h) it puts in the place of moral law the doctrine of military necessity; and (i) it distorts the religion of Jesus into the religion of a war god.

"Therefore, we feel bound to conclude that war is sin, a word which we use deliberately because of its religious connotations, signifying as it does an offense not only against man but also against God."

Additional statements deal with the implications of this judgment such as refusal by individuals to take part in any war—international or civil—and the complete disassociation of the church from the war system; the abridgement of freedom; military dictatorship; compulsory military training; the rights of conscientious objectors; a reasonable policy of national defense; international police force; manufacture of munitions; neutrality; removal of economic barriers to peace; the use of armed forces as a collecting agency; an immigration policy free of racial discrimination; the desirability of a local church

committee on world peace and the necessity for education and prayer for a co-operative world order in which nations and individuals in every nation may work together for the common good of all, and the promotion of political policies and economic practices that will make for peace. (For complete statement see leaflet, "Education for World Peace.")

THE CHURCH'S RESPONSIBILITY

In the achievement of world peace, the Christian forces must take their full share of initiative and responsibility. The churches have a unique contribution to make by the emphasis upon the Christian imperative, education, propaganda and co-operative action.

The outlook for peace is not as discouraging as it appears. War has been unmasked and will never again be blessed by the Christian church. Having renounced war as an instrument of national policy, the church must not fail Christ and the peoples of the earth. The present threat of another war that will destroy civilization itself demands of the churches that they increase their efforts toward peace and strengthen all their agencies to the end that they may be successful in their leadership.

The success of interdenominational and non-ecclesiastical peace agencies as well as governmental action depends upon strong programs under denominational supervision and denominational agencies equipped in personnel and resources to enlist the co-operation of their members in united efforts.

RECOMMENDATIONS

The commission respectfully recommends the following:

1. That the General Conference again issue a statement on behalf of the entire church setting forth the Christian position relative to the present day issues involved in the establishment of World Peace.
2. That a Commission on World Peace representative of the entire church be elected in order that world peace may be given the prominence and place in the thinking and action of the church that the work of such a commission will emphasize.
3. That the present co-operative relationship with the Board of Education and other Christian peace agencies be continued.
4. That an appropriation be made by the General Conference from General Conference Expense Funds or through the World Service Commission sufficient to provide for a program that will meet the needs of the church.
5. That legislation be enacted providing for the appointment of a committee on world peace in each church and a similar organization in annual conferences and areas.

The commission is deeply appreciative of the co-operation of the Board of Education in making possible the program carried out during the quadrennium.

RALPH W. SOCKMAN, *Chairman*;
ERNEST F. TITTLE, *Secretary*.

REPORT OF THE COMMISSION ON WORSHIP AND MUSIC

The Commission on Worship and Music, having been chosen from widely separated areas and granted a very limited amount of money, effected its organization by mail, and has endeavored to accomplish certain important objectives which could be reached within its budget.

The first and most important objective was felt to be the interpretation of the newly adopted Orders of Worship to our Church. This had been begun during the preceding quadrennium, but became vitally important when the Orders were actually adopted at Atlantic City. Under the guidance of a committee headed by William K. Anderson, a series of very helpful articles was prepared, dealing with worship in general and with the individual parts of the worship services. Men of outstanding ability and experience co-operated in this, and the articles were printed in all the *Advocates* and reprinted in other journals. They were later published in booklet form and are thus made available for wide distribution and study, under the title, *Finding God Through Worship*.

The second objective of the Commission was the improvement of the worship services at Annual Conferences. J. Hastie Odgers was chairman of the committee which prepared a series of articles dealing with this important subject and presenting helpful suggestions for the devotional services, the communion service, the memorial service, and the ordination service. These articles were printed in *The Pastor's Journal*, commencing with the issue of May, 1935, and are called to the attention of all program committees and worship committees of Annual Conferences.

The third project was the preparation of festival services for our Church, to illustrate the use of our official Order of Worship for such occasions as Christmas and Easter, showing how materials for enrichment of the service may be used without interfering with the unity and progress and sincere reverence of the worship. Some services prepared by church groups have been designed apparently more for propaganda than for worship, and it has been felt by the Commission that the safeguarding of the central act of worship is of very great importance. The Christmas service was prepared at Boston University School of Theology, by a class under the direction of Professor Fred Winslow Adams, and the Easter service at Drew University, under the direction of Professor Dorr Diefendorf. These services were also printed in *The Pastor's Journal*.

The fourth project of the Commission is the conduct of morn-

ing prayer services and other meetings of an educational and inspirational character in the chapel during the weeks of the General Conference session in Columbus. These are being planned as this report is prepared. It is hoped that the services will have large usefulness.

We feel that it is important that the General Conference continue the Commission on Worship and Music, and, if possible, grant it an enlarged budget. The past four years have been years of study and interpretation. The new *Methodist Hymnal* is now in our hands, with the Orders of Worship and the Rituals. It is very important that during the coming quadrennium there shall be an active promotion of the ideas which have been approved and an earnest encouragement of the use of those materials which have been prepared. We outline four projected activities for the Commission during the coming quadrennium:

1. To continue stimulation of thought and activity in the interest of the highest development and use of worship and music, using the press, conferences and institutes.

2. To see that Annual Conference Committees on Worship and Music are carefully appointed, and to encourage and study and compare their activities, to the end that all may be advised of any successful programs and the whole Church benefited.

3. To serve as a committee of reference and advice for co-operation with the various groups which from time to time present, for special occasions, more or less official orders of worship for use in our churches. Some of these have, in the past, come so far short of what intelligent, beautiful, devout orders of worship should be that they have brought discredit not only upon the special causes, but upon the Church itself.

4. To make a continuous study of developments in the field of worship and music and serve as a clearing house through which materials of outstanding value may be made known and desired information obtained.

PHILIP S. WATTERS, *Chairman*,
CARL F. PRICE, *Secretary*.

REPORTS

FINANCIAL AND STATISTICAL

BALLOTS

Beside the ballots reported in the accompanying table, votes were received on the first ballot for Bishops, as follows:

Edwin F. Lee, 19; Ralph M. Pierce, 17; Francis R. Bayley, 15; Oscar T. Olson, 15; Albert E. Day, 14; Ernest F. Tittle, 14; Edward D. Kohlstedt, 12; J. S. Ladd Thomas, 12; Charles E. Schofield, 11; Arlo A. Brown, 10; Edmund J. Kulp, 10; Marshall R. Reed, 10; Harry E. Woolever, 10; Thomas S. Brock, 9; Frank R. Cartwright, 8; Jesse L. Corley, 8; Earl E. Harper, 8; Edgar A. Lowther, 8; Robert B. Stansell, 8; J. Edgar Washbaugh, 8; Benjamin F. Crawford, 7; George E. Mecklenburg, 7; Frank E. Mossman, 7; William E. Shaw, 7; John M. Arters, 6; William B. Farmer, 6; Halford E. Luccock, 6.

The following persons received five votes each: Ralph E. Diffendorfer, Ira M. Hargett, Horace G. Smith, George A. Warmer.

The following persons received four votes each: Edwin C. Dixon, Fred D. Stone, Lucius H. Bugbee, William K. Anderson, Albert M. Witwer, Albert C. Knudson.

The following persons received three votes each: John L. Brasher, Edmund D. Soper, Samuel A. Keen, Robert C. Wells, Alvin S. Williams, Allen C. Shue, Thomas A. Stafford.

The following persons received two votes each: Freeman S. Kline, Walter Aitken, Warren O. Hawkins, Richard C. Raines, Orrin W. Auman, Aaron G. Williamson, Roy R. Roudebush, George W. Henson, J. C. Wright, Albert G. Schatzman, Ralph W. McKenzie, Edwin F. Lewis, Albert Shaw, Charles W. McCaughey, Sylvanus S. Davies.

The following persons received one vote each: W. T. Hamaker, H. W. Worley, Arba Martin, F. C. Eiselen, D. W. Marsh, W. R. Fruit, M. N. English, D. Melle, Jacob Schneider, Martin Funk, H. K. Hamilton, R. A. Ward, C. F. Reisner, J. B. Leonard, A. J. Kestle, D. D. Marsh, L. W. Auman, R. N. Keiser, Horace Turner, J. R. Bucknell, S. W. Cocoran, J. A. Perry, H. H. Crane, F. G. H. Stevens, W. C. Buckner, C. N. Garland, J. W. Langdale, J. A. Purdy, T. J. J. Wright, Glenn Phillips, David Magee, Ralph McKenzie, Claude Young, Elmer Jones, J. O. Tourley, R. M. Edwards, Albert Lee, J. L. Seaton, S. L. Parish, T. C. Knoles, Charles Smith, I. D. Harris, H. W. Bartley, A. E. Harper, H. W. Burgan, C. L. Wallace, H. T. Schmidt, Howard Field, W. C. Hartinger, E. H. Cherrington, Laurence Radcliffe, H. C. Northcott, P. H. Ashby, C. R. Stigford, J. D. Piper, R. L. Sprague, J. C. Purdy, L. S. Sprang, M. Oechsley, S. W. Hall, L. C. Magin, J. R. Edwards, J. F. Killinger.

BALLOTS **I. General Superintendents**

BALLOTS	1	2	3	4	5	6	7	8	9	10	11	12	13
Number of ballots cast.....	567	568	583	561	581	580	570	541	574	562	577	571	570
Number of ballots defective.....	21	6	2	3	2	2	2	2	2	2	2	2	2
Number of ballots counted.....	546	562	581	558	581	580	568	541	574	562	577	571	570
Necessary to elect.....	364	374	386	372	387	386	378	360	362	374	384	380	380
G. Bromley Oxnam.....	203	327	381	431	...	...	...	...	...	...	...	224	401
Wilbur E. Hammaker.....	128	279	381	431	...	...	...	...	...	...	...	...	...
Joseph M. M. Gray.....	108	...	...	...	...	...	...	...	...	...	...	...	...
Lewis O. Hartman.....	96	...	...	...	...	...	...	...	...	...	...	...	...
Charles W. Flint.....	83	193	334	408	...	...	...	...	...	...	...	...	...
Harry W. McPherson.....	65	100	142	214	198	186	173	163	190	217	195	112	95
Daniel L. Marsh.....	56	...	...	...	...	...	...	...	...	...	...	...	...
John B. Magee.....	54	90	118	133	117	81	...	...	...	...	...	...	...
E. Guy Cutshall.....	52	43	41	29	...	...	...	...	...	...	...	...	...
Isaac E. Miller.....	47	51	76	75	35	...	...	...	...	31	30	...	...
Roy L. Smith.....	47	88	171	...	...	...	...	...	...	...	...	...	...
Loren M. Edwards.....	42	63	65	65	30	...	...	20	...	97	100	84	44
Louis C. Wright.....	41	69	94	...	...	...	...	...	...	...	...	...	...
Orien W. Fifer.....	39	36	30	29	...	...	...	...	...	...	...	...	...
Harold Paul Sloan.....	31	...	...	...	...	...	...	...	...	...	...	...	...
James E. Skillington.....	30	23	16	...	...	...	...	...	...	...	...	...	...
Ralph W. Sockman.....	29	31	...	...	...	...	...	...	...	...	...	...	...
Lynn Harold Hough.....	24	27	34	30	...	...	...	...	...	...	...	...	...
James Brett Kenna.....	21	22	27	26	...	...	...	...	...	...	...	...	...
Leonard Oechsli.....	21	30	23	...	...	...	...	...	...	...	...	...	...
Edwin F. Lee.....	...	26	44	79	131	269	358	319	205	...	...	...	...
Ralph M. Pierce.....	...	24	...	...	...	...	...	...	...	...	...	...	...
William K. Anderson.....	...	...	...	...	...	...	...	...	...	...	25	...	...
Oscar Thomas Olson.....	...	...	20	25	26	...	...	26	74	157	190	95	...

No votes under 20 recorded.

Besides the ballots reported in the accompanying table, votes were received on the first ballot for a Negro Bishop as follows:

Daniel H. Stanton, 4; David W. Henry, 3; W. B. King, 3.

The following persons received one vote each: G. L. Dennis, E. M. Jones, C. H. King, D. L. King, Louis King.

II. NEGRO GENERAL SUPERINTENDENT

BALLOTS	1	2	3	4	5
Number of ballots cast	567	566	583	561	581
Number of ballots defective . . .	12	3	3	1	0
Number of ballots counted	555	563	580	560	581
Necessary to elect	373	376	386	372	387
Alexander P. Shaw	26	...	...	...	462
William A. C. Hughes	215	241	244	216	...
Willis J. King	179	230	272	319	...
Lorenzo H. King	89	60	36	...	43
David H. Hargis	31	...	...	...	...
David W. Henry . . . . .	...	...	...	...	47

No votes under 20 recorded.

III. MISSIONARY BISHOP FOR AFRICA

BALLOTS	1	2	3
Number of ballots cast	580	545	575
Number of ballots defective	0	0	0
Number of ballots counted	580	545	575
Necessary to elect	386	363	384
John M. Springer	200	286	411
Thomas S. Donchugh	160	147	122
Raymond L. Archer	132	86	34
Marshall J. Murphree	55	21	7
Orville L. Davis	30	5	1
John Wengatz	1	...	...
Freeman D. Kline	1	...	...
Harry W. McPherson	1	...	...

IV. PUBLISHING AGENTS

Number of ballots cast	556
Number of ballots defective	1
Number of ballots counted	555
Necessary to elect	278
George C. Douglass	497
O. Grant Markham	310
Fred D. Stone	285
John W. Langdale	223

Bert E. Smith.....	187
Benjamin W. Meeks.....	149
Claude C. Hall.....	12

The following received one vote each: Robert C. Wells, George C. Smith.

V. EXECUTIVE SECRETARIES

1. Board of Foreign Missions

Number of ballots cast.....	529
Number of ballots defective.....	5
Number of ballots counted.....	524
Necessary to elect.....	263
Ralph E. Diffendorfer.....	391
William E. Shaw.....	372
George Mecklenburg.....	250
Roy L. Smith.....	8
John R. Edwards.....	7
Lewis O. Hartman.....	6

The following received one vote each: I. E. Miller, W. W. Davis, T. S. Donohugh, Leonard Oeschli, E. S. Tipple, L. M. Bird, L. H. Hough, J. F. Knotts, B. W. Meeks, J. B. Magee, E. D. Kohlstedt, J. E. Skillington, M. R. Reed, G. A. Miller.

2. Board of Home Missions and Church Extension

Number of ballots cast.....	529
Number of ballots defective.....	1
Number of ballots counted.....	528
Necessary to elect.....	265
Edward D. Kohlstedt.....	458
Benjamin W. Meeks.....	29
Frederick B. Newell.....	15
Walter R. Fruit.....	6
Sanford W. Corcoran.....	4
Isaac E. Miller.....	4
Mark A. Dawber.....	3
John R. Edwards.....	2
Frederick C. Eiselen.....	2

The following received one vote each: W. E. Shaw, F. W. Mueller, R. E. Diffendorfer, Channing H. Richardson, F. B. Howell.

3. Board of Education

Number of ballots cast.....	529
Number of ballots defective.....	4
Number of ballots counted.....	525
Necessary to elect.....	263

Frederick C. Eiselen	512
Jabez C. Harrison	2
William B. Farmer	2
Charles L. Wallace	2

The following received one vote each: R. E. Diffendorfer, H. P. Sloan, R. L. Smith, L. M. Edwards, M. N. English, H. B. Eiseman.

4. *Board of Pensions and Relief*

Number of ballots cast	529
Number of ballots defective	6
Number of ballots counted	523
Necessary to elect	262
William B. Farmer	515
Thomas A. Stafford	4

The following received one vote each: O. W. Fifer, L. H. Hough, J. A. Perry, E. H. Cherrington.

5. *Board of Temperance, Prohibition and Public Morals*

Number of ballots cast	529
Number of ballots defective	8
Number of ballots counted	521
Necessary to elect	261
Ernest H. Cherrington	306
Edmund J. Kulp	107
Deets Pickett	81
James A. Perry	16
Harry E. Woolever	6
Benjamin W. Meeks	2

The following received one vote each: F. C. Eiselen, George Mecklenburg, C. T. Wilson.

VI. EDITORS

The Christian Advocate, a National Weekly, Circulating from New York

BALLOTS	1	2	3
Number of ballots cast	550	557	556
Number of ballots defective	2	...	...
Number of ballots counted	548	557	556
Necessary to elect	275	279	279
Jacob S. Payton	181	226	226
Harold Paul Sloan	169	246	300
Harry E. Woolever	101	68	23
Raymond H. Huse	42	...	...
Ernest W. Peterson	33	...	...

The Christian Advocate, a National Weekly, Circulating from Cincinnati

Number of ballots cast	550
Number of ballots defective	4
Number of ballots counted	546
Necessary to elect	274

Orien W. Fifer **542**

The Christian Advocate, a National Weekly, Circulating from Kansas City and Chicago

Number of ballots cast	550
Number of ballots defective	5
Number of ballots counted	545
Necessary to elect	273

Dan B. Brummitt **536**

The Christian Advocate, a National Weekly, Circulating from San Francisco

Number of ballots cast	550
Number of ballots defective	5
Number of ballots counted	545
Necessary to elect	273

Edward Laird Mills **542**

The Epworth Herald

Number of ballots cast	550
Number of ballots defective	6
Number of ballots counted	544
Necessary to elect	273

William E. J. Gratz **503**

The Christian Advocate—Southwestern Edition

Number of ballots cast	550
Number of ballots defective	3
Number of ballots counted	547
Necessary to elect	274

Robert N. Brooks	374
Robert M. Williams	61
Nathaniel W. Greene	40
John W. E. Bowen	37
Frederick H. Butler	23

Church School Publications

Number of ballots cast	550
Number of ballots defective	6
Number of ballots counted	544
Necessary to elect	273
Lucius H. Bugbee	543

REPORT OF THE TREASURER OF THE GENERAL CONFERENCE EXPENSE FUND OF THE METHODIST EPISCOPAL CHURCH

1936 Quadrennium—May 5, 1932, to July 17, 1936

RECEIPTS

Transferred from 1932 Quadrennium account	\$14,501.91
The Receipts for the period, May 5, 1932, to July 17, 1936, were from:	
Annual Conferences in the United States	\$206,345.90
Annual Conferences Outside the United States	4,670.33
	<u>\$211,016.23</u>
Interest, Discount, and Premium on Securities and Bank Interest	1,740.94
Refund of Delegates' Expenses	907.22
	<u>213,664.39</u>
Sale of United States Treasury Bonds	52,000.00
	<u><u>\$280,166.30</u></u>

DISBURSEMENTS

Expenses of Commissions:	
Codification of Discipline	\$390.30
Conference Claimants' Legislation	148.50
Entertainment of General Conference	2,767.82
Interdenominational Relations	3,937.98
Supervisional System	6,023.06
Revision of Hymnal	3,122.62
Rules	202.20
Sesqui-Centennial Celebration	1,850.89
World Peace	7,493.83
Worship and Music	240.42
	<u>\$26,177.62</u>
A. C. Goddard Salary	750.00
Federal Council of Churches of Christ in America	28,000.00
Fraternal Delegates and Special Representatives	1,818.63
General Conference Secretary's Office Expense	3,821.99
Judicial Conferences	1,650.25
Transportation Bureau	1,637.50
Daily Christian Advocate	\$14,454.77
Less: Sales, etc.	5,283.08
	<u>9,171.69</u>
Expenses of General Conference Delegates:	
520 Delegates from Conferences in the United States	\$50,547.20
79 Delegates from Conferences Outside the United States	40,576.31
	<u>91,123.51</u>
Miscellaneous Expenses incident to General Conferences:	
Badges	\$233.33
Hymnals	800.00
Delegates' Directory	852.32
Insurance	193.20

Precentor.....	297.89	
Printing and Supplies.....	238.08	
Publicity.....	347.36	
Public Services and Consecration of Bishops..	398.25	
Stenographers and Typists.....	464.00	
Telephone.....	235.35	
Miscellaneous.....	299.30	
		4,359.08
Expenses of Treasurer's Office:		
Rent and Pay-Roll.....	\$8,587.28	
Premium on Fidelity Bonds.....	101.55	
Postage, Printing, and Stationery.....	1,607.79	
Auditing.....	135.00	
Exchange and Tax on Checks.....	19.57	
Expense of Treasurer and Assistants at Gen- eral Conferences.....	554.38	
Miscellaneous.....	67.31	
		11,072.88
Purchase of United States Treasury Bonds.....		52,000.00
		<u>\$231,583.15</u>
Cash Balances in the Fund, July 17, 1936:		
The Ohio National Bank—Columbus, Ohio...	\$26,041.67	
Harris Trust and Savings Bank—Chicago, Illinois.....	6,241.33	
The First National Bank in Joliet—Joliet, Illinois.....	16,205.78	
The First National Bank of Joliet—Joliet, Illinois—Restricted Account.....	94.37	
		48,583.15
		<u><u>\$280,166.30</u></u>

NOTE.—This report is the final statement for the General Conference Expense Fund, 1936 Quadrennium. A few items of expense, however, such as printing this *Journal of the General Conference*, are necessarily deferred for payment and the record will be in the 1940 statement.

The report for the 1932 Quadrennium is printed in the "Handbook of the General Conference of the Methodist Episcopal Church, 1936."

AUDITOR'S CERTIFICATE

We have examined the accounts of O. Grant Markham, Treasurer of the General Conference Expense Fund of the Methodist Episcopal Church, 1936 Quadrennium, for the period from May 5, 1932, to July 17, 1936. We made substantial tests of collections by examining duplicate copies of receipts issued and comparing the total recorded receipts with the amounts deposited in banks. All recorded disbursements were supported by paid checks and/or drafts. The cash in banks as shown by bank statements was reconciled with the balances as shown in the books of account as at July 17, 1936. Confirmations of the balances on deposit as shown by the bank statements as at July 17, 1936, were received direct from the depositories.

In our opinion, the statement of cash receipts and disbursements for the period from May 5, 1932, to July 17, 1936, annexed, summarizes the transactions recorded for the period stated.

LYBRAND, ROSS BROS. & MONTGOMERY.

Chicago, Illinois, July 25, 1936.

APPORTIONMENTS AND PAYMENTS

The General Conference has directed that the Book Committee shall estimate the amount of money necessary to meet the expenses of the General Conference, Judicial Conferences, General Conference Commissions, and such other expenses as the General Conference may have authorized. An equitable apportionment of this total amount estimated is sent to the District Superintendents of each Annual Conference. Herewith is the statement of these apportionments and payments for the 1936 Quadrennium.

Asterisk (*) indicates apportionment in full.

ANNUAL CONFERENCES IN THE UNITED STATES

Conference and Districts	Apportionment	Paid	Conference and Districts	Apportionment	Paid
ALABAMA			CENTRAL PENNSYLVANIA		
Birmingham.....	\$141.00	\$80.00	Altoona.....	\$1,918.00	\$1,346.00
Boaz.....	122.00	61.00	Harrisburg.....	1,970.00	1,669.38
Gulf.....	77.00	20.00	Sunbury.....	1,881.00	1,314.02
	<hr/>	<hr/>	Williamsport.....	1,629.00	1,302.87
	\$340.00	\$161.00		<hr/>	<hr/>
ATLANTA				\$7,398.00	\$5,632.27
Atlanta.....	\$173.00	*\$174.00	CENTRAL TENNESSEE		
Atlanta East.....	129.00	*129.00	Baxter-Lawrenceville	\$213.00	\$135.10
Rome.....	109.00	*109.00			
	<hr/>	<hr/>	CENTRAL WEST		
	\$411.00	\$412.00	Kansas City.....	\$206.00	\$121.00
BALTIMORE			Sedalia.....	206.00	60.00
Baltimore East.....	\$2,312.00	\$1,796.50	St. Louis.....	206.00	128.00
Baltimore West.....	2,228.00	1,279.25	Topeka.....	206.00	89.00
Frederick.....	1,353.00	1,015.00		<hr/>	<hr/>
Washington.....	2,106.00	*2,285.00		\$824.00	\$398.00
	<hr/>	<hr/>	COLORADO		
	\$7,999.00	\$6,378.75	Colorado Springs-Pueblo.....	\$1,236.00	\$319.00
BLUE RIDGE-ATLANTIC			Denver-Grand Junction.....	1,348.00	208.00
Asheville.....	\$214.00	\$124.00	Greeley.....	1,263.00	481.00
Statesville.....	247.00	197.29		<hr/>	<hr/>
	<hr/>	<hr/>		\$3,847.00	\$1,008.00
	\$461.00	\$321.29	DAKOTA		
CALIFORNIA			Aberdeen-Water-town.....	\$939.00	\$405.32
Nevada.....	\$381.00	\$20.00	Huron-Pierre.....	798.00	396.00
Oakland.....	1,260.00	461.00	Mitchell-Sioux Falls	1,032.00	420.50
Redwood-Shasta.....	1,057.00	306.00	Rapid City-Winner.....	618.00	133.00
Sacramento.....	852.00	252.00		<hr/>	<hr/>
San Francisco.....	1,469.00	604.00		\$3,387.00	\$1,354.82
	<hr/>	<hr/>	DELAWARE		
	\$5,019.00	\$1,643.00	Dover.....	\$480.00	\$144.00
CENTRAL ALABAMA			Easton.....	474.00	125.00
Birmingham.....	\$178.00	\$21.00	Philadelphia.....	694.00	410.00
Huntsville.....	136.00	32.00	Salisbury.....	574.00	183.00
Montgomery.....	101.00	4.00	Wilmington.....	660.00	242.00
Opelika.....	97.00	48.00		<hr/>	<hr/>
	<hr/>	<hr/>		\$2,882.00	\$1,104.00
	\$512.00	\$105.00	DETROIT		
CENTRAL NEW YORK			Ann Arbor.....	\$1,683.00	\$1,245.13
Elmira.....	\$1,564.00	\$1,089.00	Detroit.....	2,692.00	1,902.84
Geneva.....	1,327.00	977.00	Flint.....	1,804.00	1,097.30
Syracuse East.....	1,614.00	1,056.00	Marquette.....	1,233.00	285.00
Syracuse West.....	1,462.00	1,065.00	Port Huron.....	1,619.00	921.00
	<hr/>	<hr/>	Saginaw.....	1,384.00	586.00
	\$5,967.00	\$4,187.00		<hr/>	<hr/>
CENTRAL NORTHWEST				\$10,415.00	\$6,037.27
Chicago.....	\$742.00	\$430.00	EAST GERMAN		
Galesburg.....	256.00	209.00	East.....	\$332.00	\$203.00
Jamestown.....	193.00	77.00	South.....	312.00	189.00
Omaha.....	371.00	263.40	Central.....	321.00	147.00
St. Paul.....	513.00	225.00		<hr/>	<hr/>
	<hr/>	<hr/>		\$965.00	\$539.00
	\$2,075.00	\$1,204.40			

Conference and Districts	Apportionment	Paid	Conference and Districts	Apportionment	Paid
EAST TENNESSEE			KANSAS		
Bluefield.....	\$157.00	\$104.50	Emporia.....	\$1,330.00	\$429.50
Bristol.....	188.00	99.50	Kansas City.....	1,370.00	593.50
Chattanooga.....	123.00	101.00	Manhattan.....	1,322.00	509.00
	\$468.00	\$305.00	Parsons.....	1,472.00	766.50
			Topeka.....	1,440.00	480.45
EASTERN SWEDISH				\$6,934.00	\$2,778.95
New England.....	\$354.00	\$216.00	KENTUCKY		
New York.....	399.00	213.00	Ashland.....	\$542.00	\$201.00
	\$753.00	\$429.00	Barbourville.....	416.00	126.50
			Covington.....	641.00	289.50
ERIE			Louisville.....	454.00	221.65
Brookville.....	\$1,514.00	\$302.00		\$2,053.00	\$838.65
Grove City.....	1,535.00	837.84	LATIN-AMERICAN MISSION		\$28.00
Jamestown.....	1,635.00	792.26			
Meadville.....	1,587.00	609.90	LEXINGTON		
	\$6,271.00	\$2,542.00	Chicago-Detroit-		
FLORIDA			Indianapolis.....	\$549.00	\$212.00
Gainesville.....	\$64.00	\$*64.00	Cincinnati.....		
Jacksonville.....	120.00	*126.50	Lexington.....	449.00	171.75
Ocala.....	47.00	*66.00	Cleveland-Columbus	435.00	121.75
	\$231.00	\$256.50	Evansville-		
GENESSEE			Louisville.....	301.00	99.00
Buffalo.....	\$2,525.00	\$1,346.95		\$1,734.00	\$604.50
Hornell.....	1,416.00	733.52	LOUISIANA		
Olean.....	1,451.00	921.59	Alexandria.....	\$103.00	
Rochester.....	2,238.00	1,191.92	Baton Rouge.....	166.00	\$24.00
	\$7,630.00	\$4,193.98	Lake Charles.....	126.00	34.00
GEORGIA			La Teche.....	132.00	45.00
Atlanta.....	\$93.00	\$48.00	New Orleans.....	353.00	235.00
Blue Ridge.....	126.00	57.00	Shreveport.....	169.00	90.00
	\$219.00	\$105.00		\$1,049.00	\$428.00
HOLSTON			MAINE		
Bristol.....	\$367.00	\$34.00	Augusta.....	\$1,250.00	\$314.00
Chattanooga.....	656.00	349.16	Bangor.....	1,180.00	462.00
Harriman.....	386.00	163.00	Portland.....	1,446.00	558.00
Johnson City.....	538.00	198.00		\$3,876.00	\$1,334.00
Knoxville.....	876.00	326.81	MICHIGAN		
	\$2,823.00	\$1,070.97	Albion-Lansing.....	\$2,063.00	\$786.00
IDAHO			Big Rapids.....	1,204.00	333.50
Eastern.....	\$563.00	\$262.00	Grand Rapids.....	1,949.00	741.40
Western.....	559.00	336.00	Grand Traverse.....	871.00	208.00
	\$1,122.00	\$598.00	Kalamazoo.....	1,776.00	569.00
ILLINOIS				\$7,863.00	\$2,637.90
Bloomington.....	\$1,934.00	\$852.33	MINNESOTA		
Champaign.....	1,978.00	1,053.80	Mankato.....	\$1,273.00	\$775.60
Decatur.....	1,795.00	998.00	St. Paul.....	1,236.00	929.60
Galesburg.....	1,981.00	618.25	Winona.....	1,231.00	664.75
Jacksonville.....	1,633.00	917.40		\$3,740.00	\$2,369.95
Peoria.....	2,065.00	1,079.40	MISSISSIPPI		
Springfield.....	1,854.00	1,337.50	Brookhaven.....	\$125.00	\$104.25
	\$13,240.00	\$6,856.68	Gulfside.....	149.00	86.00
INDIANA			Hattiesburg.....	172.00	143.00
Bloomington.....	\$857.00	\$561.00	Jackson.....	188.00	89.50
Evansville.....	1,339.00	896.00	Meridian.....	170.00	81.75
Indianapolis.....	1,875.00	1,196.50		\$804.00	\$504.50
New Albany.....	903.00	327.22	MISSOURI		
Rushville.....	955.00	703.00	Arkansas.....	\$306.00	\$53.00
Seymour.....	946.00	608.00	Carthage.....	786.00	161.00
Vincennes.....	832.00	433.00	Chillicothe.....	682.00	185.17
	\$7,707.00	\$4,724.72	Kansas City.....	1,177.00	463.00
IOWA-DES MOINES			Kirksville.....	802.00	251.30
Burlington.....	\$1,546.00	\$734.00	Sedalia.....	743.00	358.00
Boone.....	1,412.00	792.00	Springfield.....	794.00	202.00
Council Bluffs.....	1,524.00	511.00	St. Joseph.....	739.00	186.00
Creston.....	1,315.00	465.00	St. Louis.....	1,146.00	467.41
Des Moines.....	1,581.00	809.00		\$7,175.00	\$2,326.88
Ottumwa.....	1,465.00	724.00			
	\$8,843.00	\$4,035.00			

Apportionments and Payments

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Conference and Districts	Apportionment	Paid
MONTANA STATE		
Glacier Park.....	\$542.00	\$289.50
Rocky Mountain...	622.00	362.60
Yellowstone.....	630.00	327.35
	<hr/> \$1,794.00	<hr/> \$979.45

NEBRASKA		
Beatrice.....	\$1,280.00	\$887.00
Hastings.....	1,294.00	672.75
Holdrege.....	1,378.00	489.00
Kearney.....	1,482.00	540.00
Lincoln.....	1,281.00	739.00
Norfolk.....	1,354.00	324.05
Northwest.....	1,093.00	287.00
Omaha.....	1,454.00	467.00
Conference at large.		39.00
	<hr/> \$10,616.00	<hr/> \$4,444.80

NEWARK.....	\$9,801.00	\$6,271.20
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NEW ENGLAND		
Boston.....	\$2,389.00	\$1,157.00
Lynn.....	2,522.00	1,248.90
Springfield.....	1,185.00	464.50
Worcester.....	1,628.00	482.00
	<hr/> \$7,724.00	<hr/> \$3,352.40

NEW ENGLAND SOUTHERN		
New Bedford.....	\$1,436.00	\$843.75
Norwich.....	1,037.00	353.50
Providence.....	1,719.00	838.00
	<hr/> \$4,192.00	<hr/> \$2,035.25

NEW HAMPSHIRE		
Northern.....	\$1,186.00	\$1,046.00
Southern.....	1,110.00	715.00
	<hr/> \$2,296.00	<hr/> \$1,761.00

NEW JERSEY		
Bridgeton.....	\$2,070.00	\$1,435.00
Camden.....	2,280.00	1,376.00
New Brunswick.....	2,385.00	859.89
Trenton.....	2,018.00	948.00
	<hr/> \$8,753.00	<hr/> \$4,618.89

NEW YORK		
Kingston.....	\$1,647.00	\$498.00
Newburgh.....	1,872.00	675.32
New York.....	3,655.00	1,592.00
Poughkeepsie.....	1,445.00	364.00
	<hr/> \$8,618.00	<hr/> \$3,129.32

NEW YORK EAST		
Brooklyn North....	\$3,002.00	\$1,284.50
Brooklyn South....	3,084.00	1,066.25
New Haven.....	2,247.00	846.75
New York.....	1,549.00	831.50
	<hr/> \$9,882.00	<hr/> \$4,029.00

NORTH CAROLINA		
Greensboro.....	\$215.00	\$131.00
Laurinburg.....	187.00	25.00
Western.....	221.00	63.00
Winston.....	257.00	63.00
	<hr/> \$880.00	<hr/> \$282.00

NORTH DAKOTA		
Eastern.....	\$914.00	\$198.00
Northwestern.....	703.00	222.27
Southwestern.....	714.00	268.00
	<hr/> \$2,331.00	<hr/> \$688.27

Conference and Districts	Apportionment	Paid
NORTH INDIANA		
Fort Wayne.....	\$1,159.00	\$1,064.50
Kokomo.....	1,147.00	1,052.00
Muncie.....	1,234.00	1,031.00
Richmond.....	1,086.00	1,028.00
Wabash.....	1,126.00	1,081.00
Warsaw.....	1,195.00	1,171.01
	<hr/> \$6,947.00	<hr/> \$6,427.51

NORTH-EAST OHIO		
Akron.....	\$1,514.00	\$838.88
Cambridge-		
Barnesville.....	1,656.00	442.00
Canton.....	1,671.00	880.00
Cleveland.....	2,385.00	1,494.48
Mansfield.....	1,773.00	1,232.25
Norwalk.....	1,564.00	1,120.84
Steubenville.....	1,679.00	881.93
Youngstown.....	1,768.00	1,200.75
	<hr/> \$14,010.00	<hr/> \$8,091.13

NORTHERN MINNESOTA		
Duluth.....	\$913.00	\$461.00
Fergus Falls.....	823.00	362.00
Litchfield.....	981.00	478.00
Minneapolis.....	1,288.00	792.50
	<hr/> \$4,005.00	<hr/> \$2,093.50

NORTHERN NEW YORK		
Black River.....	\$1,059.00	\$1,004.50
Mohawk.....	1,208.00	1,062.34
Ontario.....	1,134.00	731.90
St. Lawrence.....	1,153.00	766.00
	<hr/> \$4,554.00	<hr/> \$3,564.74

NORTHWEST INDIANA		
Crawfordsville.....	\$841.00	\$640.50
Greencastle.....	997.00	551.00
Lafayette.....	987.00	881.00
South Bend.....	1,558.00	1,391.00
	<hr/> \$4,383.00	<hr/> \$3,463.50

NORTHWEST IOWA		
Algona.....	\$1,279.00	\$967.00
Fort Dodge.....	1,236.00	832.00
Sheldon.....	1,242.00	969.00
Sioux City.....	1,369.00	489.00
Conference at large		4.00
	<hr/> \$5,126.00	<hr/> \$3,261.00

NORTHWEST KANSAS		
Colby.....	\$807.00	\$390.00
Hays.....	979.00	317.00
Salina.....	1,060.00	401.00
	<hr/> \$2,846.00	<hr/> \$1,108.00

NORWEGIAN AND DANISH		
Chicago.....	\$426.00	\$119.00
Eastern.....	288.00	107.00
Minneapolis.....	263.00	59.00
Red River Valley..	137.00	60.00
	<hr/> \$1,114.00	<hr/> \$345.00

OHIO		
Chillicothe.....	\$1,499.00	\$597.38
Cincinnati.....	2,196.00	1,085.36
Columbus.....	1,948.00	1,157.85
Dayton.....	1,509.00	726.61
Defiance.....	1,329.00	697.08
Wilmington.....	1,392.00	710.45
Lima.....	1,433.00	620.25
Portsmouth.....	1,412.00	878.58
Springfield.....	1,417.00	920.00
Toledo.....	1,859.00	928.25
Zanesville.....	1,524.00	608.20
	<hr/> \$17,518.00	<hr/> \$8,930.01

Conference and Districts	Apportionment	Paid	Conference and Districts	Apportionment	Paid
OKLAHOMA			SOUTHERN CALIFORNIA		
Alva.....	\$738.00	\$326.00	Fresno-Glendale....	\$1,740.00	\$1,022.71
El Reno.....	712.00	290.50	Long Beach.....	1,934.00	1,351.08
Enid.....	879.00	387.00	Los Angeles.....	2,384.00	1,959.08
Oklahoma City....	1,160.00	368.77	Pasadena.....	2,217.00	1,456.30
Tulsa.....	1,153.00	408.00	San Diego.....	1,969.00	1,196.57
	\$4,642.00	\$1,780.27		\$10,244.00	\$6,986.63
OREGON			SOUTHERN ILLINOIS		
Cascade.....	\$587.00	\$484.00	Carbondale.....	\$1,295.00	\$587.55
Portland.....	1,102.00	504.00	Centralia.....	1,207.00	961.60
Salem.....	867.00	515.75	East St. Louis.....	1,310.00	552.00
	\$2,556.00	\$1,503.75	Olney.....	1,175.00	656.08
				\$4,987.00	\$2,757.23
PACIFIC NORTHWEST			SOUTHWEST		
Alaska.....	\$63.00	\$5.00	Fort Smith.....	\$156.00	\$51.00
Puget Sound.....	722.00	429.00	Little Rock.....	109.00	80.00
Seattle-Tacoma....	1,125.00	982.00	Oklahoma City....	117.00	60.00
Spokane.....	873.00	332.00		\$382.00	\$191.00
Vancouver.....	663.00	406.00			
Walla Walla.....	715.00	476.00	SOUTHWEST KANSAS		
	\$4,159.00	\$2,630.00	Dodge City.....	\$1,151.00	\$432.00
PHILADELPHIA			Hutchinson.....	1,363.00	960.50
North.....	\$3,271.00	\$2,645.00	Liberal.....	940.00	287.00
Northwest.....	2,962.00	2,187.00	Wichita.....	1,483.00	803.00
South.....	3,285.00	2,461.00	Winfield.....	910.00	467.00
West.....	2,763.00	2,093.50		\$5,847.00	\$2,949.50
	\$12,281.00	\$9,386.50			
PITTSBURGH			TENNESSEE		
Allegheny.....	\$1,795.00	\$1,022.50	Memphis.....	\$155.00	\$101.00
Blairsville.....	1,889.00	1,062.16	Nashville.....	271.00	166.50
Monongahela.....	1,808.00	1,201.43		\$426.00	\$267.50
Pittsburgh.....	3,139.00	2,011.41			
	\$8,631.00	\$5,327.50	TEXAS		
ROCK RIVER			Beaumont.....	\$162.00	\$91.00
Chicago Northern..	\$3,011.00	\$1,430.00	Houston.....	332.00	268.00
Chicago Southern..	2,509.00	1,512.00	Marshall.....	143.00	77.00
Chicago Western..	2,869.00	1,665.00	Navasota.....	111.00	63.00
Joliet-Dixon.....	2,123.00	467.00	Palestine.....	101.00	90.00
Rockford.....	1,933.00	1,050.50		\$849.00	\$589.00
	\$12,444.00	\$6,124.50	TROY		
ST. JOHNS RIVER			Albany.....	\$2,699.00	\$1,612.00
Jacksonville.....	\$787.00	\$479.50	Plattsburgh.....	1,918.00	909.75
Miami.....	731.00	397.86	Troy.....	2,171.00	1,395.50
	\$1,518.00	\$877.36		\$6,788.00	\$3,917.25
SAVANNAH			UPPER IOWA		
LaGrange.....	\$74.00	\$69.00	Cedar Rapids.....	\$1,056.00	\$628.25
Savannah.....	79.00	*90.00	Davenport.....	1,017.00	326.00
Waynesboro.....	88.00	47.00	Dubuque.....	1,212.00	342.00
	\$241.00	\$206.00	Waterloo.....	1,282.00	595.00
				\$4,567.00	\$1,891.25
SOUTH CAROLINA			UPPER MISSISSIPPI		
Beaufort.....	\$167.00	*\$169.00	Aberdeen.....	\$132.00	*\$200.00
Bennettsville.....	189.00	73.00	Greenville.....	96.00	*120.00
Charleston.....	228.00	45.00	Holly Springs.....	175.00	126.00
Florence.....	242.00	*242.00	Winona.....	156.00	*256.00
Greenville.....	176.00	117.55		\$559.00	\$702.00
Orangeburg.....	247.00	79.00			
Spartanburg.....	189.00	78.00	UTAH MISSION.....		\$11.00
Sumter.....	198.00	*198.15			
	\$1,536.00	\$1,001.70	VERMONT		
SOUTH FLORIDA			Montpelier.....	\$1,800.00	\$839.00
Atlantic-Gulf.....	\$214.00	\$214.00	WASHINGTON		
SOUTHERN			Alexandria.....	\$534.00	\$82.10
Brenham.....	\$560.00	\$302.00	Charleston.....	455.00	120.50
Lake Charles.....	426.00	294.25	North Baltimore..	617.00	185.00
San Antonio.....	379.00	*429.00	South Baltimore..	471.00	130.00
	\$1,365.00	\$1,025.25	Washington.....	685.00	220.00
				\$2,762.00	\$737.60

Apportionments and Payments

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<i>Conference and Districts</i>	<i>Apportionment</i>	<i>Paid</i>	<i>Conference and Districts</i>	<i>Apportionment</i>	<i>Paid</i>
WEST TEXAS			WILMINGTON		
Austin.....	\$135.00	\$39.00	Dover.....	\$1,550.00	\$1,201.00
Dallas.....	197.00	129.00	Salisbury.....	1,770.00	995.00
San Antonio.....	198.00	105.00	Wilmington.....	1,823.00	1,596.00
Victoria.....	115.00	27.50			
Waco.....	121.00	38.00		\$5,143.00	\$3,792.00
	\$766.00	\$338.50			
WEST VIRGINIA			WISCONSIN		
Buckhannon.....	\$1,008.00	\$348.37	Appleton.....	\$1,646.00	\$1,124.11
Charleston.....	997.00	179.12	Milwaukee.....	1,902.00	1,393.80
Huntington.....	802.00	35.00	Watertown.....	1,757.00	1,200.10
Morgantown.....	1,160.00	467.70			
Parkersburg.....	819.00	121.00		\$5,305.00	\$3,718.01
Wheeling.....	1,408.00	560.50			
	\$6,194.00	\$1,711.69			
WEST WISCONSIN			WYOMING		
Eau Claire.....	\$966.00	\$161.00	Binghamton.....	\$1,793.00	\$1,315.67
La Crosse.....	1,130.00	281.00	Oneonta.....	1,246.00	741.00
Madison-Platteville.....	1,220.00	450.50	Seranton.....	1,978.00	1,382.05
Superior.....	702.00	76.00	Wilkes-Barre.....	1,890.00	1,179.41
	\$4,018.00	\$968.50		\$6,907.00	\$4,618.13
WESTERN NORWEGIAN-DANISH			WYOMING STATE		
California.....	\$129.00	\$*134.00	Cheyenne.....	\$943.00	\$503.23
Pacific.....	184.00	81.00			
	\$313.00	\$215.00		\$383,028.00	\$206,345.90

ANNUAL CONFERENCES OUTSIDE THE UNITED STATES

<i>Conference</i>	<i>Paid</i>
Baltic and Slavic.....	\$42.23
Bengal.....	2.65
Bombay.....	
Burma.....	50.18
Central China.....	61.18
Central Germany.....	616.00
Central Provinces.....	103.46
Chengtzu West China.....	
Chile.....	
Chungking West China.....	49.10
Denmark.....	242.00
Eastern South America.....	252.00
Finland.....	22.06
Finland Swedish.....	46.56
Foochow.....	66.92
Gujarat.....	1.85
Hinghwa.....	39.29
Hyderabad.....	57.51
Indus River.....	32.55
Italy.....	
Kiangsi.....	68.94
Liberia.....	11.00
Lucknow.....	25.70
Malaya.....	92.15
North Africa.....	
North China.....	26.36
North India.....	86.02
Northeast Germany.....	202.40
Northwest Germany.....	180.00
Northwest India.....	126.89
Norway.....	96.03
Philippine.....	
Philippine North.....	18.20
Rhodesia.....	15.33
Shantung.....	
South Germany.....	494.00
South India.....	92.61
Southwest Germany.....	238.00

ANNUAL CONFERENCES OUTSIDE THE
UNITED STATES—CONTINUED.

<i>Conference</i>	<i>Paid</i>
Sweden.....	\$524.56
Switzerland.....	600.00
Yenping.....	55.60
No Conference designated.....	31.00
	<hr/>
	\$4,670.33
Total Apportionment to Annual Conferences in the United States for 1936 Quandrennium.....	\$383,028.00
Amount paid by Annual Conferences in the United States.....	206,345.90
Percentage of payment 53.21%	
Amount paid by Annual Conferences outside the United States..	4,670.33
	<hr/>
	\$211,016.23

TREASURER'S REPORT OF THE EPISCOPAL FUND OF THE METHODIST EPISCOPAL CHURCH FOR THE YEAR 1935

The receipts of the Episcopal Fund for the fiscal year ending December 31, 1935, were \$368,127.85, which was \$7,686.69 more than the amount received during the fiscal year 1934.

The disbursements of the Episcopal Fund for the fiscal year were \$307,540.68, account of authorized salaries, allowances, etc. To this should be added the sum of \$40,000.00 account of reduction Notes Payable, or a total for the fiscal year of \$347,540.68.

The cash on hand in the Episcopal Fund at the close of the fiscal year, December 31, 1935, was

Cash in Bank, \$31,695.64.

Under action of the General Conference of May, 1932, the salary of each General Superintendent, effective and retired, was reduced by 16 $\frac{2}{3}$ % as of June 1, 1932. Furthermore, Bishops are no longer authorized to draw drafts on the Treasurer of the Episcopal Fund. Bank borrowings are no longer permissible on account of the Episcopal Fund. The General Superintendent, as an administrative officer of the Church, should have his salary promptly paid, in order effectively to do his work. With the limitations upon the Episcopal Fund, by action of the General Conference, the treasury for the quadrennium ending December 31, 1935, was unable to meet the demand upon it for Episcopal supervision by the sum of \$98,513.00. This was due primarily to the fact that the Church is not adequately meeting the apportionment for Episcopal support, as the following table shows:

Conference Year	Apportionment By Annual Conference	Amount of Apportionment Raised	Deficit	Percentage of Apportionment Raised
1928-1929	\$478,820	\$389,966	\$88,854	81.44%
1929-1930	552,629	425,774	126,855	77.05%
1930-1931	557,420	408,275	149,145	73.24%
1931-1932	536,869	354,513	182,356	66.03%
1932-1933	499,659	340,048	159,611	68.05%
1933-1934	443,461	357,939	85,522	80.71%
1934-1935	428,365	362,001	66,364	84.50%

The Estimated needs for 1936 are as follows:

Salaries 25 Bishops at \$6,000	\$150,000.00
Salary 1 Missionary Bishop at \$5,000	5,000.00
Salaries 9 Retired Bishops at \$2,500	22,500.00
Allowances 12 Widows of Bishops at \$1,500	18,000.00
Grant-in-Aid to Central Conferences of	
Eastern Asia	3,377.50
Southern Asia	4,592.00
Latin America	1,680.00

\$205,149.50

House Rent for Effective Bishops	36,000.00
Office Allowance for Effective Bishops	31,200.00
Traveling Expenses	60,000.00
Sundry Miscellaneous Items	15,000.00

\$347,349.50

The estimated income is based on the actual cash salaries paid pastors, as furnished by the latest available figures, or \$16,827,216, which at 2 $\frac{1}{2}$ % should yield

\$420,680.00

To this should be added the cash in bank December 31, 1935

31,695.64

\$452,375.64

		APPORTIONMENTS ACTUAL REPORTED BY CABINET	RECEIPTS FROM HOME AND FOREIGN CONFERENCES
	RATE	BASED ON PASTOR'S SALARY INCLUDING HOUSE RENT	
1922	2¼%		\$444,448.30
1923	2¼%		477,730.53
1924	2% and 1¾%		457,017.83
1925	1¾% and 1¼%		429,496.06
1926	1¼%	\$321,377	351,017.00
1927	1½%	306,152	307,036.00
1928	1½%	305,999	292,000.06
1929	1½% and 2%	478,820	398,406.02
1930	2%	552,629	428,478.31
1931	2%	557,420	413,264.80
1932	2%	536,869	367,515.80

		BASED ON PASTOR'S CASH SALARY	
1933	2½%	499,659	345,455.80
1934	2½%	443,461	360,441.16
1935	2½%	428,363	368,127.85

	ACTUAL DISBURSEMENTS
1929	\$455,548.26
1930	453,302.57
1931	429,161.79
1932	370,918.13
1933	347,349.53
1934	357,245.35
1935	347,540.68

Balance on hand January 1, 1929	\$37,521.48
Balance on hand January 1, 1930	5,727.54
Balance on hand January 1, 1931	6,075.24
Balance on hand January 1, 1932	5,245.81
Balance on hand January 1, 1933	9,698.66
Balance on hand January 1, 1934	7,815.15
Balance on hand January 1, 1935	11,010.96
Balance on hand January 1, 1936	31,695.64

Respectfully submitted,

JOHN H. RACE, Treasurer.

GEORGE C. DOUGLASS, Ass't Treasurer.

AUDITORS' CERTIFICATE

DR. JOHN H. RACE, Treasurer,

Episcopal Fund of the Methodist Episcopal Church, New York, N. Y.

We have examined the accounts of John H. Race, Treasurer of the EPISCOPAL FUND of the METHODIST EPISCOPAL CHURCH, for the period January 1 to December 31, 1935. We made substantial tests of the totals of duplicate copies of receipts issued, and traced the totals shown for all recorded receipts to deposits in bank. All recorded disbursements were supported by paid checks or drafts. The balance in bank was verified by a certificate from the depository.

In our opinion, based upon such examination, the statement of cash receipts and disbursements for the year 1935, accompanying the report of the treasurer, summarizes the transactions recorded for the period stated.

(Signed:)

LYBRAND, ROSS BROS. & MONTGOMERY.

New York, January 31, 1936.

TREASURER'S REPORT FOR THE YEAR 1935

1935

Jan. 1—Balance in the Treasury at the beginning of the fiscal year...	\$11,010.96
The receipts for the year ending December 31, 1935, were:	
From Conferences in the United States.....	\$365,766.02
From Missions in the United States.....	772.51
From Conferences and Missions outside the United States.....	1,589.32
	<hr/>
From Interest.....	368,127.85
	<hr/>
	97.51
	<hr/>
	\$379,236.32

*There has been disbursed during the year for moving expenses, salaries, traveling expenses, postage, telegrams, house rent, stenographic work, stationery and other items as indicated in the exhibit herewith, the total sum of.....

	\$307,540.68
Paid on account of Notes.....	40,000.00
Leaving a balance in the Treasury, December 31, 1935.....	31,695.64
	<hr/>
	\$379,236.32

*DISBURSEMENTS

Salaries.....	\$204,404.00
Traveling Expenses, Postage, Telegrams.....	26,706.32
House Rent and Expenses on Episcopal Residences.....	36,258.75
Stenographers, Office Rent, Fixtures, and Stationery.....	29,094.40
	<hr/>
	\$296,463.47

EXPENSES BOARD OF BISHOPS

General Minutes of Annual Conferences.....	\$188.30
Postage and Expressage.....	55.31
Sundries.....	13.25
	<hr/>
	256.86
Steamship and Railroad Transportation Bureau.....	2,309.00

EXPENSES, MISCELLANEOUS

Treasurer's Annual Report.....	\$377.00
Addressing, Enclosing, and Mailing Treasurer's Annual Report..	251.04
Printing Circular Letters.....	57.04
Envelopes.....	218.22
Postage.....	270.86
Indemnity Bond.....	51.25
Account Books, Stationery.....	116.28
Sundries.....	9.56
Government Tax on Checks.....	1.34
Auditing Expense.....	100.00
	<hr/>
	1,452.59

The Methodist Book Concern, Administration Expenses.....	6,000.00
Discounts on Notes.....	1,058.76
	<hr/>

	\$307,540.68
Paid on account of Outstanding Notes.....	40,000.00
	<hr/>

	\$347,540.68
Cash in Bank, December 31, 1935.....	31,695.64
	<hr/>

\$379,236.32

DISBURSEMENTS TO BISHOPS

\$296,463.47 disbursed in 1935, as follows from January 1 to December 31, 1935.

GENERAL SUPERINTENDENTS ELECTED BY THE GENERAL CONFERENCE	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
*William F. Anderson.....	\$.....	\$2,500.00	\$.....	\$.....	\$.....	\$2,500.00
Brenton T. Badley.....	6,000.00	1,379.58	1,200.00	1,200.00	9,779.58
James C. Baker.....	6,000.00	1,529.01	1,375.00	1,200.00	10,104.01
*Lauress J. Birney.....	2,500.00	.....	.....	.....	2,500.00
Edgar Blake.....	6,000.00	1,250.80	1,375.00	1,200.00	9,825.80
Wallace E. Brown.....	6,000.00	1,389.14	1,160.00	900.00	9,449.14
Charles W. Burns.....	6,000.00	615.76	1,800.00	1,200.00	9,615.76
*William Burt.....	2,500.00	.....	.....	.....	2,500.00
Matthew W. Clair.....	6,000.00	1,180.81	1,200.00	1,200.00	9,580.81
Ralph S. Cushman.....	6,000.00	768.32	1,200.00	1,200.00	9,168.32
Edwin H. Hughes.....	6,000.00	716.77	1,550.00	1,200.00	9,466.77
Eben S. Johnson.....	6,000.00	650.22	1,200.00	1,200.00	9,050.22
Robert E. Jones.....	6,000.00	902.68	1,200.00	1,200.00	9,302.68
Frederick T. Keeney.....	6,000.00	1,189.00	1,200.00	1,200.00	9,589.00
Frederick D. Leete.....	6,000.00	824.71	1,200.00	1,200.00	9,224.71
Adna W. Leonard.....	6,000.00	670.27	1,800.00	1,200.00	9,670.27
*Charles W. Locke.....	2,500.00	.....	.....	.....	2,500.00
Titus Lowe.....	6,000.00	1,062.19	1,375.00	1,200.00	9,637.19
Francis J. McConnell.....	6,000.00	119.86	1,800.00	1,200.00	9,119.86
*William F. McDowell.....	2,500.00	.....	.....	.....	2,500.00
J. Ralph Magee.....	6,000.00	1,400.80	1,200.00	1,200.00	9,800.80
Charles L. Mead.....	6,000.00	865.96	1,200.00	1,200.00	9,265.96
George A. Miller.....	6,000.00	1,137.20	1,200.00	232.70	8,569.90
*Charles B. Mitchell.....	2,500.00	.....	.....	.....	2,500.00
*Thomas Nicholson.....	2,500.00	.....	.....	.....	2,500.00
John L. Nuelsen.....	6,000.00	1,117.20	1,200.00	1,200.00	9,517.20
*William F. Oldham.....	2,500.00	.....	.....	.....	2,500.00
Ernest G. Richardson.....	6,000.00	429.41	1,800.00	1,200.00	9,429.41
John W. Robinson.....	6,000.00	954.50	1,248.75	601.70	8,804.95
H. Lester Smith.....	6,000.00	781.33	1,375.00	1,200.00	9,356.33
*Wilbur P. Thirkield.....	2,500.00	11.55	.....	.....	2,511.55
Raymond J. Wade.....	6,000.00	1,694.01	1,200.00	960.00	9,854.01
Ernest L. Waldorf.....	6,000.00	957.91	1,800.00	1,200.00	9,957.91
Herbert Welch.....	6,000.00	1,344.86	1,200.00	1,200.00	9,744.86
ELECTED BY CENTRAL CONFERENCES (a)						
John Gowdy.....	4,360.00	.....	.....	.....	4,360.00
Wang Chih-ping (b).....
Jashwant R. Chitambar.....	2,624.00	.....	.....	.....	2,624.00
Juan E. Gattinoni.....	1,920.00	.....	.....	.....	1,920.00
MISSIONARY BISHOP						
Edwin F. Lee.....	5,000.00	1,762.47	1,200.00	1,200.00	9,162.47
EPISCOPAL RESIDENCE						
Buffalo, N. Y. (c).....	1,000.00	.....	1,000.00

*Retired.

(a) Grant-in-aid to the Central Conferences of Eastern Asia, Southern Asia, and Latin America.

(b) Resigned.

(c) A refund has been made, and will appear in the 1936 report.

WIDOWS OF BISHOPS	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
Mrs. Camphor.....	\$.....	\$1,500.00	\$.....	\$.....	\$.....	\$1,500.00
Mrs. Cooke.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Cranston.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Harris.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Henderson.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Hughes.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Lewis.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Scott.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Shepard.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Stuntz.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Warne.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Wilson.....	1,500.00	.....	.....	.....	1,500.00
		\$204,404.00	\$26,706.32	\$36,258.75	\$29,094.40	\$296,463.47

id		SUMMARY—YEAR 1935	
General Superintendents on the Home Field.....			\$171,564.73
General Superintendents on the Foreign Field.....			65,320.72
General Superintendents, Central Conference of Eastern Asia.....			4,360.00
General Superintendent, Central Conference of Southern Asia.....			2,624.00
General Superintendent, Central Conference of Latin America.....			1,920.00
Missionary Bishop.....			9,162.47
Retired General Superintendents.....			22,511.55
Bishops' Widows.....			18,000.00
Episcopal Residence, Buffalo, N. Y.....			1,000.00
			\$296,463.47

SUMMARY OF RECEIPTS AND DISBURSEMENTS FROM JANUARY 1, 1922, TO DECEMBER 31, 1935

Year	Apportionment Based on Pastor's Salary Including House Rent	Percentage of Total Apportionment Raised	Receipts	Disbursements	Disbursements in Excess of Receipts	Receipts in Excess of Disbursements
22.....	2 1/4 %	93.69 %	\$450,954.25	\$389,986.89	\$.....	\$60,967.36
23.....	2 1/4 %	90.72 %	487,761.00	378,480.12	.....	109,280.88
24.....	2 & 1 3/4 %	94.08 %	467,885.68	459,799.84	.....	8,085.84
25.....	1 3/4 & 1 1/4 %	97.81 %	437,388.31	442,683.42	5,295.11	.....
26.....	1 1/4 %	107.73 %	360,385.75	455,505.88	95,120.13	.....
27.....	1 1/8 %	94.18 %	312,454.51	434,860.02	122,405.51	.....
28.....	1 1/8 %	94.74 %	304,988.30	483,394.75	178,406.45	.....
29.....	1 1/8 & 2 %	81.44 %	398,754.32	455,548.26	56,793.94	.....
30.....	2 %	77.05 %	428,650.27	453,302.57	24,652.30	.....
31.....	2 %	73.24 %	413,332.36	429,161.79	15,829.43	.....
32.....	2 %	66.03 %	367,870.98	370,918.13	3,047.15	.....
	Apportionment Based on Pastor's Cash Salary					
33.....	2 1/2 %	68.05 %	345,466.02	347,349.53	1,883.51	.....
34.....	2 1/2 %	80.71 %	360,441.16	357,245.35	.....	3,195.81
35.....	2 1/2 %	84.50 %	368,225.36	347,540.68	.....	20,684.68

REPORT OF THE TREASURER OF THE EPISCOPAL FUND FOR THE QUADRENNIUM JANUARY 1, 1932, TO DECEMBER 31, 1935

	1932	1933	1934	1935
Balance in Bank	\$5,245.81	\$9,698.66	\$7,815.15	\$11,010.96
Balance in Treasury at Beginning of Year	\$5,245.81	\$9,698.66	\$7,815.15	\$11,010.96
RECEIPTS				
Receipts from Conferences	\$367,515.80	\$345,455.80	\$360,441.16	\$368,127.83
Interest Earned	55.18	10.22	.....	97.53
Special Donation	300.00	.....	.....	.....
Borrowed from Bank (Prior to June 1)	62,500.00	.....	.....	.....
	<u>\$430,370.98</u>	<u>\$345,466.02</u>	<u>\$360,441.16</u>	<u>\$368,225.36</u>
DISBURSEMENTS				
Moving Expenses	\$12,248.33	\$155.70	\$.....	\$.....
Salaries	220,427.65	176,739.41	191,046.85	204,404.00
Traveling and Sundry Expenses	41,238.38	24,728.35	29,966.50	26,706.32
House Rent and Expenses on Epis- copal Residences	34,925.12	29,907.52	33,160.22	36,258.75
Allowance, Stenographer, etc.	39,653.54	27,501.11	26,991.95	29,094.46
EXPENSES OF BOARD OF BISHOPS				
Transportation Bureau	2,743.00	2,649.00	2,387.75	2,309.00
General Minutes of Annual Confer- ence for Bishops	247.28	264.27	274.50	188.30
Printing Conference Blanks	2,260.96	381.62	.....	.....
Envelopes	96.50	127.60	.....	.....
Postage and Expressage	12.41	12.15	9.48	55.31
Sundries	63.40	111.19	85.43	13.25
MISCELLANEOUS EXPENSES				
Printing Treasurer's Annual Report	490.00	422.39	421.77	377.00
Addressing, Enclosing, and Mailing Treasurer's Annual Report	339.36	355.78	221.11	251.04
Printing Circular Letters	184.07	198.10	6.50	57.04
Envelopes	29.40	175.37	230.02	218.22
Postage	167.49	273.83	279.13	270.86
Indemnity Bond	87.50	46.25	51.25	51.25
Account Books, Stationery	89.00	166.81	249.63	116.28
Sundries	41.81	15.64	7.81	9.56
Government Tax on Checks	8.44	15.90	14.64	1.34
Auditing Expense	100.00	100.00	100.00	100.00
Discount on Notes	9,964.60	7,501.54	2,240.81	1,058.76
EXPENSES TREASURER'S OFFICE				
The Methodist Book Concern, Ad- ministration Expenses	5,500.00	6,500.00	6,000.00	6,000.00
	<u>\$370,918.13</u>	<u>\$278,349.53</u>	<u>\$293,745.35</u>	<u>\$307,540.68</u>
Paid on Account of Outstanding Notes	55,000.00	69,000.00	63,500.00	40,000.00
TOTAL DISBURSEMENTS	<u>\$425,918.13</u>	<u>\$347,349.53</u>	<u>\$357,245.35</u>	<u>\$347,540.68</u>
Balance in Treasury, December 31..	\$9,698.66	\$7,815.15	\$11,010.96	\$31,695.64

DISBURSEMENTS TO BISHOPS AND WIDOWS OF BISHOPS

Summary of \$1,184,029.70 disbursed to Bishops and Widows of Bishops during the four years 32-33-34-35 of this Quadrennium ending December 31, 1935.

GENERAL SUPERINTENDENTS ELECTED BY THE GENERAL CONFERENCE	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
William F. Anderson....	\$.....	\$11,125.01	\$188.46	\$791.66	\$750.00	\$12,855.13
Brenton T. Badley.....		22,100.00	6,065.90	4,427.57	4,693.93	37,287.40
James C. Baker.....	2,127.15	22,500.00	7,409.11	4,812.52	4,646.05	41,494.83
Lauress J. Birney.....	211.00	11,125.01	478.90	280.00	359.50	12,454.41
Edgar Blake.....	232.20	22,500.00	4,952.49	4,812.52	5,100.00	37,597.21
Frank M. Bristol.....		1,000.00				1,000.00
Wallace E. Brown.....	555.98	22,500.00	5,008.43	4,540.80	4,365.00	36,970.21
Charles W. Burns.....	803.49	22,500.00	3,387.74	6,325.00	4,945.31	37,961.54
William Burt.....		9,375.01	93.97			9,468.98
Matthew W. Clair.....		22,500.00	5,500.81	4,637.52	5,043.76	37,682.09
Carl M. Cranston.....		1,666.66				1,666.66
Ralph S. Cushman.....	871.49	19,500.00	3,230.49	4,012.52	4,350.00	31,964.50
George R. Grose (a).....		2,708.33				2,708.33
John W. Hamilton.....		5,833.32	126.71			5,960.03
Edwin H. Hughes.....	1,023.96	22,500.00	2,634.65	5,029.16	4,950.00	36,137.77
Eben S. Johnson.....		22,500.00	6,218.14	4,637.52	5,100.00	38,455.66
Robert E. Jones.....		22,500.00	3,367.20	4,637.52	5,100.00	35,604.72
Frederick T. Keeney.....		22,500.00	4,806.71	4,200.00	4,900.00	36,406.71
Frederick D. Leete.....		22,500.00	3,192.93	4,637.52	5,100.00	35,430.45
Adna W. Leonard.....	449.98	22,500.00	2,130.46	6,355.56	4,834.35	36,270.35
Charles E. Locke.....	131.00	11,125.01	360.76	625.00	750.00	12,991.77
Citus Lowe.....		22,500.00	3,848.95	4,812.52	5,100.00	36,261.47
Francis J. McConnell.....		22,500.00	1,582.61	6,683.35	5,100.00	35,865.96
William F. McDowell.....	103.40	11,125.01	81.25	625.00	500.00	12,434.66
W. Ralph Magee.....	507.02	19,500.00	4,357.99	3,908.36	4,200.00	32,473.37
Charles L. Mead.....	803.94	22,500.00	3,255.29	4,637.52	5,100.00	36,296.75
George A. Miller.....	97.00	22,500.00	4,620.45	4,575.00	840.20	32,632.65
Charles B. Mitchell.....		9,375.01	294.00			9,669.01
Thomas Nicholson.....	848.80	11,125.01	609.07	500.00	400.00	13,482.88
John L. Nuelsen.....		22,500.00	6,581.05	4,637.52	5,100.00	38,818.57
William F. Oldham.....		9,375.01				9,375.01
Ernest G. Richardson.....		22,500.00	1,347.53	6,683.30	5,100.00	35,630.83
John W. Robinson.....		22,500.00	4,884.05	4,200.10	2,537.05	34,121.20
H. Lester Smith.....	659.84	22,500.00	2,801.41	4,687.52	4,100.00	34,748.77
Vilbur P. Thirkield.....		9,375.01	98.03			9,473.04
Raymond J. Wade.....	19.81	22,500.00	7,396.52	4,587.52	3,362.31	37,866.16
Ernest L. Waldorf.....	443.70	22,500.00	3,830.04	6,476.40	5,100.00	38,350.14
Francis W. Warne.....		500.00				500.00
Herbert Welch.....	2,039.69	22,500.00	5,152.72	4,845.86	5,100.00	39,638.27
ELECTED BY CENTRAL CONFERENCES (b)						
John Gowdy.....		21,500.83	3,316.41			24,817.24
Vang Chih-ping (c).....						
Shawwan R. Chitambar.....		11,015.33	998.00			12,013.33
uan E. Gattinoni.....		7,260.00				7,260.00

* Retired. † Deceased.
 (a) Resignation accepted by the General Conference, May, 1932. Granted an allowance until his Annual Conference met.
 (b) Grant-in-aid to the Central Conferences of Eastern Asia, Southern Asia, and Latin America.
 (c) Resigned.

GENERAL SUPERINTENDENTS ELECTED BY THE GENERAL CONFERENCE	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
MISSIONARY BISHOP Edwin F. Lee.....	\$.....	\$18,750.02	\$8,036.37	\$4,426.76	\$4,863.54	\$36,076.61
Cincinnati Area Office..	750.00	750.00
EPISCOPAL RESIDENCE Buffalo, N. Y. (d).....	3,202.49	.....	3,202.49
WIDOWS OF BISHOPS						
†Mrs. Berry.....	1,458.34	.....	.....	.....	1,458.34
†Mrs. Bickley.....	3,000.00	.....	.....	.....	3,000.00
Mrs. Camphor.....	5,500.00	.....	.....	.....	5,500.00
Mrs. Cooke.....	5,875.00	.....	.....	.....	5,875.00
Mrs. Cranston.....	4,874.99	.....	.....	.....	4,874.99
Mrs. Harris.....	5,500.00	.....	.....	.....	5,500.00
Mrs. Henderson.....	5,500.00	.....	.....	.....	5,500.00
Mrs. Hughes.....	5,500.00	.....	.....	.....	5,500.00
Mrs. Lewis.....	5,500.00	.....	.....	.....	5,500.00
†Mrs. Quayle.....	1,875.00	.....	.....	.....	1,875.00
Mrs. Scott.....	5,500.00	.....	.....	.....	5,500.00
Mrs. Shepard.....	474.47	6,450.00	269.66	.....	.....	7,194.13
Mrs. Stuntz.....	5,500.00	.....	.....	.....	5,500.00
Mrs. Warne.....	5,625.00	.....	.....	.....	5,625.00
Mrs. Wilson.....	5,500.00	.....	.....	.....	5,500.00
	\$12,403.92	\$792,617.91	\$122,515.26	\$134,251.61	\$122,241.00	\$1,184,029.70

SUMMARY—YEARS 1932-33-34-35

Moving Expenses.....	\$12,403.92
Salaries.....	792,617.91
Traveling Expenses and Sundries.....	122,515.26
Rent and Expenses on Bishops' Residences.....	134,251.61
Allowance Stenographer, etc.....	122,241.00

\$1,184,029.70

Paid

19 General Superintendents on the Home Field.....	\$655,856.00
7 General Superintendents on the Foreign Field.....	258,819.91
1 Missionary Bishop.....	36,076.69
2 General Superintendents, Central Conference of Eastern Asia.....	24,817.24
1 General Superintendent, Central Conference of Southern Asia.....	12,013.33
1 General Superintendent, Central Conference of Latin America.....	7,260.00
13 Retired General Superintendents.....	111,331.58
15 Widows of Bishops.....	73,902.46
Cincinnati Area Office.....	750.00
Episcopal Residence, Buffalo, New York.....	3,202.49

\$1,184,029.70

(d) A refund has been made and will appear in 1936 Report.

† Deceased.

Report of the Treasurer of the Episcopal Fund 1233

SUMMARY OF RECEIPTS AND DISBURSEMENTS FROM JANUARY 1, 1932, TO DECEMBER 31, 1935

Year	Receipts	Disbursements	Disbursements in Excess of Receipts	Receipts in Excess of Disbursements
1932.....	\$367,870.98	\$370,918.13	\$3,047.15	\$.....
1933.....	345,466.02	347,349.53	1,883.51	.....
1934.....	360,441.16	357,245.35	.....	3,195.81
1935.....	368,225.36	347,540.68	.....	20,684.68
Totals.....	<u>\$1,442,003.52</u>	<u>\$1,423,053.69</u>	<u>\$4,930.66</u>	<u>\$23,880.49</u>
January 1, 1932				
Cash in Bank...	5,245.81			
Borrowed from				
Bank.....	62,500.00	55,000.00		
December 31, 1935				
Cash in Bank...	.....	31,695.64		
	<u>\$1,509,749.33</u>	<u>\$1,509,749.33</u>		

RECORD OF VOTES REPORTED ON PROPOSED AMENDMENTS TO THE CONSTITUTION

NO. 1. STRIKING OUT "THE PLAN OF" IN PARAGRAPH 48, SECTION 3

CONFERENCES	Annual Conferences		Lay Conferences	
	Ayes	Noes	Ayes	Noes
Alabama	0	34	1	25
Atlanta	0	37	*	
Baltic and Slavic	0	16	0	8
Baltimore	4	99	7	104
Bengal	1	26	*	
Blue Ridge-Atlantic	0	26	0	21
Bombay	5	26	15	0
Burma	0	13	0	5
California	27	91	2	82
Central Alabama	*		32	8
Central China	0	20	0	15
Central Germany	*		*	
Central New York	*		8	71
Central Northwest	*		34	0
Central Pennsylvania	1	132		
Central Provinces				
Central Tennessee	19	0	20	0
Central West	*		*	
Chengtzu West China	11	0		
Chile	0	21	0	16
Chungking West China	0	20	0	12
Colorado	43	22	5	24
Dakota	4	52	*	
Delaware	0	127	0	67
Denmark	0	21	0	23
Detroit	70	10	0	84
East German	28	0		
East Tennessee	*		*	
Eastern South America	34	0	20	0
Eastern Swedish	*			
Erie	0	110	0	124
Finland	0	18	0	10
Finland Swedish	0	17	0	12
Florida				
Foochow	1	43	65	0
Genesee	9	72	1	83
Georgia	0	21	22	0
Gujarat	0	49	43	0
Hinghwa	59	0	26	0
Holston	2	90	*	
Hyderabad	0	24	15	8
Idaho	7	21	3	29
Illinois	0	211	*	
Indiana	*		2	137
Indus River	5	20	*	

* Did not vote.

CONFERENCES	Annual Conferences		Lay Conferences	
	Ayes	Noes	Ayes	Noes
Iowa-Des Moines.....	*		*	
Italy.....			0	2
Kansas.....	0	144	115	0
Kentucky.....	9	54	*	
Kiangsi.....	20	3	12	3
Lexington.....				
Liberia.....				
Louisiana.....	*		*	
Lucknow.....	29	0	0	23
Maine.....	18	90	0	52
Malaya.....	37	0	47	0
Michigan.....	118	0	38	0
Minnesota.....	*		0	84
Mississippi.....	*			
Missouri.....				
Montana State.....	1	44	0	31
Nebraska.....	*		*	
Newark.....	129	5	21	49
New England.....	80	0	102	0
New England Southern.....	88	1	*	
New Hampshire.....	0	46	0	14
New Jersey.....	0	113	*	
New York.....				
New York East.....	101	0	105	3
North Africa.....				
North Carolina.....	75	0	80	0
North China.....	52	7	20	1
North Dakota.....	0	48		
North-East Ohio.....	0	118	0	69
North India.....	6	34		
North Indiana.....	3	122	0	84
Northeast Germany.....	29	0	24	0
Northern Minnesota.....	37	44	*	
Northern New York.....	0	107	0	70
Northwest Germany.....				
Northwest India.....	0	30	14	0
Northwest Indiana.....	1	53	43	5
Northwest Iowa.....	*		82	0
Northwest Kansas.....	2	27	*	
Norway.....	0	54	0	28
Norwegian and Danish.....	0	38	*	
Ohio.....	119	72		
Oklahoma.....	121	0		
Oregon.....	*		83	0
Pacific Northwest.....	14	91	12	83
Philadelphia.....			2	153
Philippine Islands.....	*		*	
Pittsburgh.....	9	140	0	157
Rhodesia.....	0	35	*	
Rock River.....	*		1	45
Saint Johns River.....	*			
Savannah.....	*		*	
Shantung.....	27	0	11	0
South Carolina.....	0	66		
South Florida.....	0	21	0	13
South Germany.....	70	0	45	0

* Did not vote.

CONFERENCES	Annual Conferences		Lay Conferences	
	Ayes	Noes	Ayes	Noes
South India.....	0	18	0	11
Southern.....	*		45	0
Southern California.....	163	59	0	210
Southern Illinois.....	0	124	0	112
Southwest.....	0	58	0	34
Southwest Germany.....	34	0	21	0
Southwest Kansas.....	131	0	*	
Sweden.....	0	116		
Switzerland.....				
Tennessee.....	35	0	23	0
Texas.....			0	49
Troy.....	0	68	113	1
Upper Iowa.....	*		92	0
Upper Mississippi.....	*		*	
Vermont.....	45	0	45	0
Washington.....				
West Texas.....	*		0	60
West Virginia.....	0	109	*	
West Wisconsin.....	71	2	70	3
Western Norwegian-Danish.....	0	19	0	11
Wilmington.....	0	93	0	92
Wisconsin.....	79	22	65	2
Wyoming.....	16	55	0	146
Wyoming State.....	25	0	*	
Yenping.....	23	0	20	5
Totals.....	2,168	3,950	1,794	2,806

NO. 2. PROVIDING FOR THE ELECTION OF GENERAL CONFERENCE DELEGATES
BY CENTRAL CONFERENCES

Alabama.....	28	0	0	25
Atlanta.....	38	0	*	
Baltic and Slavic.....	0	16	0	8
Baltimore.....	0	133	10	104
Bengal.....	0	27	*	
Blue Ridge-Atlantic.....	27	0	21	0
Bombay.....	0	31	15	0
Burma.....	3	11	1	5
California.....	116	7	87	0
Central Alabama.....	*		40	0
Central China.....	5	15	5	10
Central Germany.....				
Central New York.....	*		101	0
Central Northwest.....	54	0	34	0
Central Pennsylvania.....	45	54		
Central Provinces.....				
Central Tennessee.....	19	0	20	0
Central West.....	*		*	
Chengtzu West China.....	0	10		
Chili.....	0	21	0	16
Chungking West China.....	0	22	0	13
Colorado.....	53	1	12	0
Dakota.....	53	7	75	3
Delaware.....	127	0	67	0
Denmark.....	0	25	0	23
Detroit.....	0	97	94	0

* Did not vote.

CONFERENCES	Annual Conferences		Lay Conferences	
	Ayes	Noes	Ayes	Noes
East German	24	0		
East Tennessee				
Eastern South America	3	28	22	1
Eastern Swedish			0	23
Erie	22	53	0	124
Finland	0	18	0	11
Finland Swedish	0	17	0	12
Florida				
Foochow	0	45	0	57
Genesee	8	73	*	
Georgia	21	0	22	0
Gujarat	0	49	0	43
Hinghwa	0	59	0	26
Holston	6	51	*	
Hyderabad	0	24	20	0
Idaho	30	0	39	0
Illinois	61	150	*	
Indiana	*		2	121
Indus River	0	27	*	
Iowa-Des Moines	*		*	
Italy	21	0	0	2
Kansas	0	144	*	
Kentucky	2	54	*	
Kiangsi	0	24	0	15
Lexington				
Liberia				
Louisiana	*		*	
Lucknow	0	29	0	
Maine	7	92	23	21
Malaya	28	16	5	40
Michigan	0	98	0	32
Minnesota	*		0	80
Mississippi	*			
Missouri	0	104		
Montana State	44	0	27	0
Nebraska	*		*	
Newark			88	0
New England	0	97	*	
New England Southern	84	0	35	1
New Hampshire	0	52	0	18
New Jersey	134	0	114	0
New York				
New York East	91	0	157	0
North Africa				
North Carolina	75	0	80	0
North China	7	52	0	118
North Dakota	0	51		
North-East Ohio	0	118	0	69
North India	0	43		
North Indiana	0	115	0	105
Northeast Germany	29	0	24	0
Northern Minnesota	83	0	71	0
Northern New York	0	93	0	70
Northwest Germany				
Northwest India	1	28	0	14
Northwest Indiana	0	72	41	0

* Did not vote.

CONFERENCES	Annual Conferences		Lay Conferences	
	Ayes	Noes	Ayes	Noes
Northwest Iowa	*		0	82
Northwest Kansas	0	23	7	23
Norway	0	56	0	28
Norwegian and Danish	0	39	0	12
Ohio	0	126		
Oklahoma	123	0		
Oregon	66	0	72	0
Pacific Northwest	114	1	90	1
Philadelphia			99	61
Philippine Islands	*		*	
Pittsburgh	0	157	4	120
Rhodesia	0	33	*	
Rock River	0	131	82	0
Saint Johns River				
Savannah	*		*	
Shantung	1	23	0	16
South Carolina	55	0		
South Florida	21	0	0	13
South Germany	0	67	0	45
South India	0	18	0	11
Southern	*			
Southern California	177	1	209	0
Southern Illinois	*		0	89
Southwest	0	58	0	34
Southwest Germany	34	0	22	0
Southwest Kansas	147	2	79	2
Sweden	0	119	0	51
Switzerland				
Tennessee	35	0	23	0
Texas	89	0		
Troy	0	98	44	33
Upper Iowa	*		0	92
Upper Mississippi	*		*	
Vermont	43	0	45	0
Washington				
West Texas	*		0	60
West Virginia	0	122	112	1
West Wisconsin	3	71	39	4
Western Norwegian-Danish	3	16	0	11
Wilmington	0	103	0	92
Wisconsin	*		80	0
Wyoming	70	82	146	0
Wyoming State	5	17	*	
Yenping	0	23	0	25
Totals	2,354	3,739	2,664	2,062

Proposals necessary to the above amendment, but submitted separately, have been voted upon as follows:

To Amend Paragraph 40	2,213	3,608	2,480	2,037
To Amend Paragraph 41	2,218	3,594	2,737	1,874

NO. 3. PROVIDING FOR EPISCOPAL TERM TENURE AND PRESCRIBING EPISCOPAL POWERS AND DUTIES

Alabama	0	25	0	25
Atlanta	37	1	*	

* Did not vote.

CONFERENCES	Annual Conferences		Lay Conferences	
	Ayes	Noes	Ayes	Noes
Baltic and Slavic.....	0	16	0	8
Baltimore.....	0	133	1	119
Bengal.....	0	27	*	
Blue Ridge-Atlantic.....	0	26	0	21
Bombay.....	5	26	15	0
Burma.....	8	5	4	3
California.....	52	67	3	81
Central Alabama.....	*		43	0
Central China.....	0	20	0	15
Central Germany.....				
Central New York.....	*		27	88
Central Northwest.....	0	44	36	0
Central Pennsylvania.....				
Central Provinces.....				
Central Tennessee.....	19	0	20	0
Central West.....	*		*	
Chengt'u West China.....	11	0		
Chile.....	0	21	0	16
Chungking West China.....	0	23	0	13
Colorado.....	49	19	3	10
Dakota.....	39	29	2	78
Delaware.....	0	111	0	59
Denmark.....	0	23	0	23
Detroit.....	0	112	93	0
East German.....	24	9		
East Tennessee.....	*		*	
Eastern South America.....	34	0	26	0
Eastern Swedish.....	0	22	0	23
Erie.....	0	72	0	124
Finland.....	0	18	0	11
Finland Swedish.....	0	17	0	12
Florida.....				
Foochow.....	1	45	61	0
Genesee.....	8	73	77	14
Georgia.....	0	21	22	0
Gujarat.....	0	49	0	43
Hinghwa.....	0	59	0	25
Holston.....	6	51	*	
Hyderabad.....	0	24	15	8
Idaho.....	11	23	*	
Illinois.....	*		*	
Indiana.....	*		2	121
Indus River.....	1	21	*	
Iowa-Des Moines.....	*		*	
Italy.....				
Kansas.....	0	144	*	
Kentucky.....	*		*	
Kiangsi.....	20	3	12	3
Lexington.....				
Liberia.....				
Louisiana.....	*		*	
Lucknow.....	0	29	0	23
Maine.....	17	92	23	21
Malaya.....	12	24	47	0
Michigan.....	112	0	36	0
Minnesota.....	*		0	80

* Did not vote.

CONFERENCES	Annual Conferences		Lay Conferences	
	Ayes	Noes	Ayes	Noes
Mississippi.....	*			
Missouri.....	0	83		
Montana State.....	0	36	0	30
Nebraska.....	*		*	
Newark.....			0	87
New England.....	4	80	2	97
New England Southern.....	88	1	23	0
New Hampshire.....	5	48	1	15
New Jersey.....	4	156	114	0
New York.....				
New York East.....	57	27	76	68
North Africa.....				
North Carolina.....	75	0	80	0
North China.....	48	11	19	1
North Dakota.....			*	
North-East Ohio.....	0	118	0	69
North India.....	0	43		
North Indiana.....				
Northeast Germany.....	25	3	19	2
Northern Minnesota.....	37	46	65	7
Northern New York.....	1	93	0	70
Northwest Germany.....				
Northwest India.....	1	28	14	0
Northwest Indiana.....	0	60	27	19
Northwest Iowa.....	*		0	82
Northwest Kansas.....	*		32	3
Norway.....	0	56	0	30
Norwegian and Danish.....	0	39	0	11
Ohio.....	0	126		
Oklahoma.....	*			
Oregon.....	*		72	0
Pacific Northwest.....	29	71	1	88
Philadelphia.....			8	190
Philippine Islands.....	76	0	32	0
Pittsburgh.....	0	142	0	142
Rhodesia.....	0	34	*	
Rock River.....	0	131	72	8
Saint Johns River.....				
Savannah.....	*		*	
Shantung.....	24	0	16	0
South Carolina.....	55	0		
South Florida.....	0	21	0	13
South Germany.....	0	67	0	45
South India.....	0	18	0	11
Southern.....	*			
Southern California.....	27	186	209	0
Southern Illinois.....	0	82	0	95
Southwest.....	0	58	0	34
Southwest Germany.....	34	0	22	0
Southwest Kansas.....	57	77	*	
Sweden.....	0	116	0	50
Switzerland.....				
Tennessee.....	35	0	23	0
Texas.....			49	0
Troy.....	0	98	44	33
Upper Iowa.....	*		0	92

* Did not vote.

CONFERENCES	Annual Conferences		Lay Conferences	
	Ayes	Noes	Ayes	Noes
Upper Mississippi	*		*	
Vermont	43	0	45	0
Washington				
West Texas	*		0	60
West Virginia	0	122	*	
West Wisconsin	76	3	0	32
Western Norwegian-Danish	1	18	0	11
Wilmington	0	103	0	92
Wisconsin	*		80	0
Wyoming	2	70	0	146
Wyoming State	23	0	*	
Yenping	23	0	24	0
Total	1,382	4,016	1,828	2,821

NO. 4. EMPOWERING THE GENERAL CONFERENCE TO REVOKE, ALTER OR
AMEND THE GENERAL RULES

Alabama	2	26	0	25
Atlanta	4	19	*	
Baltic and Slavic	0	16	0	8
Baltimore	0	133	3	112
Bengal	0	27	*	
Blue Ridge-Atlantic	0	26	0	21
Bombay	32	1	15	0
Burma	2	10	4	3
California	99	25	16	72
Central Alabama			43	0
Central China	0	20	0	15
Central Germany				
Central New York	*		63	49
Central Northwest	0	47	36	0
Central Pennsylvania				
Central Provinces				
Central Tennessee	19	0	20	0
Central West	*		*	
Chengtzu West China	11	0		
Chile	2	19	16	0
Chungking West China	0	21	0	13
Colorado	54	4	11	13
Dakota	25	38	0	80
Delaware	0	102	0	49
Denmark	0	25	0	23
Detroit	120	11	1	104
East German	24	0		
East Tennessee				
Eastern South America	33	0	27	0
Eastern Swedish	0	21	0	23
Erie	2	76	0	124
Finland	0	18	0	10
Finland Swedish	0	17	0	12
Florida				
Foochow	1	45	62	1
Genesee	8	73	31	49
Georgia	0	21	22	0
Gujarat	0	49	0	43

* Did not vote.

CONFERENCES	Annual Conferences		Lay Conferences	
	Ayes	Noes	Ayes	Noes
Hinghwa	48	11	25	0
Holston	6	51	*	
Hyderabad	6	18	15	5
Idaho	0	29	*	
Illinois	*		*	
Indiana	*		2	121
Indus River	0	23	*	
Iowa-Des Moines	*		*	
Italy				
Kansas	0	144	*	
Kentucky	2	54	*	
Kiangsi	23	1	13	2
Lexington				
Liberia				
Louisiana	*		*	
Lucknow	0	29	0	23
Maine	42	84	0	63
Malaya	12	24	40	0
Michigan	0	135	*	
Minnesota	*		0	80
Mississippi	0	68		
Missouri	0	76		
Montana State	0	45	0	31
Nebraska	*		*	
Newark			0	88
New England	0	93	1	82
New England Southern	81	1	8	6
New Hampshire	46	8	15	1
New Jersey	1	144	114	0
New York				
New York East	85	1	103	0
North Africa				
North Carolina	75	0	80	0
North China	50	9	20	0
North Dakota			*	
North-East Ohio	0	118	0	69
North India	0	43		
North Indiana				
Northeast Germany	25	3	19	2
Northern Minnesota	46	35	0	70
Northern New York	3	90	0	70
Northwest Germany				
Northwest India	1	28	14	0
Northwest Indiana	0	64	37	8
Northwest Iowa	*		0	82
Northwest Kansas	*		*	
Norway	0	56	0	30
Norwegian and Danish	0	39	0	7
Ohio	0	126		
Oklahoma	*			
Oregon	*		68	0
Pacific Northwest	0	106	2	86
Philadelphia			2	193
Philippine Islands	76	0	32	0
Pittsburgh	26	98	0	145
Rhodesia	0	34	*	

* Did not vote.

CONFERENCES	Annual Conferences		Lay Conferences	
	Ayes	Noes	Ayes	Noes
Rock River.....	0	131	53	37
Saint Johns River.....				
Savannah.....	*		*	
Shantung.....	27	0	11	0
South Carolina.....	55	0		
South Florida.....	0	21	0	13
South Germany.....	0	67	0	45
South India.....	0	18	0	11
Southern.....	*			
Southern California.....	164	9	209	0
Southern Illinois.....	0	90	140	0
Southwest.....	0	58	0	34
Southwest Germany.....	0	34	0	21
Southwest Kansas.....	22	108	10	57
Sweden.....	0	127	0	52
Switzerland.....				
Tennessee.....	35	0	23	0
Texas.....			49	0
Troy.....	0	98	44	33
Upper Iowa.....	*		0	92
Upper Mississippi.....	*		*	
Vermont.....	43	0	45	0
Washington.....				
West Texas.....	*		0	60
West Virginia.....	0	122	*	
West Wisconsin.....	1	61	7	27
Western Norwegian-Danish.....	2	17	9	2
Wilmington.....	0	103	0	92
Wisconsin.....	*		80	0
Wyoming.....	1	84	0	146
Wyoming State.....	27	0	*	
Yenping.....	0	23	20	2
Totals.....	1,598	4,056	1,772	2,860

NOTE: Constitutional Amendments originating in the Northwest Indiana Conference and proposing the same legislation as in No. 2, have received total votes as follows:

	Annual Conferences		Lay Conferences	
	Ayes	Noes	Ayes	Noes
To Amend Paragraph 40, Section 1.	1,390	2,625	1,917	1,104
To Amend Paragraph 40, Section 2.	1,369	2,361	1,753	1,112
To Amend Paragraph 40, by adding a new Section.....	1,327	2,337	1,646	1,089
To Amend Paragraph 41, by sub- stitution.....	1,363	2,353	1,516	1,321
To Amend Paragraph 42.....	1,200	2,320	1,410	1,206

* Did not vote.

MISCELLANEOUS

ADDRESS—DR. JOHN R. MOTT

I esteem it a great honor to have fellowship and counsel with this company of men and women of wide outlook and approved responsiveness to the highest purposes that are moving our generation.

As I see it, our American Methodism, in its world mission, as it fronts the world today, has a future in front of it that will far transcend anything that lies behind it. It must be so. There could be nothing quite so dishonoring to the marvelous past of Methodism as to assume and plan and act as though that past had not made possible something in the coming days that will far transcend itself.

This I earnestly believe. After listening with great attentiveness to the various reports that have already come before us, and studying with care the notable address of the Bishops, and reading certain documents, including one entitled, "Next Steps," while coming up from that enlarged meeting of the Committee on Program and Policy that met at Harrisburg, I have the distinct impression that this General Conference is standing at a parting in the ways. That always means decisions. I fancy we have never had a General Conference that has been called upon to make more momentous decisions than this one from the point of view of our mission in the world.

You ask me, what are these decisions? One is the decision as to whether we will lend ourselves to a program of expansion or a program of contraction. I need not point out that there is no middle ground in the Kingdom of God. It is either expansion or receding, and I interpret the mind of the discerning leaders, men and women of our Church at the present moment, that we are summoned to a time of actual expansion.

As I look out over the world in my world travels, I maintain we are facing a time unprecedented in openness of doors, not only in the Far East and Near East, but in Southern Asia, and the islands of the Central and Southern Pacific, and in Africa, not only its fringes but its heart, and in Latin America. It is an opportunity the like of which we have never known. There may have been times when in certain parts of the world this was true, but my point is that there never was a time, when simultaneously in all these areas, the doors were so ajar; and the solemnizing fact is that it comes at a time when right inside of the United States we are confronted with the greatest concentration of major unsolved problems that American Christianity has ever faced.

I wonder what the reason is. I hope what came to me on the high seas is the right one, and that is that our Omniscient God, looking over his human family, sees that he has among us now a generation with whom he can trust a situation that is literally world-wide. By the way, a Christ that cannot deal at one and the same time with the deepest needs of the world and every part of the world is not the Christ to whom you and I bow down and worship.

I say we are summoned to expansion. This course carries with it in these next years the need for the finest missionaries we can find to fill gaps, to provide a worthy succession to succeed persons that now in some cases are not able to cope with the situation, and likewise to keep from breaking down an overstrained staff near and far and to make more highly productive the work of all of us; and also to enter the stage of specialization and press more aggressively the warfare against the age-old enemies of mankind, war, superstition, sin, secularism, and above all to press the unprecedented advantage which is ours right now in a time of rising tide. This then is one of the momentous decisions.

Another is that we shall guide upon the future as contrasted with the past. Surely we shall look many times into the past to remind ourselves of our original mandate, to profit by experience, to fortify our faith and above all to abundantly partake of God's greatness. We must concern ourselves with the future because our goal is there, our objectives are there, our unfought battles are there, our great Leader is there. What makes this Conference supreme is that it marks the time of a shifting of gravity from the boards and missions, on the one hand, to the rising indigenous churches, the on-going Christian community in these lands we are serving and in which we are co-operating, on the other hand. This is a momentous day. These next four years are going to be tinged with its possibilities. The time has come, therefore, for us to exercise great acts of trust, as indicated in that report called, "Next Steps."

Another decision that we must make is that of true strategy in concentrating as never before on youth. By no means have we reached that new generation all around us. God forbid that it should be said that a generation in this time of times was coming forward not reached by the Church and the sublime plans of Christ. I know this generation. I have great confidence in it. I see them with their unspent years, their unexhausted powers, their unspoiled energies, in the period of vision making, in the habit-forming period, in the period of forming life attitudes and tendencies, in the period of surprise and invention. We need their idealism, we need their heroism, we need their sacrificial devotion. I have great confidence in them and again I say, the time has come for great acts of trust.

Another decision we must make, and this is likewise momen-

tous, is that we shall present a united front with Christians of other names across the breadth of the world. I was proud yesterday morning. Seldom have I been in a forum of which I was more proud. I can think of no word spoken here yesterday which I think should be withdrawn. There was a spirit there which gives one confidence that a new atmosphere is being generated in which we will come to loathe to differ and determine to understand. This gives me large assurance as to the fulfilling of our visions of yesterday in a way that will transcend any misgivings or fears.

But I had in mind in emphasizing this decision a larger synthesis in which we, with the Baptists, and Presbyterians, and Episcopalians, and Lutherans, and Congregationalists, and what not, shall in this time of times present a great solidarity. Never did our division seem to me to be so unnecessary, so unwise and so un-Christian. Surely God is summoning us into this larger synthesis. We have entered upon what I would call the third stage in this process, the stage in which we not only pool knowledge and experience but in which we pool personalities and increasingly funds and, above all, plans in the making—note, in the making, not after they are made—and likewise at times administration and even names. This is a great day on which we enter.

I am proud that the Methodist Episcopal Church has lists that I have studied recently of one hundred and forty projects, movements, institutions, in which we have united officially with the communions of other names. I don't know of any other one among the three hundred Protestant missionary societies of which I can say this. I am only entering the plea that in this great day of days we shall continue this great process.

If I were to add one other decision, and it gathers them all up, it is the great decision as to whether we go forth in this place with unshakable conviction and certainty, that we put ourselves behind the Episcopal Address and this document, "Next Steps," and others that might be named here, that will be named, that we put ourselves solidly and with conviction behind them. My reason is very obvious. We are living in a time of much confusion of thought, of greatly divided counsels, of many conflicting voices—even among leaders—and working therefor at cross purposes; and, therefore, with comparatively meager results. My brothers and sisters, the clock has struck, the time has come, come for us to go forth with great affirmations, such as those set forth with such conciseness and convincing power in the Episcopal Address and in these other documents. I say, go forth with confidence.

I have come back from my last journeys over the world in no sense a pessimist. Some of you will want the reason, and I can give it in a word. If I honestly believed here this morning that any one of our English-speaking countries, the United States,

Canada, Great Britain, Australasia, South Africa, has done what it might have done these last ten years; if I honestly believed any one of our Churches, Methodist or whatnot, had done what it might have done in the last ten years, then I would come among you a pessimist. But seeing with a clear eye I think that no one of us—I say this not pessimistically—probably has in the sight of God done one tenth of what he might have done. Therefore I refuse to be a pessimist because I know whom I have believed, and nothing has happened in these recent fateful years which has invalidated a single claim ever made by Jesus Christ. I see Him in our midst.

I see Him apart. I see Him there, my friends, as never before, one other than all the rest, other than those sages and holy men of ancient Hinduism, other than Buddha and Mohammed, other than Moses and Saint Paul, other than Kagawa, and Gandhi and Ambedkar. I say I see Him so other than all the rest: erect among the fallen, strong among the weak, believing among the faithless, clean among the defiled, living among the dead, alive forever more; therefore the fountain head of vitality and the generating source of all the profound changes.

Following Him we will be able as a General Conference to afford an authentic, a victorious lead to the forces of our American Methodism.

ADDRESS—MRS. MAUDE BALLINGTON BOOTH

I appreciate the opportunity of bringing to your great Convention a message from my husband, Ballington Booth, and from the Volunteers of America, to wish you well, and that the spirit of our great God may be so poured upon you that you may go out with an inspiration such as you have never had before.

We, of the Volunteers, serve that same dear Lord, and have learned the privilege of going forth in His steps, to bring to the needy and the hopeless and those in the dark places of this world a message of a salvation that has never lost its power, for the dear hand that opened the blind eyes can open them today, the touch that lifted the dead can kindle the dead heart to life again, that brought to the world the Star of Hope can light it for those who sit in darkness.

We believe in the old simple Bible faith, God's inspired word. We believe in the miracles of Christ, and we believe what He said that greater miracles than those should be performed by those who, after His Resurrection, went forth in His dear Name. And we believe in the redeemed ability of human nature: in every heart a grain of gold that can be redeemed by His touch, in every poor soul a chord that can vibrate to the harmony of heaven, in every dead heart there beats something warm, a living soul that can be touched.

May I bring you greetings from my boys as the little mother

of the prisons of America, to tell you that there are thousands of men within those prison walls who are turning to the light, their only hope, the touch divine. We, of the Volunteers, believe in no social problem, in the solving of no social problem or welfare work by merely feeding the hungry and clothing the naked and helping the homeless unless there is Christ's love and Christ's touch and Christ's redeeming message taken to the hearts and souls of men.

Never was the world so needing you, God's representatives on earth; and if your heart is aflame with His love, if your soul is bathed by the heavenly realization of His presence, if your words are kindled with the touch of the live coal, nothing can stand before you. The powers of evil and rotten politics and doubt and infidelity and skepticism and disunion must disappear, for Christ is love, Christ is power, Christ is life, and if He be lifted up He will draw all men unto Him.

Our greetings and our love to you, dear brethren in the Lord!

ADDRESS—DR. CLARENCE E. PICKETT

I feel more as though I were standing in the presence of the League of Nations than the General Conference of the Methodist Episcopal Church of this country. It is very impressive to us to step into the midst of such a distinctly international and interracial gathering. I am made bold enough to speak with some calmness this morning by an incident that just occurred since I came here. We, of the Society of Friends, have very simple ecclesiastical machinery. I think it creaks perhaps as much as the episcopal machinery; but it is very simple. However, this morning I was asked whether I was Bishop Leete, and now I feel prepared to speak to you.

Those of us who have come today from the Church of the Brethren and the Society of Friends appreciate most deeply the willingness that you have exhibited to have us come. We have come with a sense that we have found many who have joined the ranks of those who protest against the march of war, who are willing to take the way which leads to peace.

As Dr. Sockman, in presenting me said, there has been distinct progress made, obvious not only to you, but to the rest of the world, in a deepening sense that the Christian religion has a very clear testimony concerning war.

Sometimes we chide ourselves, we of these historic peace Churches, by saying the Methodists have taken the lead, we are in the rear. I, myself, would be glad if that might be true for you are more powerful and numerous than we. I hope at least one position in the peace army may be left to us, a position which perhaps is one of the greatest and most distinguished; and that would be the honor of going to jail.

No one can set upon this path without accepting some such

responsibility, and I am not a prophet, but I should not wonder if the day when we shall have to pay a severe price for our testimony may not only be behind us, but may be ahead of us; and we invite you to the chastening and deepening experience, if necessary, of getting free board and room in the jail. It is not nearly so bad to go now as it used to be, because we used to have to furnish our own board, and now the state furnishes it for us.

There has been born, as many of you know, during the past few months, a new grouping of peace organizations, as a temporary expedient to meet the drift toward rearmament and war, called the Emergency Peace Campaign. The Society of Friends had a good deal to do with its birth, but it is not in any sense sectarian or denominational, and some of your very own great peace leaders are leaders in that movement. Its first aim is to keep the United States out of war whatever happens, and we will use various devices to see that that happens.

Certainly, those economic and social causes which bring war about must be eliminated. Certainly, there must be built long-time and effective peace organizations. Certainly we must strengthen the pacific alternatives to war. But none of these things in a great national way can be accomplished except as denominations establish channels of their own through which these concerns can be channelized.

I cannot express to you how profoundly those of us who are interested in the peace movement welcome the organization that you yourselves have created for educating and implementing the spiritual life of your own denomination in the interest of peace.

I hope that you may stand behind that effort which Dr. English, Dr. Sockman and others are making; for it is only by the various religious denominations, so putting into effect the opportunities for the promotion of peace, that we will be effective in the Church.

FRATERNAL ADDRESS—FROM THE DELEGATES REPRESENTING HISTORIC PEACE COMMUNIONS

We bring to this great body of the Christian Church our most cordial greetings.

These groups have sent us to assure this Conference of their love and confidence and to pledge their co-operation in all right methods in making effective our common ideal.

The widening sector in the ranks of good will being occupied by American Methodism is most heartening and will stimulate peace sentiment everywhere.

It may well be that your World Peace Commission will become a city of refuge in the midst of the bloody madness of our day.

To us of the historic peace communions this is a high occasion when unitedly we acknowledge the eternal rightness of our mar-

tyrs to this cause. We may have illumined the area of Christian thought with a little light but it has been a steady one.

It is the light of the pragmatic mystic, if I may join such words. The true mystic is pretty sure to be right, but he is almost equally sure to be right too soon and being right too soon always carries a heavy penalty. Through the centuries of his waiting, his loneliness has taught him patience and serenity, and he walks sure-footed in a dizzy world.

These little groups have not acquired their peace conviction by logic or formula; it is inherent in their religious experience. That prophet, Menno Simons, found that discipleship under the Prince of Peace left no room for doubt in him and it has left none in his followers.

The illustrious leaders of the Brethren discovered peace in themselves as a spiritual imperative; they found there, too, an area which could not admit the intrusion of a human court or governmental mandate.

To the sensitive soul of George Fox of the Quakers the cruel and maladjusted civilization of his day exhaled a kind of cosmic halitosis. Only after his recovery of God within him lifting him into that life which is above all wars and fightings—only then did the earth take on the new smell of righteousness and promise.

We who are their children know that their conviction and ours is the mind of Christ and that it will receive the ultimate sanction of mankind. These groups are therefore not betrayed into violent methods in the cause of peace. Our peace conviction is very central in our faith; we see man as the prime purpose of creation; for this man our common Master lived and died and rose again.

We hold that there is no right interpretation of the mind of Christ apart from the supremacy of the individual. For him governments are maintained, for him institutions are founded and laws laid down. Happily this conviction, from which we have not wavered through the centuries, is in perfect consonance with the genius of American Government as conceived by its founders and fixed in its institutions.

We cannot therefore ally ourselves with any movement, however called, which harms this vital principle. We are for democracy in government for the same reasons which makes us democratic in religion.

Man being God's chief concern, there is no Christian way to kill a man whether he be one or a battalion; there is no Christian way to kill a man whether by military conflict or in the processes of industry. We hold this truth to be as eternal as God's love and as sacred; as universal and as inescapable. We cannot divorce peace among persons from peace among nations; we cannot condone economic warfare if we denounce international violence.

We know that such a conviction must eventuate in action, that

it must be made effective in laws and institutions and we rejoice that your great body is moving with increasing influence to that end.

We have come to share with you our heritage because of your genius for accomplishment. And so we tender you the comradeship of these groups, few in numbers but valiant in spirit.

For the Church of the Brethren

C. RAY KEIM
L. W. SHULTZ
O. W. NEHER

For the Mennonite Church

HAROLD BENDER
BISHOP E. L. FREY
A. S. ROSENBERGER

For the Society of Friends

WALTER L. COLLINS
CLARENCE E. PICKETT
ALVIN T. COATE

ADDRESS—MRS. IDA B. WISE SMITH

President, National W. C. T. U.

It is a great joy to bring you greetings from the Woman's Christian Temperance Union of the United States. Certainly no organization is so little understood and I am quite sure none so much misunderstood as the Woman's Christian Temperance Union. It is a cross-section of all Churches, and we who wear the white ribbon are the women of your Churches and certainly the Woman's Christian Temperance Union pays great tribute to the Methodist Episcopal Church in its leadership, which it has given to the organization, and to the very large proportion of its membership from this Church.

We recall with interest that it was this Church which made the first official pronouncement among Churches in regard to the liquor traffic; and we, who are willing to acknowledge that we are old enough to remember that momentous day, recall with what is noted today as a thrill, I suppose, when you, out of a Conference like this, said: "The liquor traffic is an evil and cannot be licensed without sin."

Our most distinguished leader was your most distinguished among modern women of the Church, Frances Elizabeth Willard. My heart is very tender this morning at the introduction of our national vice-president, who sits among you as a delegate in the place which Frances Willard was refused.

Now we are facing a condition. We are not theorizing about the liquor question today. The legalization of liquor again has brought back the evil which you said could not be licensed without

sin. It is not society in general today to whom I would appeal, but to you Christian men and women, sitting here in this great Conference dealing with the kingdom of Jesus Christ, you here today; just consider this question from three standpoints: first, the attitude of the individual Christian; second, the attitude of the Christian citizen, and third, the attitude of our nation, declared by the Supreme Court to be a Christian nation.

What shall be the attitude of the individual Christian on this matter? Here is an article from *The Christian Advocate*, and I am glad it was not segregated in one of the issues: "The Cock-tail Snare." I beg of you, friends, that in your pulpits you will give to the womanhood of this country the sterling truths that are set forth in this article, for there is no one thing perhaps above another that is so dangerous today in pertaining to the liquor question as the casual attitude of individuals in regard to personal drinking—the casual acceptance in every phase of life, as this woman sets forth, in regard to the acceptance of liquor as part of our social program, even among Christians. This woman isn't talking of the ordinary woman in society, she is talking of the Christian woman who goes out into the social life, into the educational life, into the Church life, and yet has liquor casually accepted as part of the program.

Therefore we need to have inculcated the idea of courage that will say, "I do not drink," and who is to supply that courage? We of the Woman's Christian Temperance Union, in the main, reach those who are pledged, "God helping me, to abstain from the use of intoxicating liquors." Those who drink do not usually come to our meetings, but they sit out in your pews. You must be the heralds from the sacred desk in regard to this personal attitude on total abstinence; and certainly we who read, "Woe unto him that giveth his neighbor drink," will realize that there is that personal relation to the giving of the bottle, whether our hands give it or not; and when we are exhorted by that same Apostle to put no stumbling block in our brother's way, we cannot by our example, indulge in liquor.

But there is the attitude of the Christian citizen today. A year ago last August, before our great assembly from the world like this—but it was the Congress Against Alcoholism—assembled in the city of London, we Delegates from the United States were asked to explain why the Eighteenth Amendment was repealed. Among the things I said was the fact that for the first time in our history, the only time in our history, the Constitution of the United States, the fundamental basic law on which our actions are based, had been changed by the vote of less than one fourth of the electorate of this country.

Once a man arose and said, "Why didn't the people vote?"

I explained all I could about the misunderstanding and the propaganda and the lack of enforcement and all of that, and then

the depression on it all. And when I had made just as good an excuse for our country as I could, another delegate to the Congress arose and said, "Why didn't the Church people vote?" And I couldn't answer.

Had those whose names were written on the Church rolls of this country gone to the repeal elections in their states we would not have the Twenty-first Amendment in the Constitution today; neither would we have the situation that you meet out on the streets of this city, on the streets of most of your cities, everywhere in the rural sections of this country. It is the action of Christian citizens that is needed today to solve the problem we are facing; and, my friends, unless we solve it quickly, unless we hurry about this thing, then what about those souls who shall not inherit the Kingdom of Heaven because of drink?

Then my third point is: What shall the Church do about it? The Church is the watchman on the tower, and if the watchman sounds the warning, and the enemy comes and the people are overtaken, their blood will not be required at his hands; but if the watchman does not sound the note of warning, and the enemy does overtake, then the blood of the people will be required at his hands. So the Woman's Christian Temperance Union urges you, brethren and sisters of the ministry, from the desk to give to the question of personal use, the citizen's attitude on the liquor question, in the proportion that God's word deals with it; and then we shall not have the question of the world sometimes thrown at us, "The Bible doesn't say anything about this thing."

I am so grateful for these minutes and I have one left to speak of another co-operative action which I hope you will take. The Woman's Christian Temperance Union is now in the process of a five-year program to terminate in 1939. Do you know what that is? It is the centenary of the birth of Frances Willard, the only woman whose statue stands in our National Hall of Statuary. We shall celebrate it. Will you not join the Woman's Christian Temperance Union in the celebration of this great daughter of Methodism? This great national and world leader, of whom the poet Whittier said on her fiftieth birthday,

"She knew the power of banded ill
But knew that good was greater still;
So organized for doing good
The World's united womanhood."

Will you not, as you plan to join in this centenary movement, also ask the women of your Church to join in the work and help the Woman's Christian Temperance Union, because it is the only organized group of women with a definite program to deal with the great question of liquor?

Thank you so much for the privilege of looking into your faces.

ADDRESS—JOHN W. LANGDALE

"The New Methodist Hymnal"

If following unification, we shall go on to an ecumenical Protestantism, Methodism will make three distinctive contributions. We shall carry with us John Wesley, who is increasingly recognized to be the supreme Christian leader the Anglo-Saxon has produced. We shall offer an organization, which is adapted to the expansion of an aggressive faith, and which affords the highest security to the average pastor. And we shall bestow upon all the hymnody of Charles Wesley, which for one hundred and fifty years has expressed and formulated the devotional life of many millions. John Wesley continues to hold his rank as the Prince of hymn translators. Dr. Covert of Presbyterian Hymnal fame rates Charles Wesley as the greatest of English hymn-writers. James Moffatt pronounces him to be the best hymn-writer of all time and of every race. If, after seven years of labor, your Commission brings to you less than the finest Church Hymnal in existence, you are entitled to bid them apologize to our apostolic founders, the brothers Wesley, and to send them away to blush in life-long shame.

The constant aim was to make a Hymnal more singable than the last. Of the four hundred and sixty-six tunes one hundred and ninety-five are new in Methodist usage. Different from the other two surpassing Hymnals which have been composed upon this Continent, in our Hymnal American tunes predominate. John Wesley enriched his faith and ministry by all the excellence he could discover anywhere—so for this book has your Commission also done. The music most immediately popular comes from Finland (73 and 599). The fervent Welsh music is reviving the heart life of our people. Scarcely is there a land upon whose musical treasures drafts have not been drawn. The Hymnal strides the centuries from the much beloved John Porter to the venerable Ambrose, who introduced congregational singing, and in the lines of those hymns (38) are believed to be traces of the hymns sung by our Saviour and His apostles. We are expecting our people to sing the Thirteenth Century plain song (83) and the noble chorales like "Lobe Den Herren" (60). And then we have popular music, the enjoyment of which by amateur music-lovers like myself, may evoke an annoyed tut-tut from the pedantic. I am thinking of the two camp-meeting melodies (209 and 303) which were sung by Peter Cartwright and Abraham Lincoln when Methodism was civilizing the frontier, and of the Londonderry air—"Ye Banks and Braes of Bonnie Doon," and of "Auld Lang Syne." John Wesley took over the ballads of his day; one fourth of his Foundry tunes were so taken. The "Passion Chorale" (141), which we must be big enough to love, was once a secular melody. If we shall not succeed in lifting these melodies I have mentioned from their outsidiness to serve the

sacred widely, it will only be because we have insufficient sanctity for their consecration.

Here are two hundred and twenty new hymns and about one half of the hymns that were in the former Hymnal, and those, every hymn that was in general favor. Disuse and duplication were the principal reasons for discontinuance. We never supposed we were commissioned to obliterate confessions of faith which have become classics. Cowper's "Cleansing Fountain" where we wash our sins away, is here. So is "My God is Reconciled, His Pardoning Voice I Hear." And so is John Wesley's favorite statement of the atonement—I think he would change his accents were he writing in the idealism of today, but it continues as he wrote it.

"Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for all a ransom paid,
For all a full atonement made."

You will be at once impressed by the increased number of God-centered hymns of awe and adoration. Fellow believers, there is more of God than can be contained within the anatomy of our emotions. The kind of experience we have is not so important as who is He of whom we have the experience. And so the Hymnal begins with the hymn which is most widely sung today, Heber's "Holy, Holy, Holy," which is followed by eighty-one hymns of adoration and praise, thirty-eight of which are new among us.

To be sure this would not be a Methodist Hymnal if it did not emphasize the inner life. Hymns have been added which voice the less obvious and the more exalted spiritual experiences. What a hymn is this for the perplexed and impoverished (323).

"Not so in haste, my heart!
Have faith in God and wait;
Although He linger long,
He never comes too late."

I know of no vow of consecration for an altar service equal to this (223):

"Blessed Master, I have promised,
Hear my solemn vow;
Take this pledge of mine and seal it
Here and now."

Nor is there any hymn that finds *me* more deeply and truly than (376) John Hunter's:

"Dear Master, in whose life I see
All that I would, but fail to be;
Let Thy clear light forever shine,
To shame and guide this life of mine."

Though what I dream and what I do
 In my weak days are always two,
 Help me, oppressed by things undone,
 Thou, whose deeds and dreams were one!"

In both the matchless responsive readings and in the hymns, you will find an unobtrusive recognition of the Church year as viewed by evangelicals. Great Advent hymns are furnished, like, "O Come, O Come, Immanuel" (83), "Christians Awake, Salute the Happy Morn" (93), also joyous carols that speak to the child in the heart of every unspoiled man: "Love Came Down at Christmas-time," "In Bethlehem 'Neath Starlit Skies," "In the Bleak Midwinter," "Gentle Mary Laid Her Child," "Infant Holy, Infant Lowly," "For His Bed a Cattle Stall." Then on we go through fifteen hymns which tell how Jesus lived and how we should live. Thus we come to the evangelistic Lenten Season, to those moments rich in blessing which before the cross we spend; until, if you ask what great thing I know, we answer Jesus Christ, the crucified. With John Masefield and all the sons of glory we sing our resurrection song (152)—"For God our Life and King, Has Given Us Morning Breaking, Alleluia." Pentecost receives new recognition in Earl Marlatt's "Give us the Faith that Follows On" (178); and we have Dr. Tweedy's prayer (182),

"Thou Light and Fire Divine:
 Descend upon Thy Church once more
 And make it truly Thine!
 Fill it with love and joy and power,
 With righteousness and peace."

Our Christology closes with twelve hymns on "The Everlasting Christ," which, for poetic sequence and dignity of exaltation, I challenge any other Hymnal to equal.

Thus having lived through the life of our Lord, we live throughout the life of man. Our children will enjoy singing of the little Lord Jesus and of the stories about which they would like to ask Him,

"Who when mothers are asleep
 Through the stillness of the night
 His little children keep."

Eager youth will go with the young and fearless Prophet of Ancient Galilee, where hate and lust and falsehood hold back Christ's holy sway (467).

"Not in dumb resignation
 We lift our hands on high;
 Not like the nerveless fatalist
 Content to trust and die:

Our faith springs like the eagle,
That soars to meet the sun,
And cries exulting unto Thee,
O Lord, Thy will be done!"

And then as our young people found homes which condition every spiritual advance, holier homes, there this Hymnal will be much used for family devotion (428). "Happy the Home when God is There, and Love Fills Every Breast."

And when children come to the home and we remember our father's God, whose rock is our Salvation, we'll look to our children to keep unbroken the golden chain, as safe in the same dear dwelling place, rich with the same eternal grace, they bless the same boundless Giver.

Right in the heart of the Hymnal (227 to 255), is a collection of twenty-eight Gospel songs. Some of the provincial call them outmoded remnants of the revivalistic age. The Hymnal was not prepared for critics, musical or literary, but for sinners such as we are; and as are critics, until redeemed from patronizing prides. The Communion was awakened to sanctifying memories as we sang softly and tenderly "Jesus Is Calling, Come Home," "I Am Coming to the Cross," poor weak and blind, "Blessed Assurance, Jesus Is Mine," "Take Time to be Holy," and unabashed your Commission continues to believe that as Methodism recovers her conquering outreach, she will have need to sing again "For You I Am Praying."

Every genuine Christian must want Christ's life to prevail everywhere, and we made wide and protracted search for hymns of brotherhood and service. Some of the competent in literary judgment hold that "O Master Let Me Walk With Thee," and "Where Cross the Crowded Ways of Life" are the only two hymns of social reconstruction which have reached that level of poetry and spiritual insight, which differentiates a hymn from rhymed prose. We think we have found some which will prove to be useful—as for instance (John Haynes Holmes), "From Ease and Plenty Save Us; From Pride of Place Absolve" (454); and (462) "From Thee All Skill and Science Flow, All Pity, Care and Love," and (463)

"The day in whose clear-shining light
All wrong shall stand revealed,
When justice shall be clothed with might,
And every hurt be healed."

"To worship rightly is to love each other. Each smile a hymn, each kindly deed a prayer," and Russell Bowie's, whom you know as the authority on the Story of the Bible, cry from the modern city (474),

“Hark, how from men whose lives are held
More cheap than merchandise,
From women struggling sore for bread,
From little children’s cries,
There swells the sobbing human plaint
That bids thy walls arise!”

The walls of the Holy City seen before John, and (469),

“For what are Sundering strains of blood,
Or ancient caste and creed?
One claim unites all men in God
To serve each human need.”

and (476),

“Eternal God, whose power upholds
Both flower and flaming star,
To whom there is no here nor there,
No time, no near nor far,
No alien race, no foreign shore,
No child unsought, unknown:
O send us forth, Thy prophets true,
To make all lands Thine own!”

Fortunately the Hymnal was prepared as it was becoming clear that we are entering upon far-reaching changes in Christian thinking. We are about to climb above the man-made humanism which Mr. Wesley opposed as atheism, and which the futility of much of recent religious activity has exposed. Evil has become more nakedly real, the illusion of automatic progress has collapsed, and divine grace begins to be seen as the ultimate foundation for all human hopes. The new Modernism is that Repentance, Faith, Salvation and the Sanctification of the whole of life, individual and social are marching toward the center, not for our escape from everyday challenges, but for our motivation. The initiative is with God, the God who exceeds our reach and experience, but who is near enough to be our sufficient confidence and joy.

(316)

“I sought the Lord, and afterward I knew
He moved my soul to seek Him, seeking me;
It was not that I found, O Saviour true,
No, I was found of Thee.”

That is our gospel. It was Wesley’s gospel and Luther’s and Augustine’s and Paul’s. It is the gospel we receive from Jesus Christ. And we are on the way to becoming reverential enough not to try to annex God to our partialities, but to allow Him to use us for His eternal purposes.

Fellow Methodists, your Commission turns over to you this Hymnal of beautiful manufacture, assured that you will have a book which God and you can use. For God has already used this Hymnal to liberate and enrich the Commission. Again and again the Commission was elevated above its critical editorship to new acceptances of the gospel as it was sung in these hymns, and heaven came down our souls to meet, and glory crowned the mercy seat.

TRIBUTES TO RETIRING BISHOPS

Pursuant to the action of the General Conference, there is here found the printing of tributes to the seven Bishops who were granted the retired relation by the Conference, and their responses thereto.

BISHOP FREDERICK D. LEETE

It is as a representative of the three Iowa Conferences that I voice the appreciation of Iowa Methodism for the eight years of service Bishop Frederick D. Leete and his gracious wife have given to the Omaha Area. No one of our Area Superintendents has carried a heavier load nor given himself with more unwithholding devotion.



Bishop Leete

After eight years of strong, effective administration, marked by painstaking, careful consideration of every Church, every institution, and every minister, Bishop Leete leaves the Iowa-Nebraska field stronger in every way than he found it. An encouraging net increase in membership, a noteworthy decrease in indebtedness, a strengthened organization throughout the Area, all witness to his wise guidance. He has asked no man to give any more unsparing ministry than he has given. He has responded to the call of small Churches, as well as large, across the wide stretches of his Area. He has given wise counsel and leadership to our institutions and their problems. He has persistently challenged the Area to the development of its larger possibilities.

Moreover, amid all these exacting duties of years of administrative responsibility, Bishop Leete has lost nothing of his avid quest after truth. His virile exegetical messages, based in the main upon the Greek New Testament, and characterized by freshness and illumination, have lifted a high spiritual note for us all. Both by earnest exhortation and consistent example he has magnified the devotional life of ministers and laymen. Imbued with evangelistic passion, his challenge has constantly exalted to its rightful pre-eminence this main task of the Church.

We, who have shared these rich spiritual contributions, not only find it in our hearts to pray the divine blessing upon him as he lays down the administrative burdens so long carried; but we find it in our hearts also to express the hope that, as our Methodism moves forward to the anniversary of Aldersgate, this deeply spiritual and evangelistic leader may find opportunity for a vastly broader and more Church-wide contribution and blessing.

LEVI P. GOODWIN, *Iowa-Des Moines.*

The Cabinet of Nebraska Conference, through its Secretary, the speaker, expresses its appreciation of the administration of Bishop Frederick D. Leete in the Omaha Area.

He has been a tireless worker, traveling constantly over the wide spaces of the Area in all kinds of weather, giving equal time and attention to the smallest Churches as well as the larger. His office has been efficiently managed with careful and minute attention to all details. Essential matters have been handled with thoroughness and dispatch.

He has dealt fairly and honestly with everyone. No issues have been dodged. Problems have been met face to face. His utterances do not need to be explained. They have invariably been clear, frank and straightforward. It is not in his character to deceive, hedge or equivocate. He has been especially concerned for men on meager salaries and has helped many out of his own pocket without notice or ostentation.

Bishop Leete has been a wise administrator. A frequent expression on his lips has been, "We must be fair." Differences of opinion about appointments or policies have been submitted to a secret ballot vote of the Cabinet which the Bishop has accepted as authoritative. He has administered the *Discipline* without fear or favor. His knowledge of the policy, traditions, customs, laws and usages of the Church has been comprehensive and enlightening.

In the consideration of all problems that in our knowledge have come up he has been deliberate and open-minded. He has had a habit of getting all sides of the question at hand. When all the facts were in, his decisions have been clear cut, impartial, and courageous.

His sagacity, wide experience, and sound business judgment have been invaluable to our institutions and causes. He has carried the divergent interests of the Area on his heart. He has been generous in financial support that few have known of, because he has given without show or ostentation. He has spent himself without stint in advancing every cause to which the Church is committed in this Area.

We who have been associated with him in intimate and trying relationships have found him to be a real brother and a true friend. He has stirred up the best within us. His example and spirit have been an inspiration to many younger men. He has not hesitated to admonish and advise when it has seemed necessary, but always without rancor or animosity. He does not hold grudges; but is generously forgiving and tolerant, at times even apparently to his own hurt. The better we know him, the more we love him, and value his friendship and association.

His preaching has been deeply spiritual and helpful. In expositions and interpretations of Scripture he has often warmed our hearts. Always he has been concerned for souls, the building up of spiritual things, and the cultivation of inner resources.

We speak from first-hand knowledge of what he has been and done among us. Yet, we cannot put into words all that we know and feel. After all, Bishop Leete himself is his own highest encomium. What he is speaks loudest of all. We shall follow him with our abiding love and heart-felt prayers.

In closing let me say furthermore that time does not permit to pay a tribute to that gracious woman, whose sweetness of spirit and light of soul have graced the Episcopal residence of the Omaha Area. Always friendly, always kind, always the same, a marvelous combination of intellect and character, poise and charm, to Mrs. Leete belongs part of this tribute, for after all she is a part of Bishop Leete, and Bishop Leete a part of her.

PAUL M. HILLMAN, *Nebraska.*

The time allotted for the Appreciation Service on Tuesday, May 12, was so limited that the laymen found it impossible to express their deep esteem for Bishop and Mrs. Frederick D. Leete. Therefore, we, the laymen of the Iowa-Des Moines Conference, Omaha Area, desire this opportunity to add our word of praise for Bishop Leete's wise and helpful Area leadership, his sound counsels and his evangelistic zeal. To him, and to his gracious wife, we desire to express again our appreciation, our love and our devotion, which will follow them all along their future way.

DEAN TAYLOR, *Iowa-Des Moines.*

In behalf of the Nebraska Methodism we offer a condensed word of appreciation. To Mrs. Leete, friend of your early days and companion of your many effective years, we say, "woman of grace and poise and a charm all her own": The women of Nebraska will miss you even as they have loved you.

To Bishop Leete we say—scholar, student of Philosophy, Science, Theology, Church History, Hymnology, New Testament Greek, and Devotional Literature, financier of shrewd discernment and business man of ability, personality, carrying the high office of Bishop with dignity, loyal Churchman, ardent evangelist, ecumenical Methodist, firm administrator, positive counselor, able writer and lecturer.

May you both have a long and happy period of creative rest and labor as you garner the experiences of the years and return their gleanings to the Church by pen and voice. God bless you both and keep you forever and a day.

E. GUY CUTSHALL, *Nebraska.*

RESPONSE BY BISHOP LEETE

At this moment I feel almost as nervous as I did when I was getting ready for the word of the clergymen who were to unite

me to that dear lady with whom I have been associated so delightfully during these many years, and to whom I owe the greater part of whatever little service I may have been able to render to the Church.

I can assure you, members of the General Conference, that in the opinion of the honorable group, of which I am glad to be the first called among wonderful brethren, you are about the best-looking General Conference they ever saw. That is because in the first place they have little, if anything, more to ask of you; and, in the second place, because they have practically nothing to fear from you from this day and thenceforth.

A long time ago when I was quite a young man I read in a great English work a sentence, the substance of which I have never forgotten. It said, when was ever a man of years willing to surrender responsibilities, even to younger and more capable shoulders?

That sentence rang a bell somewhere in my judgment and my conscience—if, and in so far as I possess any such faculties—and I then determined that I would not hold on to any responsibilities I might have, until the last limitation of life. So I am feeling this morning that the thing which I have done, and did a year ago, was as good a thing as I have ever done.

I am proud of these men who are coming before you in order, and who are coming a little bit, as one expressed to me, as Agag came into the presence of Samuel. You know in the older version it deliciously says that Agag came before Samuel delicately—and he had some reason to come delicately. But the new version puts it in a better way. It says that he came before Samuel cheerfully. I expect maybe that is what he did, but the execution went on just the same; and that is what is going to happen here.

But with these delightful and overkindly expressions, I am sure that my brethren who are coming along are going to have in their memory something of the recollection of that distinguished preacher who, after twenty-five years of service, had a little celebration in which some wonderful things were said to him. When he got his chance to reply, you remember that he said, "I know, of course, that these fine things are not so; nevertheless I am such an outrageous example of total depravity that I enjoy it just the same."

And so we are grateful for the things which are said, and we want to assure you—I am sure every one will do this as this marathon goes forward and far finer things are said—that those of you who lay down the task which has made it necessary for us to go, whether fit or not fit, to various responsibilities; we are nevertheless going to do what we can for the building up of the Kingdom of Jesus Christ, and for the great cause of Christ's Redemption of this world as long as we are permitted to live and labor at all.

BISHOP HERBERT WELCH

Before I speak this minute, I am reminded of a little boy who went to Sunday School with his father on one Sabbath morning. The lesson that day was "God Created the World and All Things Therein."



Bishop Welch

In the midst of the discussion, little Bobby popped up and said, "Did God make Grandpa?"

"Why, of course, Bobby, God made Grandpa."

"Did God make Daddy?"

"Yes."

"Did God make Bobby?"

"Yes."

"Why God is improving, isn't he?"

Thirty-two years ago the Methodist Church in America sent her first Bishop to China, Bishop Bashford, and later Bishop Lewis, Bishop Birney, and then our most esteemed Bishop Welch. There were of course, other Bishops through these years, but the four of whom I am speaking succeeded one another, and I am inclined to think, like this little Bobby I have told you of, God was improving.

With three minutes to express our appreciation of Bishop Welch as he retires from his active service, it is like building a house with three bricks, so what I may say will be only a very small portion of what I would like to speak.

Bishop Welch is pre-eminently a great leader of our Methodism. He came to us at a very critical time of China's history. China was then in a condition of misery, distress and suffering, which was caused by a successive wave of flood, famine, external aggression, internal dissension and civil war. In those days of national strain and uncertainty, Bishop Welch came to us like a great prophet of old to whom all eyes focused and from whom the solution of all problems must come.

Here was a unique opportunity for leadership. It called for daring, physical energy, intellectual acumen, technical training, and spiritual insight. He has not disappointed us. He has not failed us. He has given us unsparingly of his time and strength, which has brought very evident results.

I am going to mention three points. The first is his hard work. The secret of a successful leadership is hard work, unremitting devotion to the task which he has chosen as the best investment of his life. One of England's famous literary men has defined genius as hard work. Certainly, if we study the lives of men whom the world acknowledges as geniuses, capacity for arduous labor and unsparing application to their chosen task will account for their greatness. Our Bishop Welch has that.

Second, he has love. Some twenty years ago—I don't remember the date—he came to Foochow to hold our Annual Conference. There was a case that required delicate handling and unusual

wisdom, tact and love. He conducted the case admirably. He was always with the downtrodden. He loved people, and upheld the weak, and promoted amity and love toward one another. Thus he won an enviable place in the hearts of those with whom he labored.

Third, he is a friend. As a companion he is most congenial, approachable and sympathetic. His cheerful and pleasant ways would impress anyone that meets him. He talks informally with all friends, yet maintains his dignity and allows no occasion for the commonplace. He would talk, as I was told, most entertainingly for hours about his experiences in China, Japan and Korea.

We are glad that his last quadrennium was exclusively ours in China. As the Chinese proverb says, "When the superior man acts like a brother, all men within the four seas become brothers." This insight, which Confucius shared with the Great Master, that good will is creative because it breeds good will in its recipient, is another secret in Bishop Welch's life, though doubtless he never thinks of it that way. He has shown a trait that all of us admire in him, and that is the ability to carry points through the magic spell of friendship. A man with a friendly spirit will always be a better leader in China and elsewhere. The highest form of friendship gives the best it has to others; and that Bishop Welch has.

Though we view with deep regret, as one of the delegates said concerning another retiring Bishop, the inevitable turn in the hand of time that marks for retirement from active service our beloved Bishop, we are glad that we may continue to have him with us as our counselor, adviser, for a little while yet. During the quadrennium of his administration, our Church has moved forward, and our Methodist Episcopal Church, which in the past has been conspicuous for its evangelistic and missionary zeal, has become increasingly more effective under his leadership in its labors to bring into the world the Kingdom of God.

The delegates of China unanimously wish to express to Bishop Welch our united feeling of appreciation and gratitude. We extend to him our hope and prayer that his usefulness to our Church at home and our Church in Eastern Asia may continue for many, many more years.

We have here from our whole delegation this basket of flowers (tendering them to Bishop Welch) as a slight token of the appreciation we feel to Bishop Welch, and our love and esteem.

RUBY SIA, *Foochow*.

Bishop Welch came to us twenty years ago. The young Japan Methodist Church had been organized in 1907. This independence did not originate, first of all, with our Japanese brethren. Very early in the Christian movement, it was felt by Dr. Julius Soper and Dr. Honda, who became the first Bishop of The

Japan Methodist Church, that not only should the Church become a strictly Japanese Church, and therefore, self-directing, but that it should become self-supporting within a quarter of a century, and therefore become self-respecting. It was felt, too, that a union should take place between the three branches, then working in Japan—our Church, the Methodist Episcopal Church, South, and the Canadian Methodist Church. In this movement, Bishop Harris' influence was predominant. From the beginning Bishop Harris had been a spirit; his life had been a flame. He felt that his life was not concerned with the purchase of land, the handling of finances and the building of churches. He had no genius for administration. He felt that that task belonged to others and that his mission was with men. When Bishop Welch came he found a young Church without experience, whose young ministers and lay people were first generation Christians, and therefore not yet deeply rooted in essential Christian experience; and whose experience in Church management and the place of finance in the Christian life and the Church had had very little consideration.

The first thing that we felt about Bishop Welch was his complete understanding of the problems and hopes of the native Church; and he also came very speedily to know the inner lives, and the problems with which missionaries were wrestling. This led naturally to the next step in his development as a Bishop in a missionary field—namely, co-operation. That is to say Bishop Welch subordinated his Episcopal authority and direction to understanding and co-operation with all of the forces at work in Japan. It was an immense achievement to bring all of these forces together into the constructive union we have today in which all the activities and finances center in the Japan Methodist Church office. In all of this Bishop Welch had much to do. He helped make the fruits of union real. The Japanese Bishop, the ministers and laymen alike felt the strength of his personality and the value of his advice.

The next word about Bishop Welch is that he was constructive. The great earthquake in Japan in 1923 destroyed the buildings of our great educational institutions in Tokyo; it also razed to the ground sixteen of our Tokyo churches and a number of churches in neighboring cities; and with this dire loss, there went also the savings and business and homes of thousands of our people.

Into this overwhelming situation Bishop Welch entered with constructive planning. His appeal to the Mother Church was answered with royal giving; and as a result we have today replacement of these lost churches and finer college buildings in Tokyo than we ever dreamed of having. In the founding, development, and support of our boys' school in Hirosaki, Bishop Welch also gave his strength; and without his support it is a question whether our school in Nagasaki could have been kept from ruin.

Into the field of Evangelism, Bishop Welch also entered with much influence upon the ministers and laymen alike. His messages, and sympathetic approach were of such a high order that he enriched the lives of all he touched, and helped to make the Christian faith creative.

Bishop Welch's influence among Japan's great leaders such as Viscount Saito, was of a high order. They felt the force of his character, his dignity, poise, scholarship, and transparent Christian character. To have such a Church-leader in the nation was of great significance and his retirement at this time is a great loss.

Bishop Welch's intellectual outlook and spiritual richness were perhaps two of his strongest qualities. Wherever he went he made people feel a sense of uplift and enrichment.

And, finally, with all these qualities of character and influence, Mrs. Welch entered with fine enthusiasm, sympathy and undying friendship. We have asked that they come back to us and live among us during the remaining, yet creative, years of their lives.

Whether here or there our prayers shall follow them, and our love for them will have no end.

F. W. HECKELMAN, *Japan*.

Mr. President and the Members of the General Conference: I have no words, indeed, no language at my command to express adequately, in two minutes, the genuine affection and profound respect of the Korean people toward Bishop and Mrs. Herbert Welch, a great Christian statesman and a true Christian gentleman. Under his wise, sympathetic and forward-looking leadership, Methodism in Korea grew up to be a real Church, and six years ago under his leadership, and with your support, an indigenous Church was organized the Korean Methodist Church. We look upon him as the father of the Korean Methodist Church and there she stands as a lasting monument to the great and consecrated service of Bishop Welch for Korea in the name of Jesus Christ our Lord the Saviour. We thank God for such a man who has missionary vision, moral dynamic, spiritual insight and most of all the will to serve! And we thank the Mother Church for sending such a great man to us and letting us have him as our spiritual leader for twenty years. If I could have my own way, Mr. President, I would certainly take Bishop and Mrs. Welch back to Korea to live with us for another twenty years. May God bless them and give them peace and good health for many years to come.

H. J. LEW, *Korea*.

RESPONSE BY BISHOP WELCH

Personally, I rather deprecate these premature obsequies. I think if there is to be a repetition of these exercises at any future

time it might be well to do it under the motto "We come to bury Caesar, not to praise him."

I rather prefer the illustration suggested by a very good friend that this General Conference sees a new roll of seven retired Bishops put up on the shelf with Dr. Joy and Dr. Race as the bookends. I hope they will keep us from toppling over before our time.

But since in these exercises the corpse has the unusual privilege of having something to say on his own behalf, may I indulge in a very few words? It is true that I have had the privilege of serving as Bishop for our Church in Eastern Asia longer than any other man. Bishop Harris and Bishop Birney each had twelve years, Bishop Lewis thirteen, Bishop Bashford fifteen; but I have had out of the last twenty years sixteen as resident Bishop in the Orient. However, I have come to the conclusion that length of service, and even length of life, does not bring any particular credit. All you have to do is to stick around and the years roll rapidly on.

I became years ago conscious of the fact, if I may be very personal, that I should never do anything spectacular in the service of the Church; that that was not my gift. I began to think that if I could in any degree help to create an atmosphere and environment in which other people might come to their best, perhaps that was all I could hope for. Even with the very great help of my secretary daughter and of my incomparable wife I feel that I have fallen short of that modest aim; yet I am grateful for the opportunity that has been given; I am grateful for the kind words of appreciation that have come.

The first suggestion that ever came to me in any definite way concerning being a Bishop was from Bishop Bashford; and I told him, when he raised the question, that I was content in the task that I had at Ohio Wesleyan and was not looking forward to anything else. He said, "I think you are right so far as being a Bishop in this country is concerned. You have a better job. The only thing that makes it worth while to be a Bishop is to get out on the firing line." I am not going to attempt to discredit my brethren who have served only in this country by endorsing Bishop Bashford's words; but I have felt that it was immensely worth while to have even a little part in the building of our Church and of the Kingdom of Christ in those lands where things are still in an elemental condition, where one, so to speak, is on the ground floor in trying to make any contribution. For this opportunity that the Church has given me, I am very grateful.

BISHOP JOHN W. ROBINSON

This appreciation of Bishop Robinson is not only from the Delhi Area, but from all the Conferences of Southern Asia.

The delegations from the Conferences of Southern Asia desire

to place on record their deep appreciation and profound sense of gratitude and love to Bishop John W. Robinson, who has been placed in the retired relationship by the action of this General Conference.

Under the providence of God, and in response to the inward irresistible call that came to him in the days of his young manhood, Bishop Robinson went to India as a missionary in 1892. He served the Church in India in various capacities for many years as pastor of the English Church at Lucknow, Agent of the Methodist Publishing House, Editor of the *Kaukabi Hind*, a national weekly, and Superintendent of the District. His amazing capacity for hard work, his mastery of details, and his ability to hold several positions simultaneously, while maintaining the highest standards of efficiency, marked him out as a man destined to attain to a place of eminence and responsibility in the Church.



Bishop Robinson

It was in the year 1912, that he was called to the office of Missionary Bishop, and in 1920 he was elected General Superintendent. For twenty-four years he has held that office with all the high traditions of efficiency and spirituality which have characterized the Methodist Episcopacy from its inception.

In all matters affecting the welfare of the growing Indian Church his statesmanlike insight and foresight have been the most stabilizing factor. We have learned to depend on him with something of the same certainty with which we depend on the force of gravity. In all his dealings with the preachers and the people he has always been a Christian gentleman and a brother beloved. Wise in his administration, slow to assert his episcopal authority, warm-hearted and cordial, he has won a place for himself in the hearts and affections of the Indian people which time and distance will not dim.

He has given India forty-four years of most unstinted, efficient, devoted and consecrated service. Many are the lives which have been touched, enriched and blessed by his life and ministry. His unfailing courtesies, his unassuming manner, his approachableness made us feel at home in his presence.

While every inch a Bishop, in his quiet dignity and administrative ability, he has always had time to give a patient hearing to those who have come to see him, and have needed his help and counsel. He has used his position and authority not to hurt, but to heal and help. Though a Bishop, he never ceased to be a missionary. He has traveled throughout the length and breadth of India, covering one million, three hundred and fifty thousand miles, during his period of service. In all matters affecting denominational and interdenominational relationships, in all difficult situations where wisdom, experience and statesmanship were needed, India knew where to look for the man who could

give guidance and direction that might be necessary. That man was Bishop John W. Robinson.

During this last quadrennium sickness, sorrow and bereavement entered into his home. The sweetheart of his youth and the companion and helpmate of his maturer years left him last June for the Heavenly Home. We met him soon after this sad bereavement, and while we fumbled for words to express our condolence, he greeted us with his usual brotherly smile and quiet dignity as if nothing had happened, but the deep lines in his face revealed something of the poignancy of the grief and sorrow through which he had passed. In these latter days he has borne the heat and toil and the burden of the day like a lonely giant oak shaken by the biting winds of bitter grief. But he has endured it all quietly, uncomplainingly, cheerfully, and with Christian fortitude and grace.

And now the time has come when he must retire from active service. He will be sorely missed in India. Those of us who are privileged to be present at this General Conference count it a high honor to pay this tribute of love and esteem to this man of God in the name of the sons and daughters of India.

Bishop Robinson, you have placed India, our Motherland, under an eternal debt of gratitude for what you have done for us, and for what you have been to us. The sweet fragrance and the beauty of your life and character have enriched our Christian experience, broadened our horizon, steadied our faith, inspired our idealism and ennobled our lives. We thank God for your life and leadership. May God richly bless you for you have so abundantly blessed us!

S. K. MONDOL, *Bengal.*

RESPONSE BY BISHOP ROBINSON

He would be callous indeed whose heart did not beat a little more quickly and a little more warmly in answer to such generous words of appreciation as were spoken by Brother Mondol. They are the more appreciated because they come from people with whom I have walked in fellowship and in service for many quadrenniums.

Almost fifty years ago when the call to preach came to me I was dismayed; more so when that call pointed definitely to the foreign field. The dismay was because I felt unworthy of it, but also because of the fact that it cut across ambitions that had been formed and plans that had been made for the life I had hoped to live.

Twenty-four years ago in Minneapolis when the Church commissioned me to supervisory work in Southern Asia, I was overwhelmed because for many years I had been closely associated with the Bishops in that land and knew just how heavy was the burden and how exacting were the responsibilities.

I want to acknowledge today that God has been much better to me than my fears, than my hopes. Instead of finding it a life of self-sacrifice, it has been a life of joy and gladness. I doubt if many have had what they could count a fuller life than has been given to me over there; the joy of service, the joy of service in a land that needed such service as could be given, and the joy of service with people who were of the same mind and heart, the fellowship, and the outcome of the work in that land.

I would not say today that I am glad to step out of the office, but I do say that I think the provision of the General Conference for making it possible to step out in this way is a wise one because the work in that now tumultuous, teeming land is not the work for an old man. I step out, therefore, willingly. I only ask one thing, that I may be allowed to cherish that work in my heart, to uphold it in my prayers and that by such private effort as I may be able to make the rest of my life, I be allowed to do what I can to further the cause of the Methodist Church that I love and which has done so much for me.

BISHOP EBEN S. JOHNSON

To Bishop Eben S. Johnson, friend of Africa's millions, for twenty years in the heart of Africa, and for that time listening to the heart throbs of her people and ministering thereto, working together with missionaries and national co-laborers in brotherly spirit: Grace be with you and peace from God the Father and from the Lord Jesus Christ.

We rejoice together that you have been spared throughout five full quadrenniums to administer the work of the Capetown Area in spite of the arduous nature of the work caused by unfavorable climates, long journeys on foot and by train in earlier years, and later sometimes by automobile and by air, and by the many heavy problems the Area has had. We further rejoice together in that some of the aims early espoused we have seen at least to be partially fulfilled.

That in that period the peoples of the West, Central, South and East have made a very substantial advance is very evident. The lot of the people is growing easier, at least in some parts, as they have been freed from age-long fears and given to see a larger life in which vast numbers eagerly share.

The Church of our Lord has been more firmly established. Not only have the numbers of Christians multiplied but they are increasingly developing the Christian graces as shown by their lives and by their desire to be of service to their fellow men. In a very marked way during the past twenty years has the Christian ministry come into being. Where twenty years ago in the territory south of the Equator there was not a single ordained national,



Bishop Johnson

now in one Conference only, of the four, there are twenty-seven national members of Conference. In the attainment of all these things, Bishop Johnson, from your earliest years, you have shown not only your approval and co-operation, but also you have been a leader ever urging that under the almost bewildering multitude of duties we do not lose sight of our main objectives.

Members of the General Conference, twenty years ago we in Africa, of whom I was one, looked with anxious eyes to the General Conference of 1916, and to those of you here who then helped to send Bishop Johnson to us, we would say "Thank you." He was a stranger to most of us, but not for long. Very soon we learned that his concern was that the work of our Church in Africa be prosecuted so that the millions of that land may have given to them the truth of the Lord Jesus Christ that makes men free and that the things previously mentioned might be brought to pass.

On one of his automobile journeys across the continent, the Bishop and his native companion suddenly came upon a group of lions, seven in number. Months later, on their return, we learned many details of this trip from the Bishop's companion, Jacob.

Knowing that they carried no gun we asked what the Bishop did at that point. This was Jacob's answer: "The Bishop, he did not look to the left, he did not look to the right, he only looked straight ahead and drove very fast."

These words characterize the twenty years of Bishop Johnson's administration in Africa. It was not long before he had oriented himself, and though confronted by problems as arresting as seven lions, our Bishop discerned the vital things to be accomplished and from that time on until today it may be said of him, "He did not look to the left, he did not look to the right, he only looked straight ahead and drove toward his objectives."

Two years ago we stood on the flying field in Umtali and saw Bishop Johnson disappear into the clouds. Foiled by overgrown roads which were the result of a tropical rainy season and by impossible sailings by sea in attempting to reach the Conference, only the air was left.

A local citizen was found who owned a plane. Over the phone he was asked if he would undertake the journey of six hundred miles with the Bishop. The pilot knew it was six hundred miles of uncharted course, taking them over a range of mountains six thousand feet above sea level and later over the lowlands of dense growth with no emergency landings possible. He was told also by the Bishop that probably there was nothing but the seashore where they would have to search for a suitable stretch of sand for a landing at their destination.

After a brief hesitation, the pilot said, "I'll take you," and the Bishop as tersely replied, "I'll go." He reached his Conference.

By some of Africa's own people who have realized in him

sympathetic understanding, warm love and friendliness, Bishop Johnson has been called the "Bishop of Black Heart," than which I cannot imagine a more affectionate title. The missionary passion which has kept him in Africa for twenty years will still keep him a friend of Africa's people for any portion of the next twenty years God may grant unto him.

On behalf of our co-laborers in Africa, including the missionaries and nationals to whom he has been brother, counselor and friend, we offer this resolution of appreciation of the twenty years spent with and among us by Bishop Johnson who, through perils oft and labors abundant, is a worthy successor to Africa's Taylor and Hartzell.

We pray that both you and Mrs. Johnson, who has shared in these years under the Southern Cross, may have joy, satisfaction and peace through all your coming years.

HENRY I. JAMES, *Rhodesia*.

I would like to say that the Capetown Area may be compared as Alaska and Mexico, so that as far as Liberia and Capetown are concerned, out of the twenty years of service of Bishop Johnson in Africa, we have enjoyed two months and for that we are deeply appreciative. We appreciate the association, fellowship and service he has given to Liberia and above all, to Africa, for the Africans.

GABRIEL L. DENNIS, *Liberia*.

RESPONSE BY BISHOP JOHNSON

I am a debtor. I owe everything to what God has done for me through Methodism. There flows in my veins Methodist blood from a time long before the Methodist Episcopal Church or the Wesleyan Methodist Church of England, from the time when John Wesley himself carried Methodism through the Islands.

I am greatly indebted to Methodism for a godly home, for a pious mother, for the saturation of my young mind and heart with Holy Scripture, which serves me to this day. I am greatly indebted to Methodism for calling me into the holy ministry. I am proudly indebted to Methodism—and to you, my brothers and sisters—for sending me on a specific mission to Africa.

Twenty years ago you called me. You set me aside for that great work and though I have occasionally done work in this and other countries as a Bishop of the Methodist Episcopal Church, my time has been spent in and for Africa and I will not take your time this morning except to say "Thank you" for giving me the privilege of associating with men and women who are devoted to the service of the Lord in Africa and to the upbuilding of Africa and a Church there.

I would like to say just a little more than Brother James said in his report. He speaks only of the native men ordained in his own Conference, the Rhodesia Conference, but south of the equa-

tor, fifty-eight men have been ordained into the ministry of our Lord and have become Conference members, ordained by your servant whom you sent out some years ago.

We began with little or nothing but we have grown into a Church that knows somewhat of the *Discipline* of the Church and knows the whole Book and is gathering to itself a leadership, a native leadership, among the people.

For all this I am profoundly grateful and I ask that you will remember Africa in your prayers and that you will send to Africa the best man available and give to Africa your support that soon all the millions of Africa may know the joyful sound and come into the light and fellowship of the Son of God.

BISHOP FREDERICK T. KEENEY

The Saint Johns River Conference feels a very deep loss in the impending retirement of Bishop Frederick T. Keeney, who for eight years has guided its destinies and led in its achievements in such a manner as to place him high in the ranks of those who have served this Area.



Bishop Keeney

Bishop Keeney is beloved for his kindliness, which has shown itself in his brotherliness and understanding; for his wide administration, which has not permitted partiality, and has achieved continued progress; for his industry that to the end of his term has not slackened; for his genuine humility which has invariably exhibited a beautiful spirit; for his courage which has universally won even in the face of insurmountable odds.

The Saint Johns River Conference wishes for this beloved Bishop a retired life which shall be accompanied by every possible blessing of courtesy, convenience, health and desired activity. We pray that the General Conference may handle his case in such a manner as to make these things possible. We feel honored on the receipt of news that he plans to make his permanent home within our boundaries.

LAWRENCE RADCLIFFE, *St. Johns River.*

Unable to crowd within the three minutes allotted to me, or impossible to present in any language the feeling, the love, the admiration, the devotion of more than a hundred thousand loyal Methodists and constituents, I am reading a paper which they asked me to say was an expression of their desire.

The Negro members of the Atlanta Area desire the privilege of recording here an expression of their genuine affection for Bishop Frederick T. Keeney and their sincere appreciation of his type of high living among us for the past eight years. Embodying in his personality the spirit, the passion and the idealism of that other Great Leader, he has been "among us as one who serves."

No hearthstone has been so humble or so remote as not to receive at some time the benediction of his presence. He has touched with his fatherly hand the head of appreciative children, encouraged with his kindness the heart of aspiring youth and comforted with his sympathy the wrinkled brow of age, everywhere encouraging us to dare and to do, until today we doubt if Methodism has any spot in her wide domain where sacrifices are made more joyfully and where loyalty is of such pure type.

We are proud of our passionate love for Methodism. We have loved her—still love her—and will ever love her for historic reasons too well known for mention here, but we love her the more dearly because she had had, in that Area, associated with her certain names which have been the embodiment of our highest hopes and expressions of Methodism's universally loved policy. Warren, Rust, Haven, Dunton, Thirkield, Mitchell, Hartzell—and scores of others of like precious faith quicken the heart-beat; as around fireside, in school and church yard, they are pronounced and their deeds of the long past are remembered.

But for the past eight years that love for the Church has become more genuine as a new name has been added, a new consciousness of our worth has been realized and a new determination for worthier living instilled within us. Bishop Keeney has covered "like the dew" the entire Area so that there is not a city, town, hamlet nor countryside where the name "Keeney" is not pronounced with becoming reverence and where in devoted hearts it is not enshrined in beautiful and loving tenderness.

DANIEL H. STANTON, *Atlanta*.

I esteem it both an honor and a pleasure to be permitted to come to the platform at this time to pay for myself and for my Conference and for connectional interests in the Atlanta Area, a just tribute of esteem to this man who, under God, for eight years has guided the destinies of the Atlanta Area.

Bishop Keeney succeeded an illustrious line of predecessors—Gilbert Haven, Henry W. Warren, Frederick D. Leete, Ernest G. Richardson. Those are names which are written indelibly in the history of that section and their memory is preserved in many Churches they established, some of which bare their names.

When Bishop Keeney came to the Atlanta Area in 1928 we were on the verge of the depression, though we did not know it. But could some prophet have foretold what he had to face, no better selection could have been made for our leader.

He has administered the Area, not from the Episcopal residence, but he has tilled the field, despite the fact that he lost his wife during his first quadrennium and was for six months abroad in connection with the set-up of the Central Conferences.

He has visited every Charge in the Area. He has spoken in most of the churches; he has visited numerous District Conferences; he has established pastoral retreats for the cultivation of

spiritual life. He has assisted every building enterprise. He has so conserved home mission funds as to make Districts largely self-supporting; and in a field where during normal times the most of the people barely had more than enough for the necessities of life, he has made an advance in connectional giving. Every year of the depression a majority of the Conferences of the Atlanta Area under his leadership advanced in World Service giving. Last year of eight Conferences in the Church which paid the Episcopal fund apportionment in full, five of them are in the Atlanta Area. Of thirteen Districts which paid the General Conference Expense apportionment in full, eight are in the Atlanta Area.

These statements are not made to boast but as a just tribute to the leadership which made such results possible. Further, they were achieved without undue pressure. Bishop Keeney has set an example in activity and generosity. He has been tireless in labors, unflinching in courtesy, inexhaustible in sympathy, impartial in administration and unswerving in devotion to every interest of the Church under his hands.

I read recently that "No man can exalt Christ and himself at the same time." Bishop Keeney has exalted Christ in the Atlanta Area. No wonder we in that Area love him! No wonder we feel a pang over the impending severance of official relationship which prevents our expressing all we would. The mitigating factor is that he is to continue to live among us.

We hope to see him in our Churches. We expect to seek his services and counsel at times as needed, and we hope that in the balmy Southern climate, released from arduous duties, life's evening may be long for him and may be blessed with every needed comfort. And, above all, we pray that the light which has shone in his heart and face these many years may shine in him and through him "more and more unto the perfect day."

EDMUND J. HAMMOND, *Georgia*.

Bishop Keeney spent his apprenticeship years in the Episcopacy in the Foochow Area, so we should have a share in this farewell service.

Bishop Keeney came to China at a period of rapid transition and extreme sensitiveness. It was at the beginning of the century and the end of the world war. In the midst of a bewildering situation he was firm, firm in the belief in the universality of the Religious Experience and firm in the belief in the value of the Methodist *Discipline*.

In China there are euphonious names for father and mother. They are "The Family Firmness" for father and "The Family Mercy" for mother. Bishop Keeney was our father. Although he has been away from us for twelve years, we remember him and know he remembers us.

HARRY F. WORLEY, *Foochow*.

RESPONSE BY BISHOP KEENEY

I think it is quite fitting that I should take the retired relationship at this Conference, for I joined the Methodist Itinerancy seventy-three years ago last February. I have been in the traveling connection ever since. I owe the Methodist Episcopal Church a great debt, one so great that I can never hope to pay it. Every house in which I have ever lived was provided by the Methodist Episcopal Church; every suit of clothes I have ever worn, the Methodist Episcopal Church has paid for. The Church has provided me with three good meals of victuals every day; the Church erected the altar at which I knelt when I made surrender to Christ for service; the Methodist Church built every pulpit in which I have been privileged to stand to preach the Gospel for the last fifty years; the Methodist Church founded and endowed the schools where I was trained; the same Church introduced me to the lovely girl who later became Mrs. Keeney and who traveled with me for forty-three years.

The Methodist Church has brought to me a host of friends, a very multitude of them, whose love and confidence have enriched the years and made it a delight to serve. Time is not available to tell all the Methodist Church has done for me. What can I render for all these benefits? Only love and service.

I wish that you all might know the Reverend E. F. Dean of our Georgia Conference, who has been a member of that Conference of heroic men for sixty years. Those men have traveled up and down the hills of that great empire state, seldom receiving as much as five hundred dollars in any given year, the average being about \$300. Mr. Dean is eighty-three years of age now and he is serving a four-point circuit, riding 150 miles a week, preaching several times every Sunday. Last fall at the Annual Conference when he came to the love-feast, he gave this testimony:

"Brothers, I have eighty-three wonderful years behind me and ten thousand times ten thousand still more wonderful years ahead." That testimony voices my experience and faith today. I have seventy-three wonderful years behind me and ten thousand times ten thousand still more glorious years ahead.

BISHOP MATTHEW W. CLAIR

This is an historic moment for the Covington Area, because it marks the first retirement of a Negro General Superintendent of the Methodist Episcopal Church, the first retirement of a Bishop of the Covington Area, and marks the end of the first period of experiment with this new Area.

When he was elected Bishop, certainly when he was sent to the Covington Area, his work henceforth was to be compared with the work of the Bishops who had hitherto supervised these Conferences. These predecessors were of the highest type of men on

earth. Bishop Clair sailed out upon this rather dangerous voyage, with the eyes of the whole Church upon him. He returns today, bearing the high honor and ideals of our great Church untarnished, and carrying the respect, praise and love of the men with whom he labored.



Bishop Clair

He has given himself unreservedly to his task. The smallest Church has been given the opportunity of having a real living Bishop stand in its pulpit, and the humblest home has seen a Bishop of the great Methodist Episcopal Church, in person, sit at its table.

When we remember that Bishop Clair's administration of the work of the Covington Area covered six and one half years of the worst depression the country has ever known, we must conclude that: Under God, he has shown that the experiment with the Covington Area is a success.

To Bishop Clair and Mrs. Clair, who stood so nobly by him in all his labors, and who was so gracious and kind in the Episcopal Residence, we wish to say: We shall always remember your Godly counsel, and mention your names in our prayers to Almighty God.

BENJAMIN F. SMITH, *Lexington.*

It was laid upon me to present the flowers. I want to say that the flowers we had to present are not present just now, but nevertheless I want to say that the flowers will be presented in due time, and that we want to say to Bishop Clair and Mrs. Clair that they will ever live in our memory.

Speaking for the Southwest Conference of the Covington Area, I want to express my gratitude to Bishop Clair for what he has done for us in that Conference. We have the only school in the Area in the Southwest Conference. Bishop Clair certainly has been a father and a tutor for that school. We want to say to him as he leaves this Area in effective relationship that he shall ever live in our memory. God bless him!

BENJAMIN F. NEAL, *Southwest.*

RESPONSE BY BISHOP CLAIR

It seems rather unique that Bishop Hughes should be in the Chair at this time. He and I hail from the same state, and we both believe it is the best state in the Union, West Virginia. I very greatly appreciate this privilege, this opportunity.

As has already been said, I am the first of our group to cross the threshold leading into the realm of blessed retirement, and I appreciate that fact because I shall have the fellowship and the companionship of several of my most devoted and honored and loved friends.

It was my privilege to serve part of my ministry under the

episcopal supervision of Bishop McDowell, and I appreciate the fact that he and I shall have a few years of blissfull fellowship in the retired relation.

How swiftly the years go by! Fifty-six years of my seventy years have been devoted to the service of Almighty God. Forty-seven years of these seventy years have been given to the Christian ministry, of which sixteen years have been given in this office in administrative service.

I am profoundly grateful to Almighty God for the opportunity that has come to me through the gift of the Church to serve through these years.

I can never forget the experience that I had at the beginning of my ministry. No one who knew me thought I would live. I was besought by my friends, especially those who were interested in me, not to think of the ministry, of the Itinerancy. They said, "You can't stand the hardships of a Methodist preacher." But I felt so strongly the urge to preach the gospel that I was ready and willing to give whatever few years were belonging to me in this capacity.

I went to my first appointment in 1889 and preached that Sunday morning. After the service, the officers gathered about me and said as many kind things as they could to me. They intimated that they had enjoyed the sermon. I do not know how much truth was in that, but they did say, "We would advise you not to stay. We just buried our pastor three weeks ago, and we don't feel able to bury a preacher every year."

I said, "Well, I am willing to try it," and so the next Sunday I was not able to preach. It was a pretty bad beginning. But from that Sabbath to this very moment there has not been a time that I have been unable to keep my engagements and fill my pulpit. God Almighty has wonderfully blessed me.

This Church which I love, and which I have served to the limit of my ability, has given me many opportunities, all of which I have endeavored to make the most of. I think the greatest opportunity the Church has given me is the opportunity of administering the affairs of the Church in the Republic of Liberia for eight years. I served those people in that far-away, undeveloped land, where folk expect to die when they go, without having had even one half day of sickness. God has wonderfully blessed me.

I come to the close of my effective service in the ministry of our Lord and Christ and of the Methodist Episcopal Church profoundly grateful to Almighty God that he has given me the privilege of endeavoring to walk with Him, though sometimes imperfectly, but the privilege to walk with Him and to learn of Him fifty-six years, and the privilege in addition to that to preach His gospel to people here and there, both in America and beyond the seas, for forty-seven years. I am profoundly grateful of this opportunity, and I appreciate the expressions of love and

respect that have been expressed here by the brethren whom I have served.

I am ready and willing that the residue of my days, whatever they may be, shall be as thoroughly devoted and consecrated to the service of God, to the advancement of his Kingdom, as the years that are behind me. I am very grateful.

BISHOP GEORGE A. MILLER

From the little sister republic who bears in her flag the same blood red, pure white and true blue that we see in the Stars and Stripes of the American flag, I bring a pledge of loyalty to our common Methodism; from the land of the Southern Cross, greet-



Bishop Miller

ings; from the majestic Andes, constancy; and from the crest of those Andes, the monument of the Christ Redeemer, who transcends all bars and barriers, all countries and continents, all customs and contentions, all races and rivalries. He represents our love.

The heart of Methodism in Chile, beating in unison with the heart of her great Methodist leader who has led us over every difficulty to victory, desires to manifest sincere affection and profound gratitude to our beloved Bishop and Mrs. Miller. His interest in the growth of Methodism, his desire to extend the kingdom in our native land has even impelled him to master the intricacies and idiosyncracies of a strange language. We Latins have been privileged to hear him speaking in our own tongue. He has incarnated himself into the very texture and being of our race that the Gospel might have free course among us.

For two quadrenniums we have followed his leadership in Chile, Peru, Bolivia, Argentina, Uruguay, Panama and Costa Rica. No man could have devoted himself with more sacrifice to the task of re-enforcing and vesting national leaders to take the complete and entire leadership of the Methodist work in Chile, than has this our friend and elder brother. With utter abandonment of personal interest, with a devotion born of high resolve, with greater confidence in us, with clear vision, and God-given wisdom, Bishop Miller has led on and up.

We express our gratitude to our Mother Church for sending us in South America men like Bishops Taylor, Warren, McCabe, Joyce, Stuntz, Bristol, Neely, Oldham, and George A. Miller.

Our Central Conference has elected a new Bishop for the Pacific Coast. He, the Rev. Robert Elphick, will superintend our work in Chile, Peru, Panama and Costa Rica; and, in behalf of these Annual and Missionary Conferences, I desire to tell this body that, even having our own General Superintendent, and though the day will come when we will be an entire self-support-

ing Church, we wish to tell you that we shall keep united with our Mother Church, making a Methodist chain around the world.

Bishop and Mrs. Miller, in token of the sincere affection of your Latin-American brothers and friends, and in appreciation of your spirit of brotherliness, in recognition of your wise leadership and faithful service, we implore you to accept these words of love from your friends and brothers of Santiago and Buenos Aires Areas.

MOISES V. TORREGROSA, *Chile.*

In the name of the Churches of the Area of the River Platte (Argentina, Uruguay and Bolivia) we wish to express our gratitude for the fine work and consecration of Bishop George A. Miller and his beloved wife during the years that they have labored in our land. They have done much for the extension and consolidation of the work of the Methodist Episcopal Church in this Area.

During the years of his episcopacy he has had to face many serious and difficult problems, which he has met wisely and justly. He has contributed greatly in the production of good literature that has served to orientate Christian life in the home and in society.

We have always found in him a perfect Christian gentleman, a friend and a brother. We have seen in him the humble servant of God, seeking always the good of others and helping and directing them in every way.

Now as he enters into this new relation of a retired Bishop, we pray God's richest blessings upon him and his dear wife, and may they both be able to use their fine talents for many years to come in establishing the Kingdom of Christ among men.

MRS. MINNIE R. GATTINONI, *Eastern South America.*

RESPONSE BY BISHOP MILLER

If you are as much aware of the time of the day as I am, I know what is uppermost in your minds. I am a mind reader under these conditions.

I asked this morning that the wives of the Bishops who were to be retired should be invited to come forward and stand with them. I do not know why that was not done, but I suspect that it was a masculine fear that nobody would pay any attention to us if that were to happen.

This is not a very comfortable spot to be in, either for you or for me; but as my father used to say, "It hurts me more than it does you." The advantage that you have this morning is that, at least, you do not have to listen to a Fraternal Delegate address. That is something.

There are three painful times connected with the episcopacy: One is getting into it; the second is getting out of it; and, lest I discourage the immortal one hundred and fifty-four candidates

whose names appeared on the first ballot, I hesitate to tell you the third uncomfortable time is everything in between.

This will probably be my last appearance before any General Conference, and it is always in order to give advice; and I would like to give a little advice to the one hundred and fifty-four and to those who may be elected, and to my episcopal brethren on the platform—I have never really had a chance at them—and it would simply be this: Keep away from that Committee on Effectiveness. It is a dangerous place to go, and if they rope you in, and you have to appear, don't tell them that you are so modest that you think the work would be very much better taken care of by somebody else; but if it is necessary, you will go on. That would be understood in South America, but it does not go up here at all.

I understand perfectly well what kind of a speech ought to be made at this moment. I have been hearing them for fifty-five years. Please consider that that is all said, and we will save a good deal of time and get to lunch that much quicker.

I, especially, need not mention the fact which several brethren have mentioned in highly appreciative terms—if it had not been for the woman God gave me so many years ago, things would have been very different. The real missionary in my family is not the one who is talking to you just now. The fact is, during the past year or so I have come to be rather favorably known as the husband of Mrs. Miller, and I have gotten quite a good deal of reflected glory out of that situation.

You had to retire me. There simply was not anything else left for you to do, and I can prove it. Twelve years ago the General Conference sent Mrs. Miller and me to Mexico. We had a wonderful time there for four years, and then the legal situation made it necessary to organize a Methodist Church of Mexico and to elect a Mexican Bishop; and it has been a great success. Of course that meant that the succeeding General Conference of 1928 had to find some other place for me, so they said, "Go down to Buenos Aires, and see if they can put up with you there for four years"; and they did for four years, showing their heroic qualities. At the end of four years, they said, "It is enough," and they elected a National Bishop in the Central Conference to take over the work in that Area. Its success has been one of the joys of my life. So I was back on the doorstep of the General Conference again four years ago. They said, "There is just one chance more, and that is on the West Coast of South America. Try that." And here, again, in four years, I am back again, and they have elected another National Bishop, and in twelve years I have finished up and polished off and put to an end the three Episcopal Areas.

Brethren, among my last words, I submit that as an all-time high. What it means is this: That I have had, Mrs. Miller and I have had, the very, very high privilege of working among a

people of very high administrative capacity; and, in their desire to co-operate with a World Methodism, and to co-operate in meeting the economic problems of the Church and the administrative responsibilities which must be borne, they have taken over their own administration; and, incidentally, they are saving the Episcopal Fund of the Church more than \$50,000 for the quadrennium by doing so. I think you will appreciate that feature of the case at least.

Of course, a retiring man is supposed to say that he is going to work harder now than he ever did in his life. I am not going to do anything of the kind, but I have been running around the country here for the last two or three months. I have been looking at the picture of the Church as I have seen it, and I have come to several convictions which I leave with you. I believe that out of the thinking and serving and praying of a great number of intelligent, earnest, sincere men, we are coming to something like a reinterpretation of the gospel of our Lord for the age in which we live. I think that is very near at hand. I am thoroughly convinced that the collapse that we hear so much about is due to the lack in our society of things which the Sermon on the Mount represents, and of the spirit which must come into all human relations from our Lord and Master.

I believe that the greatest days of the Church are ahead of us—and some of them are, I think, not very far ahead either. I believe that there are to be new sources and deeper devotion and a broader vision of the meaning of the Gospel, and that the Church is ready for a positive advance; and that right soon.

Whatever years I may have left, be they few or many, and whatever strength I may possess, I wish to dedicate to that cause. That does not mean that any preacher who wants to go visit his wife's relatives can come running around and say, "Won't you preach for me next Sunday?" That is not what I propose to do. What I propose to do is to put what life there may be left in the main question before us; that we may do what we can to lift up the level of our Church and bring this world a little nearer to the ideals of the Kingdom of God that come to us from our Lord and our Master.

THE DELEGATES' BADGE

Delegates have been furnished at recent General Conferences with a badge identifying them as members of the body, and the same type of identification was used this session.

The badge used was in three parts, the upper one being a panel with an ornate border, into which a card bearing the name of the Delegate, and the Conference he represented, might be inserted; the middle section contained the silk ribbon from which the third part, the medallion, was suspended.



The ribbons used on the badge were of varied colors and used to designate the General Conference position of the wearers.

The medallion has customarily borne the portrait of some leader of distinction in the Church, as, for example: at the General Conference of 1916 at Saratoga Springs, the Medallion of Bishop Francis Asbury was used; in 1920, at Des Moines, the medallion bore the portrait of Peter Cartwright, pioneer preacher of the West; when the General Conference met in Springfield, Mass., in

1924, the badge carried the likeness of Jesse Lee, Methodist pioneer in New England; and eight years ago in Kansas City, the medallion honored Bishop William A. Quayle; last quadrennium at Atlantic City the Delegates' badge showed the portrait of Bishop Henry Spellmeyer. The badge worn at the 1936 session honored Bishop Matthew Simpson, Ohio's great contribution to the Methodist Episcopacy.

Matthew Simpson was born in Cadiz, Ohio, on June 21, 1811. The next year, 1812, his father died, leaving the child under the care and tutelage of his mother. She did all in her power for her children, and constantly sought to provide for their welfare. In 1826 we find Matthew Simpson attending Cadiz Academy and later, Madison College. In 1830 he was a student at Allegheny College and acted as tutor, taking all of Dr. Charles W. Elliot's classes.

He finished the study of medicine in 1833, and began to practice in Cadiz, Ohio; later he discontinued his practice and entered the ministry of the Methodist Episcopal Church. He was received into the Pittsburgh Conference early in 1834, and was stationed at Pittsburgh, Pa. In 1835, the same year he was named deacon, he was united in marriage to Miss Ellen Holmes Verner, of Pittsburgh. In 1836-37 he preached at Monongahela City; and served as Professor of Natural Sciences and Vice-President of Allegheny College from 1837-39. In 1839 he was elected president of Indiana Asbury College (now DePauw University) and served in that capacity until 1848.

In the General Conference of 1844 Matthew Simpson distinguished himself through his part in the debate over the slavery question. From 1848-52 he wielded wide influence as editor of the *Western Christian Advocate*. Thus distinguished as an educator, orator, and editor, he was in 1852 elected Bishop of the Methodist Episcopal Church. His work in the episcopacy was a long line of achievement. After his election he still retained his interest in education and helped to establish Pittsburgh Female College and Beaver Seminary and College.

In 1857 he went as a Fraternal Delegate to the Irish and British Wesleyan Conferences held in Cork and Liverpool, and to the Evangelical Alliance in Berlin. Following these conferences he traveled extensively through Europe and the Holy Land. Returning to this country, he moved to Evanston and became president of Garrett Biblical Institute. In 1861 we find him urging the President of the United States to free the slaves as a war measure, the seed of the daring idea which brought forth the Emancipation Proclamation some months later. President Lincoln and Bishop Simpson were fast friends. The Bishop was often a guest at the White House.

In 1863 the General Conference fixed several cities as Episcopal Residences and Bishop Simpson moved to Philadelphia where his outstanding leadership was further felt. In 1865 he was

chosen as the one to preach the sermon before the distinguished audience in Washington the day following the second inaugural of President Lincoln. He was also chosen to offer prayer at the bier of Lincoln in the White House, rode with the family in the funeral cortege across the country, and delivered the religious address at the funeral in Springfield, Ill.

In 1870 he again visited Europe, going a second time as a Fraternal Delegate to the British Wesleyan Conference. With his wife and daughters he set out in 1878 to visit the mission fields in China, but was forced to return to his home in Philadelphia because of a serious illness. He never recovered sufficiently from this illness to allow much travel, although he continued to speak on many occasions. He gave the Yale lectures on preaching in 1878, and delivered his famous sermon "The Growth and Ultimate Triumph of Christianity," before the General Conference of 1880. And one of his greatest orations was at a service occasioned by the death of President Garfield in 1881. On June 18, 1884, he died, and was buried in Philadelphia.

Bishop Simpson's two daughters continued to live in Philadelphia. Only a few years ago one of these daughters died, and the other passed away March 28 of this year. These daughters sought to continue their father's vital connection with Methodist interests. As a result of their interest, Simpson College, named in honor of Bishop Simpson, and the American University, received substantial gifts and endowment funds.

Additional beneficiaries under the will of the Simpson sisters were the Board of Temperance, Prohibition and Public Morals, the Methodist Episcopal Hospital, and various other philanthropic institutions of Philadelphia.

This General Conference did well to honor Bishop Simpson in such a conspicuous way by selecting his name and face to adorn its badge.

GUESTS OF THE GENERAL CONFERENCE

Note: Pursuant to the action of the General Conference, that the names of those to whom the courtesy of special seating on the platform and in the galleries was granted should be included in the *Journal* as a matter of record, the following partial list of names is here appended:

Ainsworth, Bishop William N.	Methodist Episcopal Church, South.
Avila, Bishop Sixto	Methodist Church of Mexico.
Bacon, Dr. C. E.	Member Indiana Conference.
Cannon, Bishop James, Jr.	Methodist Episcopal Church, South.
Clare, Rev. J. M.	Lincoln, Maine.
Cram, Dr. W. G.	Board of Foreign Missions, Methodist Episcopal Church, South, Nashville, Tennessee.
Ellis, Dr. T. D.	Secretary, Board of Church Extension, Methodist Episcopal Church, South.
Fry, Rev. W. H.	Honolulu, Hawaii.
Fry, Mrs. W. H.	Honolulu, Hawaii.
Geyer, Dr. F. L.	New Mexico Mission, Albuquerque, New Mexico.
Gottschall, Rev. N. T.	Sumatra Mission Conference, Medan, Sumatra.
Heckelman, Dr. F. W.	Fraternal Delegate, Japan Methodist Church.
Henry, Mrs. David W.	Philadelphia, Pennsylvania.
Hillman, Dr. John L.	Indianola, Iowa.
Holt, Dr. Ivan Lee	President, Federal Council of Churches, St. Louis, Missouri.
Hunter, George B.	Houlton, Maine.
Johns, Rev. J. E. A.	Philadelphia, Pennsylvania.
Joiner, J. Elliott	Washington, D. C.
Kern, Bishop Paul B.	Methodist Episcopal Church, South.
Kester, Dr. R. B.	Pasadena, California.
Lawson, Judge Martin E.	President, Judicial Council, Methodist Episcopal Church, South.
Lesemann, Dr. L. F. W.	Evanston, Illinois.
Lew, Rev. H. J.	Fraternal Delegate, Korean Methodist Church.
McArthur, Rev. L. H.	Philadelphia, Pennsylvania.
Metzner, Rev. H. C.	Waterville, Maine.
Moore, Dr. T. Albert	Moderator, United Church of Canada, Toronto, Canada.
Moore, Bishop John M.	Methodist Episcopal Church, South.
Mott, Dr. John R.	New York City, N. Y.
Quillian, Dr. William F.	Secretary, Board of Education, Methodist Episcopal Church, South, Nashville, Tennessee.
Pfeiffer, Mrs. Henry	New York City, N. Y.
Race, Dr. John H.	New York City, N. Y.
Rice, Dr. Merton S.	Detroit, Michigan.
Rice, Mrs. Merton S.	Detroit, Michigan.

- Rowland, Dr. J. M. Editor, *Richmond Christian Advocate*, Methodist Episcopal Church, South.
- Scott, Dr. W. H. Former President of Ohio State University.
- Simmons, Dr. George E. Orono, Maine.
- Smith, Dr. Albert E. Member Ohio Conference.
- Smith, Mrs. Ida B. Wise National President, Woman's Christian Temperance Union, Evanston, Illinois.
- Springer, Dr. John M. Superintendent, Congo Mission Africa.
- Springer, Mrs. John M. Congo Mission, Africa.
- Stoody, Mrs. Ralph Fall River, Mass.
- Stoody, Miss Rosemary Fall River, Mass.
- Wasson, Dr. A. W. Board of Foreign Missions, Methodist Episcopal Church, South, Nashville, Tennessee.
- Weeks, Dr. A. J. Editor, *Southwestern Christian Advocate*, Methodist Episcopal Church, South.

MEMORIALS, RESOLUTIONS, AND PAPERS FOR UNANNOUNCED REFERENCE

The following Memorials, Resolutions and Papers were passed by the Committee on Reference to the proper committees. They are arranged in alphabetical order of Conferences:

ALABAMA

J. L. Brasher presented a memorial regarding Cigarettes and Tobacco. Referred to the Committee on Temperance, Prohibition and Public Morals.

ATLANTA

J. W. Queen presented a memorial *re* the Return of Bishop F. T. Keeney to the Atlanta Area. Referred to the Committee on Episcopacy.

BALTIC AND SLAVIC

Alexander Roehrich presented a memorial concerning the return of Bishop R. J. Wade. Referred to the Committee on Episcopacy.

BALTIMORE

C. W. Baldwin presented a memorial concerning The Lord's Day. Referred to the Committee on State of the Church.

F. R. Bayley presented a memorial concerning The Lord's Day. Referred to the Committee on State of the Church.

Mrs. C. N. Delcher presented a memorial regarding the Board of Hospitals, Homes and Deaconess Work. Referred to the Committee on Hospitals, Homes and Deaconess Work.

D. S. Patterson presented a memorial to Amend ¶ 37, § 1, *Discipline*, 1932, *re* Lay Conferences. Referred to the Committee on Temporal Economy.

BENGAL

S. K. Mondol presented a memorial concerning the Board of Foreign Missions Financial Policy. Referred to the Committee on Foreign Missions.

BLUE RIDGE-ATLANTIC

W. A. Parsons presented a memorial concerning the Scope of the Board of Temperance, Prohibition and Public Morals. Referred to the Committee on Temperance, Prohibition and Public Morals.

Also a memorial regarding Time Limit of the District Superintendency.

C. M. White presented a memorial concerning Statistics Church Members. Referred to the Committee on Temporal Economy.

CALIFORNIA

A. P. Ferguson presented a memorial regarding Selection of Public Officials. Referred to the Committee on Temperance, Prohibition and Public Morals.

J. C. Gillette presented a memorial concerning Support of Conference Claimants. Referred to the Judiciary Committee.

Also a memorial concerning action of California Conference in *re* Conference Claimants. Referred to the Judiciary Committee.

H. K. Hamilton presented a memorial regarding Location of Conference Members. Referred to the Committee on Itinerancy.

Also a memorial concerning Enabling Act for California Conference and Utah Mission. Referred to the Committee on Boundaries.

C. M. Julian presented a memorial on Disciplinary Questions. Referred to the Committee on Itinerancy.

Also a memorial regarding Chaplains. Referred to the Committee on Itinerancy.

Also a memorial on Election of Lay Delegates. Referred to the Committee on Temporal Economy.

Also a memorial concerning Term of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial on Return of Bishop J. C. Baker. Referred to the Committee on Episcopacy.

Also a memorial on Program for Local Church. Referred to the Committee on Temporal Economy.

Also a memorial on Administration in Nevada. Referred to the Committee on Itinerancy.

Also a memorial on Quarterly Conference Stewards. Referred to the Committee on Temporal Economy.

C. A. Richardson presented a memorial to amend the *Discipline*, 1932, regarding the Board of Home Missions and Church Extension. Referred to the Committee on Home Missions and Church Extension.

C. B. Sylvester presented a memorial regarding Election of Lay Delegates. Referred to the Committee on Temporal Economy.

CENTRAL CHINA

Edward James presented a memorial of Greetings to Bishop Birney. Referred to the Committee on Episcopacy.

CENTRAL NEW YORK

N. D. Cranmer presented a memorial concerning the Board of Temperance, Prohibition and Public Morals. Referred to the Committee on Temperance, Prohibition and Public Morals.

A. G. Odell presented a memorial to Rename the United Session. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Quarterly Conference Membership of Lay Delegates. Referred to the Committee on Temporal Economy.

Also a memorial regarding Number and Boundaries of Districts. Referred to the Committee on Temporal Economy.

Also a memorial concerning Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

Also a memorial on Election of Lay Delegates by the First Quarterly Conference. Referred to the Committee on Temporal Economy.

H. E. Woolever presented a memorial regarding the Return of Bishop F. J. McConnell. Referred to the Committee on Episcopacy.

Also a memorial concerning Relief for Supply Pastors. Referred to the Committee on Pensions and Relief.

Also a memorial on Insurance for Conference Claimants. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Methodist Book Concern Publications. Referred to the Committee on Book Concern.

Also a memorial on Methodist Union. Referred to the Committee on Temporal Economy.

Also a memorial concerning Annuity Rate Basis. Referred to the Committee on Pensions and Relief.

Also a memorial regarding Equal Voice for Lay Delegates. Referred to the Committee on Temporal Economy.

Also a memorial concerning Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

CENTRAL NORTHWEST

S. W. Mattson presented a memorial regarding Enabling Acts for Central Northwest Conference. Referred to the Committee on Boundaries.

CENTRAL PENNSYLVANIA

R. W. Springer presented a memorial concerning Status of Baptized Children as Probationers. Referred to the Committee on Temporal Economy.

Also a memorial concerning World Peace. Referred to the Committee on State of the Church.

Also a memorial on World Service. Referred to the Committee on Temporal Economy.

A. S. Williams presented a memorial concerning Religious Reading. Referred to the Committee on Book Concern.

CENTRAL TENNESSEE

H. L. Upperman presented a memorial concerning the Return of Bishop W. E. Brown. Referred to the Committee on Episcopacy.

Also a memorial from the Baxter-McLemoresville District Conference concerning the Return of Bishop W. E. Brown. Referred to the Committee on Episcopacy.

Also a memorial from the Baxter-Lawrenceburg District Conference concerning the Return of Bishop W. E. Brown. Referred to the Committee on Episcopacy.

CHENG TU WEST CHINA

S. H. Liljestrang presented a memorial concerning Reorganization of Annual Conferences, Eastern Asia Central Conference. Referred to the Committee on Temporal Economy.

Also a memorial on Assignment of One General Superintendent to China. Referred to the Committee on Episcopacy.

CHILE

G. T. Simpfendorfer presented a memorial concerning Work of Missionaries in Chile. Referred to the Committee on Foreign Missions.

M. V. Torregrosa presented a memorial to Amend ¶ 267, §§ 1 and 2, *Discipline*, 1932. Referred to the Committee on Itinerancy.

Also a memorial concerning Representation of Mission Conferences in the General Conference. Referred to the Committee on Itinerancy.

Also a memorial on Election of District Superintendents by the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding Inactive Church Members. Referred to the Committee on Temporal Economy.

COLORADO

E. C. Harrah presented a memorial concerning Wesley Foundations. Referred to the Committee on Education.

Mrs. C. A. Latimer presented a memorial concerning *The Christian Advocates*. Referred to the Committee on Book Concern.

Also a memorial relating to The Benevolent Boards. Referred to the Committee on Temporal Economy.

Also a memorial concerning Designated Gifts. Referred to the Committee on Temporal Economy.

I. G. McCormack presented a memorial concerning Appointments. Referred to the Committee on Itinerancy.

Also a memorial regarding the Fourth Quarterly Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Local Preachers. Referred to the Committee on Itinerancy.

C. D. Scholfield presented a memorial regarding the Return of Bishop R. S. Cushman. Referred to the Committee on Episcopacy.

Also a memorial relating to Enabling Act for Change of Boundaries. Referred to the Committee on Boundaries.

Also a memorial requesting an Enabling Act for New Mexico Mission. Referred to the Committee on Boundaries.

Also a memorial concerning General Conference Membership, Executive Secretaries, Publishing Agents and Editors. Referred to the Committee on Temporal Economy.

DAKOTA

E. D. Kohlstedt presented a memorial concerning The Retirement Age Limit. Referred to the Committee on Temporal Economy.

Also a memorial on Study of Women's Missionary Work. Referred to the Committee on Temporal Economy.

DELAWARE

F. H. Butler presented a memorial concerning the Return of Bishop Richardson. Referred to the Committee on Episcopacy.

H. S. Wilson presented a memorial concerning the Return of Bishop Richardson. Referred to the Committee on Episcopacy.

DENMARK

Niels Mann presented a memorial concerning the Return of Bishop R. J. Wade. Referred to the Committee on Episcopacy.

DETROIT

F. N. Miner presented a memorial regarding Preparatory Church Membership and Transfer of Church Membership. Referred to the Committee on Temporal Economy.

Also a memorial concerning Statistics of the Annual Conference. Referred to the Committee on Temporal Economy.

M. R. Reed presented a memorial concerning World Service Credit. Referred to the Committee on Temporal Economy.

Also a memorial to Protest the Navy Bill. Referred to the Committee on State of the Church.

A. T. Tweedie presented a memorial regarding Election of Lay Delegates. Referred to the Committee on Temporal Economy.

EAST TENNESSEE

M. W. Boyd presented a memorial concerning Support of Theological Institutions. Referred to the Committee on Education.

EASTERN SOUTH AMERICA

D. E. Hall presented a memorial regarding Annual Conference mandates to Central or General Conference Delegates. Referred to the Judiciary Committee.

Also a memorial concerning Religious Education Assistance Abroad. Referred to the Committee on Education.

Also a memorial concerning Support of Bishops in South America. Referred to the Committee on Book Concern.

Also a memorial concerning Ordination of Roberto Elphick. Referred to the Committee on Central Conferences.

Also a memorial concerning Authorization to Elect Bishops for Latin America. Referred to the Committee on Central Conferences.

EASTERN SWEDISH

J. P. Bengtson presented a memorial regarding Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

Also a memorial concerning Laymen's Representation on Bishop's Cabinet. Referred to the Committee on Itinerancy.

H. C. Whyman presented a memorial concerning the Return of Bishop C. W. Burns. Referred to the Committee on Episcopacy.

Also a memorial concerning Enabling Act for Eastern Swedish Conference. Referred to the Committee on Boundaries.

ERIE

T. E. Colley presented a memorial concerning Autonomous Distribution of Home Mission and Church Extension Funds. Referred to the Committee on Temporal Economy.

Also a memorial on Appreciation of Bishop A. W. Leonard. Referred to the Committee on Episcopacy.

L. R. Phipps presented a memorial concerning World Peace. Referred to the Committee on State of the Church.

FINLAND

V. K. Aulanko presented a memorial concerning the Return of Bishop R. J. Wade. Referred to the Committee on Episcopacy.

FOOCHOW

H. V. Lacy presented a memorial concerning Appointment of a Bishop for China. Referred to the Committee on Episcopacy.

H. W. Worley presented a memorial concerning Support of Central Conference Bishops. Referred to the Committee on Book Concern.

GENESEE

C. M. Coates presented a memorial concerning Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

D. W. Howell presented a memorial concerning Publication World Service Information. Referred to the Committee on Temporal Economy.

Also a memorial regarding World Service Promotion. Referred to the Committee on Temporal Economy.

Also a memorial concerning Episcopal Supervision of Genesee Annual Conference. Referred to the Committee on Episcopacy.

Also a memorial concerning Minimum Salary Pro Rata Claim. Referred to the Committee on Temporal Economy.

Also a memorial on Transfer of Inactive Church Membership. Referred to the Committee on Temporal Economy.

Also a memorial concerning Inactive Church Members. Referred to the Committee on Temporal Economy.

Also a memorial concerning Annual Appointment of Ministers. Referred to the Committee on Itinerancy.

Also a memorial on Appreciation of Bishop A. W. Leonard. Referred to the Committee on Episcopacy.

Also a memorial concerning Annuity Claim, Retired Pastors. Referred to the Committee on Pensions and Relief.

Also a memorial regarding Restoration of Buffalo Area. Referred to the Committee on Episcopacy.

Also a memorial concerning Prorating. Referred to the Committee on Temporal Economy.

S. A. Keen presented a memorial concerning Historian for Local Church. Referred to the Committee on Temporal Economy.

Also a memorial regarding Appointment of Election Board. Referred to the Committee on Temporal Economy.

Also a memorial concerning Investigations and Trials. Referred to the Committee on Temporal Economy.

GEORGIA

E. J. Hammond presented a memorial concerning Continuance of Epworth Seminary as a Methodist School. Referred to the Committee on Education.

Also a memorial regarding the Return of Bishop F. T. Keeney. Referred to the Committee on Episcopacy.

Also a memorial on the Continuance of the Atlanta Area. Referred to the Committee on Episcopacy.

HOLSTON

F. H. Trotter presented a memorial on Temperance. Referred to the Committee on Temperance, Prohibition and Public Morals.

HYDERABAD

Gabriel Sundaram presented a memorial concerning Support of Central Conference Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding a Mission in a Central Conference. Referred to the Committee on Foreign Missions.

Also a memorial regarding Temperance and Gambling. Referred to the Committee on Temperance, Prohibition and Public Morals.

Also a memorial regarding Central Conference Legislation. Referred to the Committee on Central Conferences.

Also a memorial concerning Boundaries of Hyderabad and

Central Provinces Conferences. Referred to the Committee on Boundaries.

Also a memorial concerning a Fourth Bishop for the Central Conference of Southern Asia. Referred to the Committee on Episcopacy.

Also a memorial concerning Church Union in India. Referred to the Committee on Foreign Missions.

Also a memorial regarding Central Conference Delegates to the General Conference. Referred to the Committee on Itinerancy.

IDAHO

G. W. Alexander presented a memorial concerning Pension Responsibility. Referred to the Committee on Pensions and Relief.

Also a memorial concerning United Religious Front Against War. Referred to the Committee on State of the Church.

Also a memorial on Representation in the General Conference of Large and Important Areas. Referred to the Committee on Temporal Economy.

Also a memorial on Change in Boundaries. Referred to the Committee on Boundaries.

C. O. Heath presented a memorial concerning the Return of Bishop Titus Lowe. Referred to the Committee on Episcopacy.

Also a memorial concerning Boundaries of Idaho Conference. Referred to the Committee on Boundaries.

Also a memorial concerning Liability for Annuities. Referred to the Committee on Pensions and Relief.

Also a memorial regarding United Religious Front Against War. Referred to the Committee on State of the Church.

Also a memorial to Continue Idaho Conference in the Portland Area. Referred to the Committee on Episcopacy.

H. G. McCallister presented a memorial on Opposition to War. Referred to the Committee on State of the Church.

Also a memorial concerning Pensions Responsibility. Referred to the Committee on Pensions and Relief.

H. J. Roan presented a memorial regarding Epworth League Work. Referred to the Committee on Education.

Also a memorial concerning Conference Boundaries. Referred to the Committee on Boundaries.

Also a memorial on the Methodist Federation for Social Service. Referred to the Committee on State of the Church.

ILLINOIS

Harvey Gross presented a memorial to Amend ¶ 387, § 1, *Discipline*, 1932, *re* Book Committee. Referred to the Committee on Book Concern.

Also a memorial to Amend ¶ 386, § 1, *Discipline*, 1932, *re* Book Committee. Referred to the Committee on Book Concern.

W. G. Pulliam presented a memorial regarding Local Preachers. Referred to the Committee on Itinerancy.

W. E. Shaw presented a memorial concerning the Return of Bishop E. L. Waldorf. Referred to the Committee on Episcopacy.

Benjamin Weir presented a memorial concerning Board of Annual Conference Benevolences. Referred to the Committee on Temporal Economy.

Also a memorial regarding Increased Annual Conference Autonomy. Referred to the Committee on Temporal Economy.

Also a memorial concerning Baptized Children and Preparatory Members. Referred to the Committee on Temporal Economy.

Also a memorial concerning Lay Activities. Referred to the Committee on Temporal Economy.

Also a memorial regarding Membership in Annual Conferences. Referred to the Committee on Itinerancy.

Also a memorial concerning Statistical Reports in Conference Minutes. Referred to the Committee on Temporal Economy.

A. M. Wells presented a memorial relating to Trusteeship of Endowment Funds. Referred to the Committee on Temporal Economy.

INDIANA

Mary E. Brashaber presented a memorial from the Bloomington District Lay Association regarding World Peace. Referred to the Committee on State of the Church.

W. B. Farmer presented a memorial concerning Special Delegates to the General Conference. Referred to the Committee on Temporal Economy.

Also a memorial on An Alternative Form for Reception of Church Members. Referred to the Committee on State of the Church.

Also a memorial concerning Election of Lay Delegates. Referred to the Committee on Temporal Economy.

R. O. Pearson presented a memorial to Amend ¶ 95, § 1, *Discipline*, 1932, *re* Church Property. Referred to the Committee on Temporal Economy.

W. W. Schwaninger presented a memorial concerning Restoration of Indianapolis Area. Referred to the Committee on Episcopacy.

IOWA-DES MOINES

A. H. Barker presented a memorial concerning Church School Quarterlies. Referred to the Committee on Book Concern.

J. F. Boeye presented a memorial regarding Order of Business, Annual Conference. Referred to the Committee on Temporal Economy.

C. M. Edmondson presented a memorial regarding Election of Lay Delegates. Referred to the Committee on Temporal Economy.

L. P. Goodwin presented a memorial regarding the Report of the Commission to Study Supervisional System. Referred to the Committee on Temporal Economy.

Also a memorial to Amend ¶ 340, § 2, *Discipline*, 1932, *re* Conference Claimants. Referred to the Committee on Pensions and Relief.

Also a memorial regarding the proposed Pension Code. Referred to the Committee on Pensions and Relief.

Dean Taylor presented a memorial concerning Sub-Committees of Standing Committees in the General Conference. Referred to the Committee on Rules.

Also a memorial to Amend ¶ 82, *Discipline*, 1932, *re* Ministerial and Lay Delegates. Referred to the Committee on Temporal Economy.

Also a memorial regarding Lay Activities and Men's Work. Referred to the Committee on Temporal Economy.

KANSAS

W. M. Balch presented a memorial concerning Prohibition. Referred to the Committee on Temperance, Prohibition and Public Morals.

A. S. Case presented a memorial regarding Chaplaincy. Referred to the Committee on Itinerancy.

Also a memorial to Amend ¶ 207, *Discipline*, 1932, *re* Duties of a Pastor. Referred to the Committee on Itinerancy.

Also a memorial regarding Annual Conference Membership of Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Annual Conference Minutes. Referred to the Committee on Itinerancy.

Also a memorial concerning Administration of the Lord's Supper by Accepted Supply Pastors. Referred to the Committee on Itinerancy.

Also a memorial Regarding Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

Also a memorial regarding Election of Lay Conference Officers. Referred to the Committee on Temporal Economy.

P. S. Durham presented a memorial concerning Marriage. Referred to the Committee on Education.

C. E. Holman presented a memorial regarding Continuance of Board of Temperance, Prohibition and Public Morals. Referred to the Committee on Temperance, Prohibition and Public Morals.

Also a memorial regarding the Social Creed of the Church. Referred to the Committee on State of the Church.

C. L. Hovgard presented a memorial concerning Financial Aid for Churches. Referred to the Committee on Home Missions and Church Extension.

E. K. Resler presented a memorial regarding Area Secretary for Social Causes. Referred to the Committee on Temporal Economy.

Bascom Robbins presented a memorial concerning Central Conference Delegates to the General Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding Pension Fund for Supply Pastors. Referred to the Committee on Pensions and Relief.

KENTUCKY

S. C. Rice presented a memorial concerning "The Plan of Union." Referred to the Committee on Temporal Economy.

KIANGSI

W. R. Johnson presented a memorial on International Co-operation for Peace. Referred to the Committee on State of the Church.

Carleton Lacy presented a memorial regarding Voting Powers of Central Conference Delegates in General Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding General Conference Representation in the General Conference. Referred to the Committee on Itinerancy.

Also a memorial concerning Central Conference Standing Committee on Women's Work. Referred to the Committee on Temporal Economy.

Also a memorial on Central Conferences throughout Methodism. Referred to the Committee on Itinerancy.

Also a memorial regarding Episcopal Residence in China. Referred to the Committee on Central Conferences.

Also a memorial concerning Lay Representation in the Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial concerning Meeting Place of the General Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Episcopal Supervision Eastern Asia Area. Referred to the Committee on Episcopacy.

Also a memorial on Assignment of Bishop to China. Referred to the Committee on Episcopacy.

Also a memorial concerning Subsidies to Episcopal Fund. Referred to the Committee on Book Concern.

Also a memorial concerning Temporary Assignment of Bishop Herbert Welch. Referred to the Committee on Episcopacy.

Also a memorial on Appreciation of Bishop Herbert Welch. Referred to the Committee on Episcopacy.

Also a memorial concerning Additional Bishop for China. Referred to the Committee on Episcopacy.

Also a memorial regarding Annuity Claim, Widow and Children. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Episcopal Residence at Nanking. Referred to the Committee on Episcopacy.

LIBERIA

G. L. Dennis presented a memorial concerning Bishop for Liberia. Referred to the Committee on Episcopacy.

LOUISIANA

Hubbard Daniels presented a memorial concerning the Return of Bishop R. E. Jones. Referred to the Committee on Episcopacy.

R. B. Hayes presented a memorial concerning Lay Activities. Referred to the Committee on Temporal Economy.

LUCKNOW

M. C. Biswas presented a memorial regarding Episcopal Supervision, Southern Asia. Referred to the Committee on Episcopacy.

MAINE

A. A. Callaghan presented a memorial *re* the Return of Bishop C. W. Burns to the Boston Area. Referred to the Committee on Episcopacy.

MALAYA

W. A. Schurr presented a memorial regarding Boundaries of Sumatra Mission Conference. Referred to the Committee on Boundaries.

Also a memorial on Return of Bishop Edwin F. Lee. Referred to the Committee on Episcopacy.

Also a memorial concerning Malaysia Central Mission Conference. Referred to the Committee on Itinerancy.

Also a memorial regarding Malaya Annual Conference Boundaries. Referred to the Committee on Boundaries.

Also a memorial concerning Administration Mission Conferences. Referred to the Committee on Temporal Economy.

Also a memorial concerning organization of Sarawak (Borneo) District as a Mission. Referred to the Committee on Foreign Missions.

MICHIGAN

D. S. Coors presented a memorial concerning Consolidation of Benevolence Asksings. Referred to the Committee on Temporal Economy.

A. W. Klaiber presented a memorial regarding Duties Quarterly Conference Membership Committee. Referred to the Committee on Temporal Economy.

L. H. Nixon presented a memorial regarding Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Return of Bishop Edgar Blake. Referred to the Committee on Episcopacy.

Also a memorial regarding The General Rules of the Church. Referred to the Committee on Temporal Economy.

MINNESOTA

A. W. Brown presented a memorial regarding Retirement of Annual Conference Member. Referred to The Judiciary Committee.

Mrs. L. C. Shepley presented a memorial regarding Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

MISSISSIPPI

A. L. Holland presented a memorial regarding the Return of Bishop R. E. Jones. Referred to the Committee on Episcopacy.

J. H. Lovell presented a memorial regarding the Return of Bishop R. E. Jones. Referred to the Committee on Episcopacy.

MISSOURI

O. J. Carder presented a memorial concerning Conference Merger and Incorporation. Referred to the Judiciary Committee.

Also a memorial on Negotiating Loans by Notes or Bonds in an Annual Conference. Referred to the Judiciary Committee.

I. M. Hargett presented a memorial on Revision in Constitution, Board of Temperance, Prohibition and Public Morals. Referred to the Committee on Temperance, Prohibition and Public Morals.

E. J. Kulp presented a memorial concerning Annual Conference Membership of Bishops. Referred to the Committee on Temporal Economy.

Also a memorial on Decorating Preachers' Graves. Referred to the Committee on Temporal Economy.

Also a memorial regarding Indebtedness. Referred to the Committee on Temporal Economy.

Also a memorial concerning Table of Contents, Annual Conference Minutes. Referred to the Committee on Itinerancy.

E. L. Robison presented a memorial concerning Annual Conference Debts. Referred to the Committee on Temporal Economy.

Also a memorial concerning Educational Qualifications for Admission to Annual Conference. Referred to the Committee on Itinerancy.

MONTANA STATE

C. E. Smith presented a memorial concerning Establishment of a Department of Social Justice. Referred to the Committee on State of the Church.

Also a memorial regarding Designated Gifts. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Return of Bishop Titus Lowe. Referred to the Committee on Episcopacy.

W. B. Spaulding presented a memorial on Militarization and War. Referred to the Committee on State of the Church.

NEBRASKA

J. R. Bucknell presented a memorial concerning Annuity Claim, Retired Minister's Children. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Financial Obligations in Transfer of Annual Conference Member. Referred to the Committee on Itinerancy.

P. M. Hillman presented a memorial from the Kearney District Conference in Commendation of Bishop F. D. Leete. Referred to the Committee on Episcopacy.

Also a memorial concerning Annuity Claim, Retired Minister's Children. Referred to the Committee on Pensions and Relief.

Also a memorial from the Norfolk District Conference in Commendation of Bishop F. D. Leete. Referred to the Committee on Episcopacy.

Also a memorial from the Norfolk District Conference concerning Financial Obligations in Transfer of Annual Conference Member.

Also a memorial regarding Decennial Census of Religious Bodies. Referred to the Committee on State of the Church.

NEWARK

A. A. Brown presented a memorial concerning Commission on Conference Courses of Study. Referred to the Committee on Education.

Daniel Burke presented a memorial concerning Methodist Federation for Social Service Publications. Referred to the Committee on State of the Church.

N. P. Champlin presented a memorial concerning the Student Loan Fund. Referred to the Committee on Education.

Also a memorial regarding Appointment of Chaplains. Referred to the Committee on Itinerancy.

Also a memorial regarding Administration of Lord's Supper by Accepted Supply Pastors. Referred to the Committee on Itinerancy.

Also a memorial concerning Chaplains. Referred to the Committee on Itinerancy.

Also a memorial concerning Participation in War. Referred to the Committee on State of the Church.

L. E. Orcutt presented a memorial concerning Bishops' Salary Deficit. Referred to the Committee on Book Concern.

Also a memorial concerning the Return of Bishop F. J. McConnell. Referred to the Committee on Episcopacy.

Mrs. M. L. Woodruff presented a memorial regarding Pension Plan for Deaconesses. Referred to the Committee on Hospitals, Homes and Deaconess Work.

NEW ENGLAND

Charles Bowker presented a memorial regarding the Methodist Federation of Social Service. Referred to the Committee on State of the Church.

V. P. Clarke presented a memorial concerning Election of Lay Delegates. Referred to the Committee on Temporal Economy.

Also a memorial regarding Interpretation of the *Discipline*. Referred to the Judiciary Committee.

S. T. Emery presented a memorial regarding Wesley Foundation Work. Referred to the Committee on Education.

L. O. Hartman presented a memorial concerning the Return of Bishop C. W. Burns. Referred to the Committee on Episcopacy.

C. W. Jeffras presented a memorial regarding Methodist Historical Societies. Referred to the Committee on Temporal Economy.

S. O. MacMullen presented a memorial regarding Bishops' Salaries. Referred to the Committee on Episcopacy.

D. L. Marsh presented a memorial concerning Chaplains. Referred to the Committee on Itinerancy.

Also a memorial regarding The Lord's Day Alliance. Referred to the Committee on State of the Church.

Also a memorial regarding The World Conference on Faith and Order. Referred to the Committee on State of the Church.

R. M. Pierce presented a memorial regarding Chaplains. Referred to the Committee on Itinerancy.

Also a memorial concerning Changes in the Ritual. Referred to the Committee on Temporal Economy.

Albert Roscoe presented a memorial from the Boston Methodist Social Union regarding the Return of Bishop C. W. Burns. Referred to the Committee on Episcopacy.

NEW ENGLAND SOUTHERN

J. V. Claypool presented a memorial regarding Continuance of the Board of Hospitals, Homes and Deaconess Work. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial regarding Amendment of ¶ 237, § 3, *Discipline*, 1932, *re* Chaplains. Referred to the Committee on Itinerancy.

Also a memorial to Amend ¶ 237, § 6, *Discipline*, 1932, *re* Chaplains. Referred to the Committee on Itinerancy.

Also a memorial regarding Question on Tobacco. Referred to the Committee on Itinerancy.

Also a memorial on Race Relations. Referred to the Committee on Home Missions and Church Extension.

NEW HAMPSHIRE

Miss B. M. Edson presented a memorial from the Lay Confer-

ence concerning Laymen as Trustees of an Annual Conference. Referred to the Committee on Temporal Economy.

C. W. Frye presented a memorial concerning Disapproval of "The Plan of Union." Referred to the Committee on Temporal Economy.

Also a memorial concerning the Return of Bishop C. W. Burns. Referred to the Committee on Episcopacy.

Also a memorial regarding Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

C. V. Kimball presented a memorial concerning Trustees of an Annual Conference. Referred to the Committee on Temporal Economy.

E. F. Miller presented a memorial from the District Superintendents Association of the Boston Area concerning the Return of Bishop C. W. Burns. Referred to the Committee on Episcopacy.

NEW JERSEY

T. S. Brock presented a memorial concerning the Return of Bishop E. G. Richardson. Referred to the Committee on Episcopacy.

Also a memorial regarding Questions of Law. Referred to the Judiciary Committee.

Also a memorial concerning Course of Study for Deaconesses. Referred to the Committee on Hospitals, Homes and Deaconess Work.

B. W. Luckenbill presented a memorial from the Religious Education Committee of the Bridgeton District regarding the Church School Board. Referred to the Committee on Education.

W. J. Sayre presented a memorial regarding Fellowship Groups. Referred to the Committee on Temporal Economy.

J. W. Stokes presented a memorial asking for Interpretation of ¶¶ 193 and 196, *Discipline*, 1932. Referred to the Judiciary Committee.

Also a memorial regarding Trustees of the Local Church. Referred to the Judiciary Committee.

NEW YORK

C. C. Coile presented a memorial regarding Receiving Steward Instead of Financial Secretary. Referred to the Committee on Temporal Economy.

Mrs. D. L. Colvin presented a memorial from the W. C. T. U. concerning Frances Willard Centenary. Referred to the Committee on Temperance, Prohibition and Public Morals.

C. H. Fowler presented a memorial concerning Insurance for Ministers. Referred to the Committee on Itinerancy.

Also a memorial concerning the Board of Temperance, Prohibition and Public Morals. Referred to the Committee on Temperance, Prohibition and Public Morals.

C. A. Smith presented a memorial concerning Laymen in the

Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning a Plebiscite on Peace. Referred to the Committee on State of the Church.

Also a memorial concerning Chaplains. Referred to the Committee on Itinerancy.

R. W. Sockman presented a memorial for the Commission on World Peace regarding General Conference Action on World Peace. Referred to the Committee on State of the Church.

J. W. Wilson presented a memorial to Amend ¶ 236, § 2, *Discipline*, 1932, *re* Districts. Referred to the Committee on Temporal Economy.

NEW YORK EAST

W. H. Alderson presented a memorial regarding John Street Church. Referred to the Committee on Temporal Economy.

Also a memorial concerning Election of Trustees, John Street Church. Referred to the Judiciary Committee.

L. W. Auman presented a memorial concerning Courses of Study for Local Preachers. Referred to the Committee on Itinerancy.

Also a memorial concerning Administration of the Lord's Supper by Local Preachers. Referred to the Committee on Itinerancy.

Also a memorial concerning Commercialism in the Church. Referred to the Committee on State of the Church.

Also a memorial regarding Chaplains. Referred to the Committee on Itinerancy.

Also a memorial regarding Capital Punishment. Referred to the Committee on State of the Church.

Also a memorial on Committee on Social Action in the Local Church. Referred to the Committee on Temporal Economy.

Also a memorial concerning Trustees in the Quarterly Conference. Referred to the Committee on Temporal Economy.

A. L. Faust presented a memorial concerning the Return of Bishop F. J. McConnell. Referred to the Committee on Episcopacy.

Also a memorial from the Lay Conference concerning the Return of Bishop F. J. McConnell. Referred to the Committee on Episcopacy.

F. A. Horne presented a memorial for the Book Committee concerning Grant-in-aid to Central Conferences. Referred to the Committee on Book Concern.

Also a memorial for the Book Committee regarding *The Christian Advocate*, A National Weekly. Referred to the Committee on Book Concern.

Also a memorial for the Book Committee on Changes of Legislation for Publishing Agents. Referred to the Committee on Book Concern.

Also a memorial for the Book Committee concerning Annual Payments for Federal Council. Referred to the Committee on Book Concern.

Also a memorial for the Book Committee on Changes of Legislation concerning The Methodist Book Concern. Referred to the Committee on Book Concern.

Also a memorial for the Book Committee to Amend ¶ 406, *Discipline*, 1932, *re* Business Managers. Referred to the Committee on Book Concern.

Also a memorial for the Book Committee regarding John H. Race. Referred to the Committee on Book Concern.

Also a memorial for the Book Committee concerning the One Hundred and Fiftieth Anniversary of The Methodist Book Concern. Referred to the Committee on Book Concern.

Also a memorial for the Book Committee regarding Commissions of the General Conference. Referred to the Committee on Book Concern.

Also a memorial for the Book Committee regarding Deficit on Bishops' Salaries. Referred to the Committee on Book Concern.

Also a memorial for the Book Committee concerning Travel Expense of Central Conference Bishops' Wives. Referred to the Committee on Book Concern.

H. E. Luccock presented a memorial concerning Continuance of Present Youth Program and Leadership. Referred to the Committee on Education.

F. B. Newell presented a memorial to Amend ¶ 345, § 12, *Discipline*, 1932, *re* Transfer of a Pastor, Foreign Language Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Election of Lay Delegates. Referred to the Committee on Temporal Economy.

Also a memorial concerning Ratio of Representation for General Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Duties of a Pastor. Referred to the Committee on Temporal Economy.

W. W. Reid presented a memorial regarding Chaplains. Referred to the Committee on Itinerancy.

L. F. Worley presented a memorial concerning the Epworth League. Referred to the Committee on Education.

NORTH CHINA

A. B. Coole presented a memorial on Appreciation of Bishop Herbert Welch. Referred to the Committee on Episcopacy.

I-H. Liu presented a memorial concerning Religious Education Abroad. Referred to the Committee on Education.

NORTH-EAST OHIO

E. M. Lewis presented a memorial concerning Transfer of

Church Membership. Referred to the Committee on Temporal Economy.

Also a memorial regarding Program of Evangelism. Referred to the Committee on State of the Church.

F. S. Johnson presented a memorial on Christian Education. Referred to the Committee on Education.

C. B. Ketcham presented a memorial concerning Continuance of Board of Hospitals, Homes and Deaconess Work. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial concerning The National Methodist Press. Referred to the Committee on Book Concern.

J. W. Van Kirk presented a memorial on the Kingdom of God Program. Referred to the Committee on State of the Church.

NORTH INDIANA

F. E. Fribley presented a memorial concerning General Conference Delegates' Expenses. Referred to the Committee on Book Concern.

H. R. Gettle presented a memorial regarding Good Friday a World Holy Day. Referred to the Committee on State of the Church.

Also a memorial concerning Qualification to Preach. Referred to the Committee on Temporal Economy.

Also a memorial regarding Teaching of the Bible in Public Schools. Referred to the Committee on State of the Church.

Also a memorial concerning Bible Teaching in the Home. Referred to the Committee on Education.

Also a memorial regarding Tithing. Referred to the Committee on Temporal Economy.

S. L. Yoder presented a memorial concerning World Peace. Referred to the Committee on State of the Church.

Also a memorial concerning World Peace Commission. Referred to the Committee on State of the Church.

Also a memorial concerning Consolidation of Board of Temperance, Prohibition and Public Morals with the Board of Education. Referred to the Committee on Temporal Economy.

Also a memorial on Alien Representation. Referred to the Committee on State of the Church.

Also a memorial on the Detroit Area and *re* Bishop Edgar Blake's return. Referred to the Committee on Episcopacy.

NORTHERN MINNESOTA

J. I. Anderson presented a memorial concerning Admission of Women to the Annual Conference. Referred to the Committee on Itinerancy.

G. E. Bailey presented a memorial concerning Minimum Salary. Referred to the Committee on Temporal Economy.

Mrs. F. F. Lindsay presented a memorial concerning Com-

mission for Missionary Study. Referred to the Committee on Foreign Missions.

George Mecklenburg presented a memorial concerning World Service. Referred to the Committee on Temporal Economy.

H. I. Nordstrom presented a memorial concerning Admission of Unmarried Women to the Annual Conference. Referred to the Committee on Itinerancy.

C. R. Oaten presented a memorial concerning Auditing. Referred to the Committee on Itinerancy.

Also a memorial concerning Special Codification Committee, Board of Pensions and Relief. Referred to the Committee on Pensions and Relief.

Also a memorial regarding Annuity Claim of Located Preacher. Referred to the Committee on Pensions and Relief.

Also a memorial on Provision for Initial Reserve Fund. Referred to the Committee on Pensions and Relief.

NORTHERN NEW YORK

A. B. Corbin presented a memorial on Our Social Creed. Referred to the Committee on State of the Church.

E. C. Love presented a memorial concerning Baptized Children as Preparatory Members. Referred to the Committee on Temporal Economy.

NORTHWEST GERMANY

F. H. O. Melle presented a memorial concerning Constitution of the Methodist Episcopal Church in Germany. Referred to the Committee on Temporal Economy.

Also a memorial regarding Powers of Central Conferences. Referred to the Committee on Itinerancy.

Also a memorial concerning Power to Elect Bishop for Central Conference of Germany. Referred to the Committee on Episcopacy.

NORTHWEST IOWA

M. D. Bush presented a memorial concerning Historical Records. Referred to the Committee on Temporal Economy.

Also a memorial on Table of Contents, Annual Conference Minutes. Referred to the Committee on Itinerancy.

Also a memorial to Amend ¶¶ 81 and 207, *Discipline*, 1932. Referred to the Committee on Temporal Economy.

Also a memorial concerning Boards of Church Location. Referred to the Committee on Temporal Economy.

Also a memorial concerning Quarterly Conference Committee on Historical Records. Referred to the Committee on Temporal Economy.

Also a memorial regarding Sub-District Organization. Referred to the Committee on Temporal Economy.

Also a memorial regarding Committee on Church Records. Referred to the Committee on Temporal Economy.

J. E. Clifton presented a memorial on Minimum Support. Referred to the Committee on Temporal Economy.

W. S. Handy presented a memorial concerning Church Membership. Referred to the Committee on Temporal Economy.

K. W. G. Hiller presented a memorial on Administration of the Lord's Supper. Referred to the Committee on State of the Church.

NORTHWEST KANSAS

D. B. Magee presented a memorial concerning Sharing Plan for Pastors' Salaries. Referred to the Committee on Temporal Economy.

Also a memorial regarding Petition for Enabling Act. Referred to the Committee on Boundaries.

C. L. Mead presented a memorial on Union of Northwest Kansas and Kansas Conferences. Referred to the Committee on Boundaries.

NORWAY

O. E. Borgen presented a memorial concerning Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

Thomas Thomasson presented a memorial regarding the Return of Bishop R. J. Wade. Referred to the Committee on Episcopacy.

NORWEGIAN AND DANISH

T. O. Firing presented a memorial concerning Publications, *Sandebudet* and *Evangelisk Tidende*. Referred to the Committee on Book Concern.

Also a memorial concerning the Return of Bishop E. L. Waldorf. Referred to the Committee on Episcopacy.

Also a memorial regarding District Superintendents' Financial Accounts. Referred to the Committee on Temporal Economy.

Lars Marum presented a memorial Requesting a Ruling on Property Rights. Referred to the Judiciary Committee.

Also a memorial regarding ¶ 325, *Discipline*, 1932, *re* Annual Meeting. Referred to the Judiciary Committee.

OHIO

C. W. Harrison presented a memorial regarding Inactive Church Members. Referred to the Committee on Temporal Economy.

A. J. Kestle presented a memorial concerning Pensions and Relief. Referred to the Committee on Pensions and Relief.

Also a memorial regarding Rank for Chaplains. Referred to the Committee on Itinerancy.

Also a memorial on Missionary Administration. Referred to the Committee on Foreign Missions.

Also a memorial concerning Annuity Years. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Election of Lay Members. Referred to the Committee on Temporal Economy.

I. E. Miller presented a memorial concerning the Methodist Federation for Social Service. Referred to the Committee on State of the Church.

J. L. Saum presented a memorial regarding Divorce. Referred to the Committee on State of the Church.

Mrs. M. C. Slutes presented a memorial concerning Committees on Co-operation, Woman's Home and Foreign Missionary Societies. Referred to the Committee on Home Missions.

E. D. Soper presented a memorial regarding Medical Birth Control. Referred to the Committee on State of the Church.

E. R. Stafford presented a memorial regarding Election and Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

OKLAHOMA

R. O. Martin presented a memorial regarding Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

OREGON

W. S. Gleiser presented a memorial regarding Boundaries of the Oregon Conference. Referred to the Committee on Boundaries.

S. W. Hall presented a memorial concerning Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

E. W. Peterson presented a memorial concerning the Board of Hospitals, Homes and Deaconess Work. Referred to the Committee on Hospitals, Homes and Deaconess Work.

F. C. Taylor presented a memorial concerning the Methodist Building at Washington, D. C. Referred to the Committee on Temperance, Prohibition and Public Morals.

PACIFIC NORTHWEST

C. D. Foster presented a memorial concerning Printing of Tracts. Referred to the Committee on Book Concern.

Also a memorial concerning World Peace. Referred to the Committee on State of the Church.

F. L. Pedersen presented a memorial concerning Boundaries of the Pacific Northwest Conference. Referred to the Committee on Boundaries.

Also a memorial concerning ¶ 236, § 2, *Discipline*, 1932, *re* Districts. Referred to the Committee on Temporal Economy.

Also a memorial regarding Functions of the Board of Education. Referred to the Committee on Education.

Also a memorial concerning Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

H. L. Pemberton presented a memorial regarding Change of

Conference Boundaries. Referred to the Committee on Boundaries.

J. E. Purdy presented a memorial on Wesley Foundations as a World Service Cause. Referred to the Committee on Education.

Also a memorial for the Wesley Foundation Regional Conference regarding Wesley Foundation Funds. Referred to the Committee on Education.

C. A. Robbins presented a memorial concerning Distribution of 1936 General Conference *Journal*. Referred to the Committee on Book Concern.

R. L. Sprague presented a memorial on Conference Courses of Study. Referred to the Committee on Education.

PHILADELPHIA

C. F. Eggleston presented a memorial concerning Historical Records. Referred to the Committee on Temporal Economy.

D. A. Little presented, for the Lay Conference, a memorial concerning Lay Delegates and Conferences. Referred to the Committee on Temporal Economy.

A. M. Witwer presented a memorial regarding Memorial Building, Moravian College. Referred to the Committee on Temporal Economy.

PHILIPPINES

J. L. Valencia presented a memorial concerning Conference Membership for Foreign Missionaries. Referred to the Committee on Itinerancy.

Also a memorial concerning Return of Bishop E. F. Lee. Referred to the Committee on Episcopacy.

Also a memorial concerning Central Conference Bishop for the Philippines. Referred to the Committee on Episcopacy.

Also a memorial concerning Central Conference of the Philippine Islands. Referred to the Committee on Itinerancy.

PITTSBURGH

W. K. Anderson presented a memorial on Million Unit Fellowship for World Service. Referred to the Committee on Foreign Missions.

I. R. Beiler presented a memorial concerning Powers of a Bishop. Referred to the Committee on Episcopacy.

S. W. Corcoran presented a memorial concerning Time Limit of the District Superintendency. Referred to the Committee on Itinerancy.

Also a memorial regarding Quarterly Conference Nominating Committee. Referred to the Committee on Temporal Economy.

B. F. Crawford presented a memorial concerning Equitable Salary for Ministers. Referred to the Committee on Temporal Economy.

Also a memorial regarding Powers of a Bishop. Referred to the Committee on Episcopacy.

Also a memorial concerning Retired Ministers. Referred to the Committee on Itinerancy.

Mrs. L. R. Crumrine presented a memorial concerning War and Peace. Referred to the Committee on State of the Church.

B. W. Hutchinson presented a memorial concerning *The Christian Advocates*. Referred to the Committee on Book Concern.

E. W. Jones presented a memorial on Ministerial Support. Referred to the Committee on Temporal Economy.

Also a memorial concerning Conference Stewards. Referred to the Committee on Temporal Economy.

Also a memorial on Conference Commission on Finance. Referred to the Committee on Temporal Economy.

J. D. Piper presented a memorial on Full Payment of Pastor's Salary. Referred to the Committee on Temporal Economy.

W. P. Varner presented a memorial concerning Christian Brotherhood. Referred to the Committee on State of the Church.

H. D. Whitfield presented a memorial to Amend ¶ 337, *Discipline*, 1932, *re* Pastor's Support. Referred to the Committee on Temporal Economy.

W. L. Wilkenson presented a memorial on the Return of Bishop A. W. Leonard. Referred to the Committee on Episcopacy.

Also a memorial on Liquidating Defunct Organizations. Referred to the Committee on Temporal Economy.

RHODESIA

E. L. Sells presented a memorial on Episcopal Residence, Cape Town Area. Referred to the Committee on Episcopacy.

ROCK RIVER

C. K. Carpenter presented a memorial concerning Correction Present Social and Economic Order. Referred to the Committee on State of the Church.

A. C. Crawford presented a memorial concerning Support of Theological Schools. Referred to the Committee on Education.

Also a memorial regarding the Return of Bishop E. L. Waldorf. Referred to the Committee on Episcopacy.

Also a memorial on Appreciation of Bishop E. L. Waldorf. Referred to the Committee on Episcopacy.

Also a memorial for the Chicago Methodist Social Union regarding the Return of Bishop E. L. Waldorf. Referred to the Committee on Episcopacy.

Also a memorial concerning Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

R. E. Diffendorfer presented a memorial regarding World Service Designated Gifts. Referred to the Committee on Temporal Economy.

M. N. English presented a memorial on Christian Stewardship. Referred to the Committee on Education.

Logan Hall presented a memorial concerning Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

T. F. Holgate presented a memorial concerning More Adequate Financial Support for the Board of Education. Referred to the Committee on Education.

Also a memorial regarding Election of Executive Secretaries. Referred to the Committee on Temporal Economy.

Also a memorial concerning Membership of the Conference Board of Education. Referred to the Committee on Education.

Also a memorial concerning Change in Name of the Board of Education. Referred to the Committee on Education.

Also a memorial concerning Board of Education Authority to Establish Wesley Foundation Units. Referred to the Committee on Education.

M. J. Mumford presented a memorial concerning Continuance of the Board of Temperance, Prohibition and Public Morals. Referred to the Committee on Temperance, Prohibition and Public Morals.

James O'May presented a memorial to Amend ¶ 207, *Discipline*, 1932, *re* Duties of a Pastor. Referred to the Committee on Itinerancy.

Also a memorial on Financial Support of Theological Schools. Referred to the Committee on Education.

Also a memorial concerning Commission on World Peace. Referred to the Committee on Education.

Also a memorial concerning Chaplains. Referred to the Committee on Itinerancy.

Also a memorial concerning Annual Conference Membership of Bishops. Referred to the Committee on Episcopacy.

R. M. Pierce presented a memorial regarding Appointments. Referred to the Committee on Itinerancy.

Also a memorial concerning Benevolences. Referred to the Committee on Temporal Economy.

Also a memorial to Amend ¶ 44, § 1, *Discipline*, 1932, *re* General Superintendents. Referred to the Committee on Episcopacy.

Also a memorial regarding the Commission on World Peace. Referred to the Committee on State of the Church.

C. H. Putnam presented a memorial for the Methodist Preachers' Meeting of Chicago regarding The Pension Code. Referred to the Committee on Pensions and Relief.

E. J. Rose presented a memorial for The General Association of Retired Ministers concerning Support of Conference Claimants. Referred to the Committee on Pensions and Relief.

Also a memorial for The General Association of Retired Ministers concerning Printing Names and Addresses of Conference Claimants Officers in the General Minutes. Referred to the Committee on Book Concern.

John Thompson presented a memorial on Reassignment of Bishop E. L. Waldorf to the Chicago Area. Referred to the Committee on Episcopacy.

SAINT JOHNS RIVER

J. W. Marlin presented a memorial concerning Unification. Referred to the Committee on Temporal Economy.

Also a memorial on Appreciation of Bishop F. T. Keeney. Referred to the Committee on Episcopacy.

Also a memorial on Assignment of Bishop R. J. Wade to the Atlanta Area. Referred to the Committee on Episcopacy.

SHANTUNG

P. O. Hanson presented a memorial concerning a Bishop for China. Referred to the Committee on Episcopacy.

Also a memorial concerning Ratio of Representation, Central Conference Delegates to the General Conference. Referred to the Committee on Itinerancy.

Also a memorial on Salaries, Central Conference Bishops. Referred to the Committee on Book Concern.

SOUTH FLORIDA

H. W. Bartley presented a memorial in Tribute to Bishop F. T. Keeney. Referred to the Committee on Episcopacy.

SOUTHERN CALIFORNIA

J. L. Corley presented a memorial concerning The Order for Receiving Persons into the Church. Referred to the Committee on Temporal Economy.

Also a memorial concerning Co-operation with the National Committee for Christian Religious Education in China. Referred to the Committee on Temporal Economy.

A. R. Moore presented a memorial on Lay Members of Conference Board of Stewards as Ex-Officio Members of the Lay Conference. Referred to the Committee on Temporal Economy.

C. I. D. Moore presented a memorial concerning The Social Order. Referred to the Committee on State of the Church.

G. R. Phillips presented a memorial concerning the Reassignment of Bishop J. C. Baker. Referred to the Committee on Episcopacy.

F. G. H. Stevens presented a memorial to Amend ¶ 37, *Discipline*, 1932, *re* Lay Conferences. Referred to the Committee on Temporal Economy.

Also a memorial from the members of the Southern California Conference on the Return of Bishop J. C. Baker. Referred to the Committee on Episcopacy.

Also a memorial for the United Session of the Southern California Conference on the Return of Bishop J. C. Baker. Referred to the Committee on Episcopacy.

Also a memorial on Widow's Annuity Claim. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Annuity for Ministers Serving in Missions. Referred to the Committee on Pensions and Relief.

Also a memorial on Removing Time Limit, District Superintendency. Referred to the Committee on Itinerancy.

Also a memorial concerning Equitable Support Plan. Referred to the Committee on Itinerancy.

Also a memorial regarding General Conference Committees. Referred to the Committee on Temporal Economy.

Also a memorial on Leadership in the Temperance Movement. Referred to the Committee on Temperance, Prohibition and Public Morals.

Also a memorial concerning Seating Lay Conference Officers. Referred to the Committee on Temporal Economy.

Also a memorial concerning Election of Second Reserve Lay Delegate. Referred to the Committee on Temporal Economy.

Also a memorial concerning Area Headquarters, San Francisco Area. Referred to the Committee on Episcopacy.

Also a memorial concerning The Apostles' Creed. Referred to the Committee on State of the Church.

Also a memorial on Affiliated Membership. Referred to the Committee on Temporal Economy.

Also a memorial on War. Referred to the Committee on State of the Church.

Also a memorial concerning Conference Approval of Chaplain Appointments. Referred to the Committee on Itinerancy.

Also a memorial concerning World Peace Petition. Referred to the Committee on State of the Church.

Also a memorial concerning Unification Missionary Boards and Societies. Referred to the Committee on Temporal Economy.

Also a memorial on United Methodist Missionary Society. Referred to the Committee on Temporal Economy.

Also a memorial on Salary Fellowship. Referred to the Committee on Itinerancy.

Also a memorial concerning A General Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial regarding The World Service Fund. Referred to the Committee on Temporal Economy.

Also a memorial on Missionary Education and Division of Funds. Referred to the Committee on Education.

Also a memorial concerning Aptitude Tests. Referred to the Committee on Itinerancy.

L. J. B. Taber presented a memorial for the World Service Cultivation Conference on Unification of Missionary and Benevolent Boards and Societies. Referred to the Committee on Temporal Economy.

SOUTHERN ILLINOIS

E. U. Yates presented a memorial on Pensions and Relief under Unification. Referred to the Committee on Pensions and Relief.

SOUTHWEST KANSAS

I. D. Harris presented a memorial on Marriage and Divorce. Referred to the Committee on State of the Church.

Karl Miller presented a memorial on Election of Lay Delegates. Referred to the Committee on Temporal Economy.

O. R. Souders presented a memorial concerning a Course of Study on Hospital Administration. Referred to the Committee on Education.

L. E. Tryon presented a memorial concerning Election of Officers, Lay Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

Also a memorial concerning Qualifications of Trustees for Hospital, Homes and Deaconess Institutions. Referred to the Committee on Temporal Economy.

SWEDEN

Theodor Arvidson presented a memorial on the Return of Bishop R. J. Wade. Referred to the Committee on Episcopacy.

Also a memorial concerning Stockholm as an Episcopal Residence. Referred to the Committee on Episcopacy.

SWITZERLAND

Ferdinand Sigg presented a memorial concerning the Return of Bishop J. L. Nuelsen. Referred to the Committee on Episcopacy.

Also a memorial concerning Validity of German Edition of the *Discipline* for Switzerland. Referred to the Committee on Itinerancy.

Also a memorial on Relation of Switzerland Methodism to the American Mother Church. Referred to the Committee on Itinerancy.

TENNESSEE

G. W. Lewis presented a memorial concerning the Return of Bishop M. W. Clair. Referred to the Committee on Episcopacy.

TROY

G. C. Douglass presented a memorial regarding the One Hundred Fiftieth Anniversary of The Methodist Book Concern. Referred to the Committee on Book Concern.

Also a memorial concerning Total Claim of Pastor. Referred to the Committee on Temporal Economy.

Also a memorial on the Return of Bishop F. J. McConnell. Referred to the Committee on Episcopacy.

Edwin Lewis presented a memorial on Theological Education. Referred to the Committee on Education.

E. F. Tripp presented a memorial concerning Troy Conference and the New York Area. Referred to the Committee on Episcopacy.

Also a memorial regarding The Methodist Book Concern Anniversary. Referred to the Committee on Book Concern.

Also a memorial concerning World Service Records. Referred to the Committee on Temporal Economy.

Also a memorial concerning Unpaid Bishops' Salaries. Referred to the Committee on Episcopacy.

Also a memorial to Amend ¶ 92, § 3, *Discipline*, 1932, *re* Pastor's Reports. Referred to the Committee on Itinerancy.

Also a memorial regarding Annual Conference Report Blanks. Referred to the Committee on Temporal Economy.

UPPER IOWA

K. S. Huehn presented a memorial concerning Temperance Education. Referred to the Committee on Temperance, Prohibition and Public Morals.

Mrs. E. R. Nicholson presented a memorial on War and Military Training. Referred to the Committee on State of the Church.

Also a memorial for the Woman's Foreign Missionary Society concerning Women's Societies under Unification. Referred to the Committee on Foreign Missions.

T. P. Potter presented a memorial for The Methodist Historical Society of New York regarding Methodist Historical Societies. Referred to the Committee on Temporal Economy.

Also a memorial to Amend ¶ 81, § 2, (1) VIII, *Discipline*, 1932, *re* Roll of the Dead. Referred to the Committee on Itinerancy.

Also a memorial concerning Conference Officers' Reports. Referred to the Committee on Temporal Economy.

Also a memorial concerning Baptized Children. Referred to the Committee on Temporal Economy.

Also a memorial regarding Inactive Membership List. Referred to the Committee on Temporal Economy.

Also a memorial regarding Prorating. Referred to the Committee on Temporal Economy.

Also a memorial concerning Limits of Negro Work in New York. Referred to the Judiciary Committee.

Also a memorial concerning Allowance of a Retired Bishop. Referred to the Judiciary Committee.

Also a memorial concerning Disciplinary Questions, Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial regarding Meetings of Lay Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Order of Business, United Session. Referred to the Committee on Temporal Economy.

Also a memorial on Meaning of Profession of Faith. Referred to the Judiciary Committee.

Also a memorial concerning Support of Retired Local Preachers and Supply Pastors. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Local Preachers and Accepted Supply Pastors. Referred to the Committee on Itinerancy.

Also a memorial regarding Necessitous Cases. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Support of District Superintendents. Referred to the Committee on Itinerancy.

UPPER MISSISSIPPI

W. J. Coleman presented a memorial on Conference Claimants Anniversaries in the Annual Conference. Referred to the Committee on Pensions and Relief.

VERMONT

A. E. Schoff presented a memorial on Adjustment of Conference Boundaries. Referred to the Committee on Boundaries.

WASHINGTON

E. A. Love presented a memorial on Howard University. Referred to the Committee on Education.

Mrs. F. D. Tyler presented a memorial regarding Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

WEST TEXAS

T. B. Echols presented a memorial concerning the Return of Bishop R. E. Jones. Referred to the Committee on Episcopacy.

Also a memorial regarding Negro Representation on Church Boards. Referred to the Committee on Temporal Economy.

WEST VIRGINIA

H. D. Ketcham presented a memorial concerning the Return of Bishop A. W. Leonard. Referred to the Committee on Episcopacy.

Roy McCuskey presented a memorial regarding Annual Conference World Service Council. Referred to the Committee on Temporal Economy.

Also a memorial on Financial Plan for Benevolences. Referred to the Committee on Temporal Economy.

WEST WISCONSIN

E. C. Dixon presented a memorial concerning Reassignment of

Bishop J. R. Magee. Referred to the Committee on Episcopacy.

Also a memorial concerning Location of Annual Conference Session. Referred to the Judiciary Committee.

A. D. Willett presented a memorial concerning Pastoral Records. Referred to the Committee on Itinerancy.

WESTERN NORWEGIAN-DANISH

H. E. Anderson presented a memorial on Request for an Enabling Act. Referred to the Committee on Boundaries.

G. A. Storaker presented a memorial regarding Conference Boundaries. Referred to the Committee on Boundaries.

WILMINGTON

J. R. Bicking presented a memorial concerning Committee on Social Relations. Referred to the Committee on State of the Church.

W. E. Gunby presented a memorial regarding Quarterly Conference Standing Committees. Referred to the Committee on Temporal Economy.

E. C. Hallman presented a memorial on Building or Remodeling Church Property. Referred to the Committee on Temporal Economy.

O. M. Shockley presented a memorial concerning Unorthodox Teachings. Referred to the Committee on Education.

WISCONSIN

C. H. Wiese presented a memorial concerning Tenure of Lay Delegates. Referred to the Committee on Temporal Economy.

Also a memorial to Amend ¶ 98, *Discipline*, 1932, *re* Meetings of the Lay Conference. Referred to the Committee on Temporal Economy.

WYOMING

G. M. Bell presented a memorial concerning Quarterly Conference Committee on Negro Work. Referred to the Committee on Temporal Economy.

E. W. Clark presented a memorial to Amend ¶ 236, § 3, *Discipline*, 1932, *re* Districts. Referred to the Committee on Temporal Economy.

Also a memorial concerning Election of Lay Delegates. Referred to the Committee on Temporal Economy.

WYOMING STATE

G. E. Hutt presented a memorial concerning Amenability of Located Minister. Referred to the Committee on Itinerancy.

JAPAN MISSION COUNCIL

Miss M. R. Gealy presented a memorial concerning The Japan

Mission Council and the Central Conference of Eastern Asia. Referred to the Committee on Foreign Missions.

Also a memorial on Unification of Board of Foreign Missions and the Woman's Foreign Missionary Society. Referred to the Committee on Foreign Missions.

Also a memorial regarding Episcopal Supervision. Referred to the Committee on Episcopacy.

Also a memorial on the Status of the Japan Mission Council. Referred to the Committee on Foreign Missions.

Also a memorial regarding Unification of the Boards of Benevolence. Referred to the Committee on Foreign Missions.

Also a memorial concerning Christian Missionaries. Referred to the Committee on Foreign Missions.

Also a memorial on Relation of Mission Boards—Women's and General. Referred to the Committee on Foreign Missions.

Also a memorial concerning Support of Bishops. Referred to the Committee on Book Concern.

SPECIAL

Memorials Nos. 626-629, inclusive, were presented, dealing with various portions of the Address of the General Superintendents to the General Conference. Referred to the appropriate Committees.

Memorials Nos. 338, 341, 350, 352-358, inclusive, were presented, dealing with certain sections of the *Handbook* of the General Conference. Referred to the appropriate Committees.

Memorials Nos. 640-643, inclusive, from the Methodist Committee of One Hundred, were presented. Referred to the appropriate Committees.

Memorials 630-632, inclusive, from the Commission to Study the Supervisional System were presented. Referred to the appropriate Committees.

Albert Allinger presented a memorial from the National Conference of the Methodist Federation for Social Service on The Co-operative Movement. Referred to the Committee on State of the Church.

Bishop Edwin H. Hughes presented a memorial on Revision of the *Discipline*, 1932, ¶¶ 171, 198, 199 and 203. Referred to the Committee on Itinerancy.

Bishop Francis J. McConnell presented a memorial from the Methodist Federation for Social Service on Social Conditions. Referred to the Committee on State of the Church.

Bishop Ernest G. Richardson presented a memorial from the Board of Home Missions and Church Extension concerning Home Missions and Church Extension. Referred to the Committee on Home Missions and Church Extension.

Bishop H. Lester Smith presented a memorial from the Bishops regarding Aldersgate Anniversary. Referred to the Committee on Temporal Economy.

Also a memorial from the Bishops regarding Presidency of Missionary Bishops in the General Conference. Referred to the Committee on Episcopacy.

Also a memorial from the Bishops to Amend ¶ 188, § 2, *Discipline*, 1932. Referred to the Committee on Temporal Economy.

Also a memorial from the Bishops concerning Accepted Supply Pastors. Referred to the Committee on Temporal Economy.

Also a memorial from the Bishops concerning Church Trustees' Membership in the Quarterly Conference. Referred to the Committee on Temporal Economy.

Also a memorial from the Bishops regarding Annual Conference Powers. Referred to the Committee on Temporal Economy.

Also a memorial from the Bishops regarding Commission on Evangelism. Referred to the Committee on Temporal Economy.

Also a memorial from the Bishops on Separating and Restoring a Minister from Membership in Conference. Referred to the Judiciary Committee.

Also a memorial from the Bishops concerning Conflicts of Constitution and *Discipline*. Referred to the Committee on Itinerancy.

Also a memorial from the Bishops regarding Meaning of "On Confession of Faith." Referred to the Judiciary Committee.

Miss E. J. Christenson presented a memorial from the Burma Woman's Conference regarding Union of Board of Foreign Missions and the Woman's Foreign Missionary Society. Referred to the Committee on Foreign Missions.

R. E. Diffendorfer presented a memorial for the Board of Foreign Missions on Religious Education of Children. Referred to the Committee on Education.

Also a memorial for the Board of Foreign Missions on Specific Recommendations. Referred to the Committee on Foreign Missions.

Also a memorial for the Board of Foreign Missions on New Financial Provisions. Referred to the Committee on Temporal Economy.

Also a memorial for the Board of Foreign Missions concerning Spiritual Basis of the World Mission. Referred to the Committee on State of the Church.

Also a memorial for the Board of Foreign Missions regarding The Supervisional System and Benevolence Organization of the Church. Referred to the Committee on Temporal Economy.

Also a memorial for the Board of Foreign Missions concerning Episcopal Administration Overseas. Referred to the Committee on Episcopacy.

H. J. Kirchweh presented a memorial from the High Street Methodist Episcopal Church of Springfield, Ohio, regarding the Methodist Federation for Social Service. Referred to the Committee on State of the Church.

Ellen Lund presented a memorial on behalf of the National

Council of Methodist Youth concerning Position on War. Referred to the Committee on State of the Church.

Also a memorial for the National Council of Methodist Youth on Racial Discrimination. Referred to the Committee on State of the Church.

Also a memorial for the National Council of Methodist Youth concerning Courses of Study. Referred to the Committee on Education.

Also a memorial for the National Council of Methodist Youth on Strengthening the Christian Youth Program. Referred to the Committee on Temporal Economy.

J. H. McFarland of Grace Methodist Episcopal Church, Harrisburg, Pa., presented a memorial concerning The Methodist Federation for Social Service. Referred to the Committee on State of the Church.

The Bulgaria Mission Conference presented a memorial concerning Union with Congregational Mission in Bulgaria. Referred to the Committee on Foreign Missions.

Also a memorial regarding the Return of Bishop J. L. Nuelson. Referred to the Committee on Episcopacy.

The Hungary Mission Conference presented a memorial on Maintenance of Zurich Area and Return of Bishop J. L. Nuelson. Referred to the Committee on Episcopacy.

The Jugo-Slavia Mission Conference presented a memorial concerning Episcopal Areas in Europe. Referred to the Committee on Episcopacy.

The New Mexico Mission Conference presented a memorial on the Return of Bishop R. S. Cushman. Referred to the Committee on Episcopacy.

The Puerto Rico Mission Conference presented a memorial on "The Plan of Union." Referred to the Committee on State of the Church.

Also a memorial concerning the Return of Bishop E. G. Richardson. Referred to the Committee on Episcopacy.

Also a memorial on Puerto Rico Mission Conference to become an Annual Conference. Referred to the Committee on Itinerancy.

The Sumatra Mission Conference presented a memorial concerning the Appointment of Bishop to Singapore-Manila Area. Referred to the Committee on Episcopacy.

Also a memorial regarding Singapore as an Episcopal Residence. Referred to the Committee on Episcopacy.

Also a memorial concerning Change of Boundaries. Referred to the Committee on Boundaries.

Also a memorial on the Return of Bishop E. F. Lee. Referred to the Committee on Episcopacy.

Also a memorial on Restoration of Boundaries. Referred to the Committee on Boundaries.

Also a memorial concerning Malaysia Central Mission Conference. Referred to the Committee on Itinerancy.

L. P. Nichols presented a memorial from the Anaheim White Temple Methodist Episcopal Church on Endorsement Letter of The Methodist Laymen's Committee. Referred to the Committee on State of the Church.

R. H. Nicholson presented a memorial on Fighting the Liquor Traffic. Referred to the Committee on Temperance, Prohibition and Public Morals.

J. S. Ryang presented a memorial on behalf of the Central Council of the Korean Methodist Church regarding Membership Korea Central Council in Eastern Asia Central Conference. Referred to the Committee on Foreign Missions.

R. G. Smith, a minister of the Methodist Episcopal Church, South, presented a memorial concerning the Articles of Religion. Referred to the Committee on State of the Church.

S. W. Stagg presented a memorial from the Philippine Methodist Church on Reconciliation. Referred to the Committee on Foreign Missions.

J. P. Williams, of the Garrett Biblical Institute, presented a memorial on Qualifications of a Preacher. Referred to the Committee on Itinerancy.

C. T. Wilson presented a memorial on behalf of the Board of Temperance, Prohibition and Public Morals concerning More Effective Temperance Program. Referred to the Committee on Temperance, Prohibition and Public Morals.

SEATING OF THE DELEGATES

The following tabulation indicates the seating of the Delegates of the General Conference in the Columbus Auditorium.

The method of selection of the seats used is that fixed by the General Conference of 1908, which laid down this regulation.

"At a date within two days of the session of the General Conference a committee consisting of the Secretary of the preceding General Conference and the Commission on Entertainment, with a Bishop presiding, shall make the assignment of seats in manner as follows: A plan of the audience room having been constructed, the names of the Annual Conferences shall be placed in a box or other receptacle; and after they have been thoroughly mixed, the Secretary of the General Conference shall draw the same. The delegation first drawn shall occupy contiguous seats in the same section, beginning with the row nearest the chair of the presiding officer, and the seats shall be filled by lot in regular order, beginning at the extreme left of the chair of the presiding officer. Any layman desiring to sit separately from his ministerial delegation shall notify the Secretary of the General Conference within one week of his election."

Bishop H. Lester Smith presided at the drawing for the Columbus Auditorium, April 28, 1936. Secretary John M. Arters of the General Conference of 1932 drew the names of the Annual Conferences from the receptacle. Claude C. Hall, Chairman; John L. Hillman, Vice-Chairman, and Fred D. Stone, Secretary, of the Commission on Entertainment of the General Conference, assisted in making the designations and tabulations. Isaac E. Miller, Chairman of the Columbus General Conference Local Committee, Paul M. Hillman, and Arthur F. Stevens, Editor and Business Manager, respectively, of *The Daily Christian Advocate*, were also present and aided in checking the diagram.

The result of the drawing was as follows:

(R.—Right; C.—Center; L.—Left of Presiding Officer.)

Conference	Section	Row	Seats
Alabama	C.	5, 6	11
Atlanta	C.	15, 16	13
Baltic & Slavic	L.	21	7, 8
Baltimore	R.	7, 8	26-29
Bengal	C.	3, 4	11
Blue Ridge-Atlantic	L.	11, 12	10
Bombay	L.	1, 2	10
Burma	L.	15, 16	3
California	C.	1, 2	17-20
Central Alabama	R.	1, 2	27

Conference	Section	Row	Seats
Central China	C.	15, 16	15
Central Germany	R.	1, 2	21
Central New York	R.	9, 10	21-24
Central Northwest	C.	5, 6	14
Central Pennsylvania	R.	13, 14	21-24
Central Provinces	C.	9, 10	18
Central Tennessee	R.	15, 16	29
Central West	R.	1, 2	29, 30
Chengt'u West China	R.	13, 14	30
Chile	R.	3, 4	21
Chungking West China.....	C.	21	15, 16
Colorado	R.	19, 20	26-28
Dakota	C.	15, 16	11, 12
Delaware	R.	11, 12	28-30
Denmark	R.	15, 16	30
Detroit	L.	5, 6	5-10
East German	R.	17, 18	30
East Tennessee	R.	1, 2	28
Eastern South America	L.	21	3, 4
Eastern Swedish	C.	21	11, 12
Erie	R.	11, 12	25-27
Finland	L.	19, 20	5
Finland Swedish	C.	5, 6	15
Florida	L.	21	9, 10
Foochow	C.	9, 10	19, 20
Genesee	L.	9, 10	2- 5
Georgia	C.	11, 12	19
Gujarat	L.	21	1, 2
Hinghwa	R.	17, 18	25
Holston	R.	19, 20	29, 30
Hyderabad	C.	7, 8	17
Idaho	R.	3, 4	30
Illinois	C.	3, 4	12-20
Indiana	L.	17, 18	3- 7
Indus River	C.	13, 14	11
Iowa-Des Moines	R.	5, 6	21-26
Italy	L.	3, 4	10
Kansas	R.	15, 16	21-27
Kentucky	C.	7, 8	15, 16
Kiangsi	C.	17, 18	14
Lexington	L.	13, 14	1, 2
Liberia	L.	9, 10	6
Louisiana	C.	9, 10	16, 17
Lucknow	L.	1, 2	8
Maine	R.	9, 10	26-28
Malaya	L.	17, 18	8
Michigan	R.	19, 20	21-25
Minnesota	C.	9, 10	14, 15
Mississippi	L.	15, 16	9, 10
Missouri	C.	1, 2	11-16
Montana State	L.	13, 14	3

Conference	Section	Row	Seats
Nebraska	L.	3, 4	1- 7
Newark	R.	5, 6	27-30
New England	L.	11, 12	1- 4
New England Southern	L.	15, 16	1, 2
New Hampshire	L.	7, 8	5
New Jersey	L.	7, 8	1- 4
New York	L.	19, 20	1- 4
New York East	C.	19, 20	14-18
North Africa	L.	1, 2	9
North Carolina	L.	13, 14	4
North China	L.	17, 18	1, 2
North Dakota	L.	13, 14	9, 10
North-East Ohio	C.	11, 12	11-18
North India	R.	13, 14	29
North Indiana	R.	1, 2	22-26
Northeast Germany	C.	21	13, 14
Northern Minnesota	C.	9, 10	11-13
Northern New York	C.	17, 18	18-20
Northwest Germany	R.	7, 8	30
Northwest India	C.	17, 18	11
Northwest Indiana	C.	19, 20	11-13
Northwest Iowa	L.	13, 14	6- 8
Northwest Kansas	C.	19, 20	19, 20
Norway	L.	5, 6	3
Norwegian-Danish	L.	3, 4	8
Ohio	C.	13, 14	14-20
	C.	15, 16	17-20
Oklahoma	R.	17, 18	21-24
Oregon	C.	7, 8	18-20
Pacific Northwest	L.	15, 16	4, 8
Philadelphia	L.	19, 20	6-10
Philippine	L.	21	5, 6
Philippine North	R.	3, 4	29
Pittsburgh	R.	7, 8	21-25
Rhodesia	L.	9, 10	10
Rock River	C.	5, 6	16-20
Saint Johns River	R.	15, 16	28
Savannah	C.	17, 18	13
Shantung	L.	13, 14	5
South Carolina	L.	11, 12	7- 9
South Florida	C.	15, 16	16
South Germany	L.	3, 4	9
South India	L.	5, 6	1
Southern	C.	7, 8	11
Southern California	L.	1, 2	1- 7
Southern Illinois	R.	3, 4	25-28
Southwest	C.	13, 14	12, 13
Southwest Germany	L.	9, 10	1
Southwest Kansas	R.	17, 18	26-29
Sweden	L.	7, 8	9, 10
Switzerland	R.	9, 10	25
Tennessee	C.	15, 16	14
Texas	L.	17, 18	9, 10
Troy	R.	11, 12	21-24

Seating of the Delegates

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Conference	Section	Row	Seats
Upper Iowa	L.	9, 10	7- 9
Upper Mississippi	R.	9, 10	29, 30
Vermont	L.	5, 6	4
Washington	R.	3, 4	22-24
West Texas	L.	11, 12	5, 6
West Virginia	R.	13, 14	25-28
West Wisconsin	C.	5, 6	12, 13
Western Norwegian-Danish	C.	11, 12	20
Wilmington	C.	17, 18	15-17
Wisconsin	L.	7, 8	6- 8
Wyoming	C.	7, 8	12-14
Wyoming State	C.	17, 18	12
Yenping	L.	5, 6	2

SEATED BY SPECIAL RESOLUTION

A resolution enacted by the General Conference, May 6, 1936, and having to do with special floor privileges, reads as follows:

"Whenever any matter is under consideration by this General Conference directly affecting their work, the privileges of the floor, without the right to vote or make motions, shall be granted to those Executive Secretaries (in some cases legally called Corresponding Secretaries) of our General Boards, and the Publishing Agents and the Editors (some of whom are elected by the General Conference, others by their respective benevolent boards, but who have not been elected members of this General Conference). The Commission on Entertainment of the General Conference is hereby instructed to provide seats for them on the floor of the Conference."

Obedient to this resolution, the following Executive or Corresponding Secretaries, Publishing Agents and Editors were seated:

DAN B. BRUMMITT
ADAM J. BUCHER
LUCIUS H. BUGBEE
NEWTON E. DAVIS
RALPH E. DIFFENDORFER
JOHN R. EDWARDS
FREDERICK C. EISELEN*
W. E. J. GRATZ
JAMES R. JOY*
O. GRANT MARKHAM*
EDWARD L. MILLS
CLARENCE T. WILSON

John H. Race was registered, but not seated.

*When not seated as a Reserve Delegate.

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